

wp 3.1

MAHĀBHĀRATA

Sanskrit Text with English Translation

M.N. Dutt

H Shanti - 12
A



Edited by:
Dr. Ishvar Chandra Sharma
Dr. O.N. Bimali

The Mahābhārata is a curious mixture of history and mythology, though the former aspect is the subject of grave doubts in the minds of the professional historians. This is called the fifth Veda and it is universally acknowledged to be of pre-eminent importance. It extols its greatness itself in the following words: *yad ihāsti tad anyatra yan nehāsti na tat kvacit* (whatever is here is also elsewhere; whatever is not here is extant nowhere). It contains not only the celebrated Gītā but also a large number of other texts which are themselves independent treatises. It is a valuable product of the ancient Indian literature of the post-Vedic age and seems to go back to the prehistoric stage of the human society.

This is first time that English translation with Sanskrit text is being published. The translation is based on M.N. Dutta which is very lucid and accurate according to the Sanskrit text. It was translated according to that time available text of Kolkata edition. However, this text is not available now and we have arranged it through the text of Chitrashala Press, Pune, which is an authentic and complete text of the Mahabharata. And according to this, sometimes, we do not find the translation of many slokas, that translation has been completed by the editors.

Complete in 9 Volumes

Rs. 8000.00 Per set

धर्मे चार्थे च कामे च मोक्षे च भरतर्षभा
यदिहास्ति तदन्यत्र यन्नेहास्ति न तत्क्वचित्॥

Adi Parva 62/53

MAHĀBHĀRATA

OF

VYASA

Translated into English With
Original Sanskrit Text

SHANTI PARVA

Parimal Sanskrit Series No. 60

MAHĀBHĀRATA

SANSKRIT TEXT AND ENGLISH TRANSLATION

VOL. VII

ŚĀNTI PARVA -12

Translation according to

M. N. DUTT

Edited and Revised with Introduction by

Dr. Ishwar Chandra Sharma

Vice-principal, Dept. of Sanskrit
Govt. college, Bhivani, Haryana
(India)

Dr. O. N. Bimali

Dept. of Sanskrit, Rajdhani College
University of Delhi, Delhi)



PARIMAL PUBLICATIONS

DELHI (INDIA)

Published by:

PARIMAL PUBLICATIONS

Office : 27/28, Shakti Nagar, Delhi- 110007 (INDIA)

Retail Outlet : 22/3, Shakti Nagar, Delhi- 110007 (IND)

Phs. : +91-11-23845456, 65441516, 47015168

e-mail : parimal@ndf.vsnl.net.in

url : <http://www.parimalpublication.com>

All Rights reserved with Publisher

12- New Revised Edition : 2008

ISBN : 978-81-7110-203 7 (Vol. VII)

978-81-7110-196-2 (Set)

Complete in 9 Vols.

Price : Rs. 8000/- per set

Printed at:

J.N. Printers

CONTENTS

Chapter 1. — The period of mourning, Yudhishtira wants to know everything about Karna's birth	1	Chapter 20.—The ascetic Devasthana also advocates the acquisition of wealth.	47
Chapter 2. — The account of Karna's life. Drona's curse—Karna becomes Rama's pupil	4	Chapter 21.—The discourse between Indra and Brihaspati—The ideal of true religion.	49
Chapter 3.—Karna's trial. Jamadagni sleeps on his lap—His thigh is bored. Jamadagni's curse	6	Chapter 22.—The duties of a Kshatriya described by Arjuna.	50
Chapter 4.—Svayamvara of Chitrangada's daughter.—Karna's success	9	Chapter 23.—Vyasa also urges upon Yudhishtira to live like a house-holder. The history of the king Sudyumna.	52
Chapter 5.—Karna defeats Jarasandha	10	Chapter 24.—Vyasa points out the duties of a king. The history of the king Hayagriva.	55
Chapter 6.—Yudhishtira's despair	11	Chapter 25.—Vyasa describes the Time.	58
Chapter 7.—Yudhishtira bewails to Arjuna for the destruction of kinsmen	12	Chapter 26.—Yudhishtira describes the two paths to heaven. The necessity of Sacrifices and Vedic Study. The proper use of wealth.	62
Chapter 8.—Arjuna cheers up Yudhishtira by saying that it is by prowess that one acquired kingdom	16	Chapter 27. Yudhishtira's lamentations for the death of his people. Vyasa consoles him by saying that all this is the work of Destiny.	64
Chapter 9.—Yudhishtira is bent upon following Renunciation.	19	Chapter 28.—Conversation between Janaka and Ashma as to how should a man act upon the accession and destruction of both kinsmen and wealth.	67
Chapter 10.—Arjuna urges upon him the necessity of performing the duties of kings	22	Chapter 29.—Krishna consoles the king. The discourse between Narada and Shanjaya.	72
Chapter 11.—An account of certain ascetics who taking instruction from a bird give up Renunciation and live like house-holders	24	Chapter 30.—Account of the Rishis Narada and Parvata.	83
Chapter 12.—Nakula advocates the necessity of action	26	Chapter 31.— The story of the birth of the child whose excreta were gold.	86
Chapter 13.—Sahadeva also urges upon the king the necessity of action	29	Chapter 32.—Vyasa consoles Yudhishtira saying that he has merely done his duties.	90
Chapter 14.—Exhortation by Draupadi	30	Chapter 33 & 34.—Vyasa exhorts him to cast off his grief and rule his kingdom.	92, 95
Chapter 15.—Arjuna again asks Yudhishtira to exercise the Rod of Punishment	33	Chapter 35.—The necessary rites of expiation of sin are describe.	98
Chapter 16.—Bhima also asks Yudhishtira to follow their fore-fathers and govern the kingdom	38	Chapter 36.—The same subject.	102
Chapter 17.—Yudhishtira denounces worldly enjoyments and activities. The real vision of men described.	40	Chapter 37.—Vyasa describes what food is clean and what unclean.	106
Chapter 18.—The discourse between king Janaka and his Queen—the latter finding fault with the life of mendicancy.	42	Chapter 38.—Vyasa ask Yudhishtira, on being asked, to enquired of Bhishma the duties of the four orders.	110
Chapter 19.—Yudhishtira's decisions. He holds that it is a mistake to think that there is nothing superior to wealth.	45	Chapter 39.—The Pandavas enter the city. Charvaka condemns the king.	113
		Chapter 40.—Krishna consoles the king.	114
		Chapter 41.—Yudhishtira's installation.	115

Chapter 42.—Yudhishtira requests all to treat Dhritarashtra as king—Distribution of offices.	117	Chapter 65.—The duties of other races described such as Yavanas, etc.	192
Chapter 43.—The funeral rites of the departed kings men.	118	Chapter 66.—Royal duties further described.	195
Chapter 44.—Yudhishtira describes the various manifestations of Krishna.	120	Chapter 67.—The principal duties of a kingdom.	199
Chapter 45.—The distribution of houses.	121	Chapter 68.—The duties of a king; why is he called a god.	202
Chapter 46.—Yudhishtira eulogizes Krishna.	123	Chapter 69.—The duties of a king, further described.	207
Chapter 47.—Vasudeva asks Yudhishtira to receive instructions from Bhishma.	126	Chapter 70.—The thirty-six virtues of a king.	215
Chapter 48.—Pandavas go to Bhishma, who describes the prowess of Krishna.	134	Chapter 71.—How should a king protect his subjects.	216
Chapter 49.—Yudhishtira asks Bhishma about how the Kshatriyas multiplied after being exterminated by Rama.	136	Chapter 72.—The divine right of the king. How should he appoint a priest.	219
Chapter 50.—The fresh birth of Kshatriya on earth described.	143	Chapter 73.—The appointment of a priest. The discourse between Aila's son and Kashyapa.	221
Chapter 51.—Krishna and Yudhishtira approach the bed of arrows and the former acquires of Bhishma if his understanding was all right.	146	Chapter 74.—The necessity of a priest to a king. the discourse between Muchakunda and Vaisravana.	224
Chapter 52.—Bhishma describes the universal form of Krishna who asks the former to deliver instructions.	147	Chapter 75.—The virtues by which a king acquires happiness in the next world	226
Chapter 53.—Bhishma expresses his inability, but Krishna presses him. Then the Pandavas leave the camp.	150	Chapter 76.—The difference between the Brahmanas following the duties of their own orders — and those following other duties.	229
Chapter 54.—Yudhishtira with all the Pandavas go again to Bhishma.	152	Chapter 77.—The wealth of which the king is master.	231
Chapter 55.—Bhishma says that he remembers all the duties. Krishna says that Bhishma's sayings, (by his favour,) will be an authority.	155	Chapter 78.—Can a Brahmana follow the duties of Vaishya?	234
Chapter 56.—The duties of Kshatriyas described.	157	Chapter 79.—The appointment of sacrificial priests and their duties.	237
Chapter 57 & 58.—Royal duties.	162, 165	Chapter 80.—The necessity of co-operation for king.	239
Chapter 59.—The history of sovereignty.	167	Chapter 81.—The means for acquiring the hearts of both friends and foes. The discourse between Vasudeva and Narada on this subject.	242
Chapter 60.—The duties of the four orders described.	178	Chapter 82.—The second means described.	245
Chapter 61.—The four modes of life described. The duties of the Brahmanas.	183	Chapter 83.—The appointment of law-makers, ministers of wars, commanders, counsellors etc.	250
Chapter 62.—The position of the Brahmana who performs the duties of the other three orders.	185	Chapter 84.—The one thing for which a man becomes famous.	255
Chapter 63.—The duties of the Brahmanas and of the Kshatriyas.	186	Chapter 85.—The deeds for which a king acquires eternal fame.	256
Chapter 64.—The Kshatriya duties.	189	Chapter 86.—The description of the city in which a king should live.	259

Chapter 87.—How a kingdom should be protected.	262	Chapter 112.—The works of a king. The story of a camel.	336
Chapter 88.—How should a king collect money from his subjects.	265	Chapter 113.—The conduct of a king towards a powerful enemy.	338
Chapter 89.—The duties of a king described.	268	Chapter 114.—The conduct of a learned man when insulted with harsh words in a court.	339
Chapter 90.—The duties of king as described by Utathya.	270	Chapter 115.—The selection of servants and ministers by a king.	341
Chapter 91.—The same subject continued.	273	Chapter 116.—Th story of the dog and leopard.	343
Chapter 92.—The conduct of king who seeks virtues and described by Vasudeva.	278	Chapter 117.—The same story.	345
Chapter 93.—How should a king guard himself.	279	Chapter 118.—The qualifications of a minister and a king.	347
Chapter 94.—The same subject.	283	Chapter 119.—The fruits of appointing right men in right places.	349
Chapter 95.—How should a king fight with another king.	284	Chapter 120.—An abridgement of royal duties.	351
Chapter 96.—The duties of a king to wars his enemy.	286	Chapter 121.—A true account of Punishment.	356
Chapter 97.—The acts by which a king acquires blessed regions.	288	Chapter 122.—The story of Vasuhorna.	361
Chapter 98.—The regions which a hero acquires by meeting with death in battle.	290	Chapter 123.—An account of virtue, Profit and pleasure.	365
Chapter 99.—The duties of heroes as described by king Janaka.	294	Chapter 124.—The characteristics of virtuous conduct and how it can be acquired.	367
Chapter 100.—How should kings lead their armies in the battle-field.	296	Chapter 125-126.—An account of hope.	373; 375
Chapter 101.—The conduct and dress of the warriors.	300	Chapter 127.—The story of Rishava.	376
Chapter 102.—The signs of a future success.	301	Chapter 128.—The discourse on hope.	378
Chapter 103.—How should a king treat his enemies.	305	Chapter 129.—The discourse on Morality between Gotama and Yama.	381
Chapter 104.—The duties of a king who is opposed by his own officers.	310	Chapter 130.—The conduct of a king when he has no friends or when he is surrounded by wicked ministers.	382
Chapter 105.—The same subject.	314	Chapter 131.—The conduct of king who is weak, and whose kingdom is divided.	386
Chapter 106.—The advice of Janaka to king of Kosala.	316	Chapter 132.—When robbers attack a kingdom how should a Brahman maintain his own people.	387
Chapter 107.—How should a king treat his allies.	319	Chapter 133.—How should a king replenish his Treasury in emergency.	389
Chapter 108.—The most important duties described by Bhishma.	321	Chapter 134.—The acquisition of power by a Kshatriya.	391
Chapter 109.—The superiority of truth to false-hood.	324	Chapter 135.—The story of a robber.	392
Chapter 110.—How to get over difficulties.	326	Chapter 136.—How should a king fill his Treasury.	394
Chapter 111.—How to distinguish between men of tranquil souls and otherwise. The story of the discourse between a tiger and a jackal.	329	Chapter 137.—The excellent story of an idle man.	395

Chapter 138.—How should a king act when attacked by any enemies, with whom should he make war.	397	Chapter 155.—The conversation between Narada and Shalmali.	468
Chapter 139.—How should a king act without trusting others.	413	Chapter 156 & 157.—The same story.	470-471
Chapter 140.—The duty of a king when his kingdom is attacked by robbers.	422	Chapter 158.—The source and basis of sin.	473
Chapter 141.—The duties of a king when sin prevails in his kingdom.	428	Chapter 159.—Covetousness is the root of all evils.	476
Chapter 142.—The means by which kings should collect wisdom.	438	Chapter 160.—The most important duties.	477
Chapter 143.—The merit of a person who supports a beseeching men.	441	Chapter 161.—Penance is the most important.	480
Chapter 144.—The story of a pigeon on the subject.	233	Chapter 162.—The marks of truth.	481
Chapters 145 & 149.—The same story.	444-450	Chapter 163.—The source of anger and lust.	483
Chapter 150.—The purification of a person who commits sin from want of discrimination.	451	Chapter 164.—The acts of malevolent person.	485
Chapter 151.—The fruit of satisfying the Brahmanas.	453	Chapter 165 & 166.—(Mistake)—The distribution of wealth among Brahmanas.	486-493
Chapter 152.—The purificatory rites of a king.	454	Chapter 167.—The question of Nakula—the first creation of the sword and the author thereof.	499
Chapter 153.—Whether a man revives after death. The conversation between a Vulture and a Jackal.	458	Chapter 168.—Vidura's discourse on virtue, Profit and Pleasure. An account of men gentle by nature and of true friends.	504
Chapter 154.—The duty of a king when a neighbouring, but a powerful enemy is offended by him.	467	Chapter 169.—Sojourn of Goutama.	509
		Chapter 170.—The hospitality of Goutama by Rajadharma.	511
		Chapter 171.—The meeting of Goutama with the Rakshasa chief.	513
		Chapter 172 & 173.—The same subject.	515-517

THE MAHĀBHĀRATA

SHANTI PARVA

CHAPTER 1

(RAJADHARMANUSHASANA PARVA)

The period of mourning, Yudhishtira wants to know everything about Karna's birth

नारायणं नमस्कृत्य नरं चैव नरोत्तमम्।
देवीं सरस्वतीं चैव ततो जयमदीरयेत्॥

Having saluted the Supreme Deity (Narayana), and the highest of all male beings (Nara), and also the Goddess of Learning (Sarasvati) let us cry success.

वैशम्पायन उवाच

कृतोदकास्ते सुहृदां सर्वेषां पाण्डुनन्दनाः।
विदुरो धृतराष्ट्रश्च सर्वाश्च भरतस्त्रियः॥१॥
तत्र ते सुमहात्मानो न्यवसन् पाण्डुनन्दनाः।
शौचं निवर्तयिष्यन्तो मासमात्रं बहिः पुरात्॥२॥

Vaishampayana said—

“Having offered oblations of water to all their friends and kinsmen, the sons of Pandu, Vidura, Dhritarashtra, and all the Bharata ladies, continued to live on the banks of the sacred river. The noble sons of Pandu wished to pass the period of mourning, which lasted for a month, outside the Kuru city.

कृतोदकं तु राजानं धर्मपुत्रं युधिष्ठिरम्।
अभिजग्मुर्महात्मानः सिद्धा ब्रह्मर्षिसत्तमाः॥३॥

After king Yudhishtira had performed the water-rites, many great sages endued with ascetic success and many sainted Rishis came there to see the king.

द्वैपायनो नारदश्च देवलश्च महानृषिः।
देवस्थानश्च कण्वश्च तेषां शिष्याश्च सत्तमाः॥४॥

Among them were the Dvaipayana Vyasa, Narada, the great Rishi Devāla, Devasthana, and Kanva. They had in their company the best of their pupils.

अन्ये च वेदविद्वांसः कृतप्रज्ञा द्विजातयः।

गृहस्थाः स्नातकाः सन्तो ददृशुः कुरुसत्तमम्॥५॥

Many other Rishis, of great wisdom and well versed in the Vedic in the Vedic Lore, living as householders or belonging to the Snataka class, came to see the Kuru king.

तेऽभिगम्य महात्मानः पूजिताश्च यथाविधि।

आसनेषु महार्हेषु विविशुस्ते महर्षयः॥६॥

प्रतिगृह्य ततः पूजां तत्कालसदृशीं तदा।

पर्युपासन् यथान्यायं परिवार्य युधिष्ठिरम्॥७॥

Those high-souled ones, as they came, were duly adored by Yudhishtira. The great Rishis then took their seats on rich carpets. Accepting the adoration suited to the period of mourning, they sat in due order around the king.

पुण्ये भागीरथीतीरे शोकव्याकुलचेतसम्।

आश्वासयन्तो राजानं विप्राः शतसहस्रशः॥८॥

Thousands of Brahmanas consoled and comforted that king of kings living on the sacred banks of the Bhagirathi with heart exceedingly shaken by sorrow.

नारदस्त्वब्रवीत् काले धर्मपुत्रं युधिष्ठिरम्।

सम्भाष्य मुनिभिः सार्धं कृष्णद्वैपायनादिभिः॥९॥

भवता बाहुवीर्येण प्रसादान्माधवस्य च।

जितेयमवनिः कृत्स्ना धर्मेण च युधिष्ठिरा॥१०॥

Having accosted first the Rishis headed by Vyasa, Narada addressed Yudhishtira the son of Dharma, saying,- ‘Through the strength of your arms and the kindness of Krishna, the whole Earth, O Yudhishtira, has been righteously acquired by you.

दिष्ट्या मुक्तस्तु संग्रामादस्माल्लोकभयंकरात्।
क्षत्रधर्मरतश्चापि कच्चिन्मोदसि पाण्डवा॥११॥

By dint of good fortune, you have escaped alive from this dreadful battle. Ever abiding by the duties of a Kshatriya, why do you not rejoice, O son of Pandu?

कच्चिच्च निहतामित्रः प्रीणासि सुहृदो नृपा
कच्चिच्छ्रियमिमां प्राप्य न त्वां शोकः प्रबाधते॥१२॥

Having killed all you foes, will you not please your friends, O King? Having secured this prosperity, I hope, you have nothing to be sorry of now."

युधिष्ठिर उवाच

विजितेयं मही कृत्स्ना कृष्णबाहुबलाश्रयात्।
ब्राह्मणानां प्रसादेन भीमार्जुनबलेन च॥१३॥

Yudhishtira said—

Indeed, I have conquered the whole Earth through my reliance on the might of Krishna's arms, through the favour of the Brahmanas, and through the strength of Bhima and Arjuna.

इदं मम महद् दुःखं वर्तते हृदि नित्यदा।
कृत्वा ज्ञातिक्षयमिमं महान्तं लोभकारितम्॥१४॥
सौभद्रं द्रौपदेयांश्च घातयित्वा सुतान् प्रियान्।
जयोऽयमजयाकारो भगवन् प्रतिभाति मे॥१५॥

But his heavy grief, is always preying on my mind, that through covetousness I have brought about this dreadful destruction of kinsmen. Having caused the death of the darling son of Subhadra, and of the sons of Draupadi, this victory, O Holy one, appears to me as being tantamount to defeat.

किं नु वक्ष्यति वार्ष्णेयी वधूर्मे मधुसूदनम्।
द्वारकावासिनी कृष्णामितः प्रतिगतं हरिम्॥१६॥

What will Subhadra of Vrishni's race, that sister-in-law of mine, say to me? what also will the inhabitants of Dwaraka say to the destroyer of Madhu when he goes there from this place?

द्रौपदी हतपुत्रेयं कृपणा हतबाण्यवा।
अस्मत्प्रियहिते युक्ता भूयः पीडयतीव माम्॥१७॥

This Draupadi, again, who is eve busy with pleasing us, bereaved of son and kinsmen, is causing me great pain.

इदमन्यत् तु भगवन् यत् त्वां वक्ष्यामि नारदा।
मन्त्रसंवरणेनास्मि कुन्त्या दुःखेन योजितः॥१८॥

There is another subject, O holy Narada, about which I will speak to you. For Kunti having hidden a very important matter, great has been my grief.

यः स नागायुतबलो लोकेऽप्रतिस्थो रणे।
सिंहखेलगतिर्धीमान् घृणी दाता यतव्रतः॥१९॥
आश्रयो धार्तराष्ट्राणां मानी तीक्ष्णपराक्रमः।
अमर्षी नित्यसंरम्भी क्षेप्तास्माकं रणे रणे॥२०॥
शीघ्रास्त्रश्चित्रयोधी च कृती चान्द्रतविक्रमः।

गूढोत्पन्नः सुतः कुन्त्या भ्रातास्माकमसौ किल॥२१॥

That hero who had the strength of ten thousand elephants, who in this world was peerless car-warrior, who was endued with the pride and gait of a lion, who was gifted with great intelligence and compassion, whose liberality was unbounded, who practised many high vows, who was the refuge of the Dhartarashtras, who was sensitive about his honour, whose prowess was irresistible, who was ready to repay all injuries and was always wrathful [in battle], who defeated us in various encounters, who was quick in the use of arms, conversant with every mode of battle, skilful and endued with wonderful courage, that Karna was a son of Kunti, given birth to by her secretly, and, therefore, a uterine brother of ours.

तोयकर्मणि तं कुन्ती कथयामास सूर्यजम्।
पुत्रं सर्वगुणोपेतमवकीर्णं जले पुरा॥२२॥

Whilst we were offering oblations of water to the dead, Kunti described him as the son of Surya (Sun-God). Possessed of every accomplishment, that child had been thrown into the water.

मञ्जूषायां समाधाय गङ्गास्रोतस्यमज्जयत्।
यं सूतपुत्रं लोकोऽयं राधेयं चाभ्यमन्यत॥२३॥
स ज्येष्ठपुत्रः कुन्त्या वै भ्रातास्माकं च मातृजः।

अजानता मया भ्रात्रा राज्यलुब्धेन धातितः॥२४॥

तन्मे दहति गात्राणि तूलराशिमिवानलः।

Having placed him in a basket made of grass, Kunti floated it in the water of Ganga. He who was known to the world as the son of the charioteer Radha, was really the eldest son of Kunti, and, therefore, our uterine brother! Hankering after kingdom, alas, I have unknowingly brought about the death of that brother of mine. It is this that is burning my body, like a fire consuming a heap of cotton.

न हि तं वेद पार्थोऽपि भ्रातरं श्वेतवाहनः॥२५॥

नाहं न भीमो न यमौ स त्वस्मान् वेद सुव्रतः।

Arjuna having white horses knew him not for a brother! Neither I, Nor Bhima, Nor the twins, knew him as such! He, however, a great bowman knew us (for his brothers).

गता किल पृथा तस्य सकाशमिति नः श्रुतम्॥२६॥

अस्माकं शमकामा वै त्वं च पुत्रो ममेत्यथा।

We have heard that once Pritha went to him for seeking our well-being and addressed him, saying,— You are my son.

पृथाया न कृतः कामस्तेन चापि महात्मना॥२७॥

अपि पश्चादिदं मातर्यवोचदिति नः श्रुतम्।

That illustrious hero, however, refused to satisfy Pritha's desire. Subsequently, we are informed, he said to his mother these words:-

न हि शक्ष्याम्यहं त्वत्तुं नृपं दुर्योधनं रणे॥२८॥

अनार्यत्वं नृशंसत्वं कृतघ्नत्वं च मे भवेत्।

I am unable to leave Duryodhana's side in battle! If I do so, it would be a dishonourable, cruel, and ungrateful act.

युधिष्ठिरेण संधिं हि यदि कुर्यां मते तवा॥२९॥

भीतो रणे श्वेतवाहादिति मां मंस्यते जनः।

If, in pursuance of your wishes, I make peace with Yudhishtira, people will say that I am afraid of Arjuna having white horses.

सोऽहं निर्जित्य समरे विजयं सहकेशवम्॥३०॥

संधास्ये धर्मपुत्रेण पश्चादिति च सोऽब्रवीत्।

Having defeated Arjuna with Keshava, therefore, in battle, I will afterwards make

peace with Dharma's son! These were his words as we have heard.

तमुवाच किल पृथा पुनः पृथुलवक्षसम्॥३१॥

चतुर्णामभयं देहि कामं युध्यस्व फाल्गुनम्।

Thus answered, Pritha once more addressed her son having broad chest and said,—'Fight with Phalgun then, but spare my four other sons.

सोऽब्रवीन्मातरं धीमान् वेपमानां कृताञ्जलिः॥३२॥

प्राप्तान् विषह्यांश्चतुरो न हनिष्यामि ते सुतान्।

The intelligent Karna, with joined palms then replied to his trembling mother, saying,—'If I get your four other sons even under my power, I will not kill them.

पञ्चैव हि सुता देवि भविष्यन्ति तव ध्रुवाः॥३३॥

सार्जुना वा हते कर्णे सकर्णा वा हतेऽर्जुने।

Forsooth, O goddess, you will always have five sons! If Karna be killed with Arjuna, You will have five! If, on the other hand, Arjuna be killed, You will have five, with me.'

तं पुत्रगृद्धिनी भूयो माता पुत्रमथाब्रवीत्॥३४॥

भ्रातॄणां स्वस्ति कुर्वीथा येषां स्वस्ति चिकीर्षसि।

Seeking the well-being of her children, his mother once more said to him,—'Go, O Karna, do good to those brothers of yours whose good you always seek.'

एवमुक्त्वा किल पृथा विसृज्योपययौ गृहान्॥३५॥

सोऽर्जुनेन हतो वीरो भ्रात्रा भ्राता सहोदरः।

Having said these words, Pritha took his leave and returned to her residence. That hero has been killed by Arjuna,—the uterine brother by the brother.

न चैव विद्वतो मन्त्रः पृथायास्तस्य वा विभो॥३६॥

अथ शूरो महेष्वासः पार्थेनाजौ निपातितः।

Neither Pritha, nor he, had ever divulged the secret, O Sir! That hero and great bowman, was therefore killed by Arjuna in battle.

अहं त्वज्ञासिषं पश्चात् स्वसोदर्यं द्विजोत्तमा॥३७॥

पूर्वजं भ्रातरं कर्णं पृथाया वचनात् प्रभो।

Afterwards I have come to know, O best of Rishis, that he was my uterine brother! Indeed,

according to Pritha's words, I am informed that Karna was our eldest-born.

तेन मे दूयते तीव्रं हृदयं भ्रातृघातिनः॥३८॥

कर्णार्जुनसहायोऽहं जयेयमपि वासवम्।

Having caused my brother to be killed, my heart is burning greatly. If I had both Karna and Arjuna for helping me, I could have defeated Vasudeva himself.

सभायां क्लिश्यमानस्य धार्तराष्ट्रदुरात्मभिः॥३९॥

सहसोत्पतितः क्रोधः कर्णं दृष्ट्वा प्रशाम्यति।

Whilst I was tormented in the court by the wicked sons of Dhritarashtra, my anger suddenly excited, became cooled on seeing Karna.

यदा ह्यस्य गिरो रूक्षाः शृणोमि कटुकोदयाः॥४०॥

सभायां गदतो द्यूते दुर्योधनहितैषिणः।

तदा नश्यति मे रोषः पादौ तस्य निरीक्ष्य ह॥४१॥

कुन्त्या हि सदृशौ पादौ कर्णस्येति मतिर्ममा

Even while hearing the harsh and bitter words of Karna himself on the occasion of our match at dice, which he uttered for pleasing Duryodhana, my wrath became cooled on seeing Karna's feet. It appeared to me that Karna's feet resembled the feet of our mother Kunti.

सादृश्यहेतुमन्विच्छन् पृथायास्तस्य चैव ह॥४२॥

कारणं नाधिगच्छामि कथंचिदपि चिन्तयन्।

To make out the reason of that resemblance between him and our mother, I thought for a long time. Even trying my level best I could not find the cause.

कथं नु तस्य संग्रामे पृथिवी चक्रमग्रसत्॥४३॥

कथं नु शप्तो भ्राता मे तत्त्वं वक्तुमिहार्हसि।

Why, indeed, did the Earth swallow up the wheels of his car at the time of battle? Why was my brother cursed? You should relate all this to me.

श्रोतुमिच्छामि भगवंस्त्वत्तः सर्वं यथातथम्।

भवान् हि सर्वविद् विद्वान् लोके वेद कृताकृतम्॥४४॥

I wish to hear everything from you, O Rishi. You know everything of this world, as also of both the past and the future.

CHAPTER 2

(RAJADHARMANUSHASANA
PARVA).— Continued

The account of Karna's life. Drona's
curse—Karna becomes Rama's pupil

वैशम्पायन उवाच

स एवमुक्तस्तु मुनिर्नारदो वदतां वरः।

कथयामास तत् सर्वं यथा शप्तः स सूतजः॥१॥

Vaishampayana said—

Thus accosted that best of orators, viz., the sage Narada, described everything about the manner in which he who was known as a charioteers' son had been cursed.

नारद उवाच

एवमेतन्महाबाहो यथा वदसि भारता।

न कर्णार्जुनयोः किंचिदविषह्यं भवेद् रणे॥२॥

Narada said—

'What you say, O mighty-armed one, is true O Bharata! Nothing could resist Karna and Arjuna in battle.

गुह्यमेतत् तु देवानां कथयिष्यामि तेऽनघ।

तन्निबोध महाबाहो यथा वृत्तमिदं पुरा॥३॥

This, O sinless one, that I am about to tell you is unknown to the very celestials. Listen to me, O mighty-armed one, as it happened formerly.

क्षत्रं स्वर्गं कथं गच्छेच्छस्त्रपूतमिति प्रभो।

संघर्षजननस्तस्मात् कन्यागर्भो विनिर्मितः॥४॥

The question was mooted, how all the Kshatriyas, purified by weapons, should attain to blissful regions. For this, a child was conceived by Kunti while she was a maid, capable of creating a general war.

स बालस्तेजसा युक्तः सूतपुत्रत्वमागतः।

चकाराङ्गिरसां श्रेष्ठाद् धनुर्वेदं गुरोस्तदा॥५॥

Highly energetic that child became known as a Suta. He subsequently learnt the science of arms from the preceptor (Drona), that foremost of Angirasa's race.

स बलं भीमसेनस्य फाल्गुनस्य च लाघवम्।
बुद्धिं च तव राजेन्द्र यमयोर्विनयं तदा॥६॥
सख्यं च वासुदेवेन बाल्ये गाण्डीवधन्वनः।
प्रजानामनुरागं च चिन्तयानो व्यदह्यत॥७॥

Thinking of the prowess of Bhimasena, the quickness of Arjuna in the use of arms, your intelligence, O King, the humility of the twins, the friendship, from earliest years, between Vasudeva and the holder of Gandiva, and the love of the people for you all, that young man was burnt with envy.

स सख्यमकरोद् बाल्ये राज्ञा दुर्योधनेन च।
युष्माभिर्नित्यसंदिष्टो दैवाच्चापि स्वभावतः॥८॥

In early age he contracted friendship with king Duryodhana, led by accident and his own nature and the hate he cherished against you all.

वीर्याधिकमथालक्ष्य धनुर्वेदे धनंजयम्।
द्रोणं रहस्युपागम्य कर्णो वचनमब्रवीत्॥९॥
ब्रह्मास्त्रं वेनुमिच्छामि सरहस्यनिर्वर्तनम्।
अर्जुनेन समं चाहं युध्येयमिति मे मतिः॥१०॥

Making that Dhananjaya was superior to every one in the science of arms, Karna one day approached Drona privately and said these words to him, -I desire to master the Brahma weapon, with all its Mantras and the power of withdrawing it, for I wish to fight Arjuna.

समः शिष्येषु वः स्नेहः पुत्रे चैव तथा ध्रुवम्।
त्वत्प्रसादात्त मां ब्रूयुरकृतास्त्रं विचक्षणाः॥११॥

Forsooth, the love you bear for every one of your pupils is equal to what you cherish for your own son! I pray that all masters of the science of arms may, by your favour consider me as one accomplished in weapons.

द्रोणस्तथोक्तः कर्णेन सापेक्षः फाल्गुनं प्रति।
दौरात्यं चैव कर्णस्य विदित्वा तमुवाच ह॥१२॥
ब्रह्मास्त्रं ब्राह्मणो विद्याद् यथावच्चरितव्रतः।
क्षत्रियो वा तपस्वी यो नान्यो विद्यात् कथंचन॥१३॥

Thus accosted by him, Drona, on account of partial love for Phalgunas, as also from his

knowledge of the wickedness of Karna, told him, -None save a Brahmana, who has duly practised all vows, should master the Brahma weapon, or a Kshatriya who has practised austere penances, and no other.

इत्युक्तोऽङ्गिरसां श्रेष्ठमामन्त्र्य प्रतिपूज्य च।
जगाम सहसा रामं महेन्द्रं पर्वतं प्रति॥१४॥

When Drona had answered thus, Karna, having adored him, took his permission and proceeded forthwith to Rama then living on the Mahendra mountains.

स तु राममुपागम्य शिरसाऽभिप्रणम्य च।
ब्राह्मणो भार्गवोऽस्मीति गौरवेणाभ्यगच्छत॥१५॥

Approaching Rama, he bowed to him and said, -I am a Brahmana of Bhargu's race! -This secured honour for him.

रामस्तं प्रतिजग्राह पृष्ट्वा गोत्रादि सर्वशः।
उच्यतां स्वागतं चेति प्रीतिमांश्चाभवद् भृशम्॥१६॥

With this knowledge about his birth and family, Rama received him kindly and said, - You are welcome! - at which Karna became highly pleased.

तत्र कर्णस्य वसतो महेन्द्रे स्वर्गसंनिधौ।
गन्धर्वै राक्षसैर्यक्षैर्देवैश्चासीत् समागमः॥१७॥

While living on the Mahendra mountains resembling heaven itself, Karna met and mixed with many Gandharvas, and Yakshas, and gods.

स तत्रेष्ट्रमकरोद् भृगुश्रेष्ठाद् यथाविधि।
प्रियश्चाभवदत्यर्थं देवदानवरक्षसाम्॥१८॥

While living there, he learnt the use of all the weapons duly, and became a great favourite of the gods, the Gandharvas, and the Rakshasas.

स कदाचित् समुद्रान्ते विचरन्नाश्रमान्तिके।
एकः खड्गधनुष्पाणिः परिचक्राम सूर्यजः॥१९॥

One day he walked on the sea shore by the side of that hermitage. Armed with bow and sword, Surya's son wandered alone.

सोऽग्निहोत्रप्रसक्तस्य कस्यचिद् ब्रह्मवादिनः।
जघानाज्ञानतः पार्थ होमधेनुं यदुच्छया॥२०॥

While thus walking, O Partha, he inadvertently and unwittingly killed the Homa cow of a certain Brahman who daily performed his Agnihotra rite.

तदज्ञानकृतं मत्वा ब्राह्मणाय न्यवेदयत्।

कर्णः प्रसादयंश्चैनमिदमित्यब्रवीद् वचः॥२१॥

अबुद्धिपूर्वं भगवन् धेनुषा हता तवा।

मया तत्र प्रसादं च कुरुष्वेति पुनः पुनः॥२२॥

तं स विप्रोऽब्रवीत्क्रुद्धो वाचा निर्भर्त्सयन्निवा।

दुराचार वधार्हस्त्वं फलं प्रालुहि दुर्मति॥२३॥

Knowing that he had perpetrated that crime from carelessness, he informed the Brahmana of it. For pleasing the owner, Karna repeatedly said,- O Rishi, I have killed this your cow against my will. Forgive the act! Filled with anger the Brahmana, rebuking him, said, O wicked wight, you should be killed! May you suffer the fruit of this act, O you of wicked soul!

येन विस्पर्धसे नित्यं यदर्थं घटसेऽनिशम्।

युध्यतस्तेन ते पाप भूमिश्चक्रं ग्रसिष्यति॥२४॥

While fighting him, O wretch, whom you always challenge, and for whom you are trying so much every day, the Earth shall swallow the wheel of your car.

तत्क्षक्रे महीग्रस्ते मूर्धानं ते विचेतसः।

पातयिष्यति विक्रम्य शत्रुर्गच्छ नराधमा॥२५॥

And while the wheel of your car shall thus be swallowed up by the Earth, your enemy displaying his prowess, will cut off your head, you being stupefied then. Leave me, O vile man!

यथेयं गौर्हता मूढ प्रमत्तेन त्वया मम।

प्रमत्तस्य तथारातिः शिरस्ते पातयिष्यति॥२६॥

शप्तः प्रसादयामास कर्णस्तं द्विजसत्तमम्।

गोभिर्घनैश्च रत्नैश्च स चैनं पुनरब्रवीत्॥२७॥

न हि मेऽव्याहतं कुर्यात् सर्वलोकोऽपि केवलम्।

गच्छ वा तिष्ठ वा यद् वा कार्यं ते तत् समाचर॥२८॥

इत्युक्तो ब्राह्मणेनाथ कर्णो दैन्यादधोमुखः।

राममभ्यगमद् भीतस्तदेव मनसा स्मरन्॥२९॥

As you have carelessly killed this my cow, so will your enemy cut off your head while you will be careless!-Though cursed, Karna still tried to gratify that foremost of Brahmanas by offering him kine and wealth and gems. The latter, however, once more answered him,-All the worlds will not falsify the words of mine. Go hence or remain, do what you like.-Thus addressed by the Brahmana, Karna, Handing down his head in depression, returned timidly to Rama."

CHAPTER 3

(RAJADHARMANUSHASANA PARVA)

— Continued

Karna's trial. Jamadagni sleeps on his lap—His thigh is bored. Jamadagni's curse

नारद उवाच

कर्णस्य बाहुवीर्येण प्रणयेन दमेन च।

तुतोष भृगुशार्दूलो गुरुशुश्रूषया तथा॥१॥

Narada said—

That foremost of Bhrigu's race Rama was well pleased with the power of Karna's arms, his love (for him), his self-restraint, and the services he rendered to his preceptor.

तस्मै स विधिवत् कृत्स्नं ब्रह्मास्त्रं सनिवर्तनम्।

प्रोवाचाखिलमव्यग्रं तपस्वी तत् तपस्विने॥२॥

Ever practising ascetic penances, Rama cheerfully communicated, with due forms, to his disciple who practised penances everything about the Brahma weapon with the Mantras for withdrawing it.

विदितास्त्रस्ततः कर्णो रममाणोऽऽश्रमे भृगोः।

चकार वै धनुर्वेदे यत्नमद्भुतविक्रमः॥३॥

Having acquired a knowledge of that weapon, Karna began to live happily in Bhrigu's retreat, and highly powerful as he was, he devoted himself with great energy to the science of arms.

ततः कदाचिद् रामस्तु चरन्नाश्रममन्तिकात्।

कर्णेन सहितो धीमानुपवासेन कर्षितः॥४॥

One day the highly intelligent Rama, while walking with Karna in the vicinity of his retreat, felt himself very weak for the fasts he had undergone.

सुष्वाप जामदग्न्यस्तु विश्रम्भोत्पन्नसौहृदः।

कर्णस्योत्सङ्ग आधाय शिरः क्लान्तमना गुरुः॥५॥

From affection created by confidence, the tired son of Jamadagni, placing his head on Karna's lap, slept soundly.

अथ कृमिः श्लेष्ममेदोमांसशोणितभोजनः।

दारुणो दारुणस्पर्शः कर्णस्याभ्याशमागतः॥६॥

While his preceptor was thus sleeping [with head] on his lap, a dreadful worm, whose bite was very painful and which lived on phlegm and fat and flesh and blood, appeared before Karna.

स तस्योरुमथासाद्य बिभेद रुधिराशनः।

न चैनमशक्तु क्षेपुं हन्तुं वापि गुरोर्भयात्॥७॥

Getting at Karna's thigh, that blood-drinking worm began to pierce it. Lest his preceptor might get up, Karna could neither throw away nor kill that animal.

संदश्यमानस्तु तथा कृमिणा तेन भारता।

गुरोः प्रबोधनाशङ्की तमुपैक्षत सूर्यजः॥८॥

Though his limb was cut through by that worm, O Bharata, the son of Surya, lest his preceptor should awake, allowed it to do its pleasure.

कणस्तु वेदनां धैर्यादसह्यां विनिगृह्य ताम्।

अकम्पयन्नव्यथयन् धारयामास भार्गवम्॥९॥

Though the pain was unbearable, Karna endured it with heroic patience, and continued to hold Bhrigu's son on his lap, without trembling in the least and without displaying any sign of pain.

यदास्य रुधिरणाङ्गं परिस्पृष्टं भृगूद्वहः।

तदाबुद्ध्यत तेजस्वी संत्रस्तश्चेदमब्रवीत्॥१०॥

अहोऽस्म्यशुचितां प्राप्तः किमिदं क्रियते त्वया।

कथयस्व भयं त्यक्त्वा याथातथ्यमिदं मम॥११॥

When at last Karna's blood touched the body of the highly energetic Rama, the latter awoke and said these words in fear,—Alas, I have been polluted. What are you doing. Tell me, without any fear, what is the truth of this matter.

तस्य कर्णस्तदाऽऽचष्ट कृमिणा परिभक्षणम्।

ददर्श रामस्तं चापि कृमिं सूकरसंनिभम्॥१२॥

Then Karna informed him of that worm's bite. Rama saw that worm which was like a hog in shape.

अष्टपादं तीक्ष्णदंष्ट्रं सूचीभिरिव संवृतम्।

रोमभिः संनिरुद्धाङ्गमलकं नाम नामतः॥१३॥

It had eight feet and very sharp teeth, and was covered with bristles pointed like needles. Its name was 'Alarka, its limbs were then shrunk [with fear].

स दृष्टमात्रो रामेण कृमिः प्राणानवासृजत्।

तस्मिन्नेवासृजि क्लिन्नस्तदद्भुतमिवाभवत्॥१४॥

As soon as Rama looked at it, the worm died melting in that blood which it had drawn. All this appeared wonderful.

ततोऽन्तरिक्षे ददृशे विश्वरूपः करालवान्।

राक्षसो लोहितग्रीवः कृष्णाङ्गो मेघवाहनः॥१५॥

A Rakshasa of terrible form, dark in hue, of a red neck, capable of assuming forms at will, and staying on the clouds was seen in the sky.

स रामं प्राञ्जलिर्भूत्वा बभाषे पूर्णमानसः।

स्वस्ति ते भृगुशार्दूल गमिष्येऽहं यथागतम्॥१६॥

मोक्षितो नरकादस्माद् भवता मुनिसत्तम।

भद्रं तवास्तु वन्दे त्वां प्रियं मे भवता कृतम्॥१७॥

His object fulfilled, the Rakshasa, with joined palms addressed Rama, saying, O best of ascetics, you have saved me from this hell! Blessed by you, I worship you have done me good.

तमुवाच महाबाहुर्जामदग्न्यः प्रतापवान्।

कस्त्वं कस्माच्च नरकं प्रतिपन्नो ब्रवीहि तत्॥१८॥

The highly energetic and the mighty armed son of Jamadagni said to him,—Who are you? And why did you fall into hell? Tell me all this.

सोऽब्रवीदहमासं प्राग्दंशो नाम महासुरः।

पुरा देवयुगे तात भृगोस्तुल्यवया इव॥१९॥

He answered,—Formerly I was a great Asura by the name of Dansha. In the Krita cycle, O sire, I was of the same age with Bhṛigu.

सोऽहं भृगोः सुदयितां भार्यामपहरं बलात्।

महर्षेरभिशापेन कृमिभूतोऽपतं भुवि॥२०॥

I ravished the dearly-loved wife that sage. Cursed by him I fell down on the Earth in the form of a worm.

अब्रवीद्धि स मां क्रुद्धस्तव पूर्वपितामहः।

मूत्रश्लेष्माशनः पाप निरयं प्रतिपत्स्यसे॥२१॥

In anger your ancestor said to me, living on urine and phlegm, O wretch, you will live in hell.

शापस्यान्तो भवेद् ब्रह्मन्तित्वेवं तपथाब्रवम्।

भविता भार्गवाद् रामादिति मामब्रवीद् भृगुः॥२२॥

I then begged him, saying,—When, O Brahmana, will this curse end?—Bhṛigu replied, saying—This curse shall end through Rama of my family.

सोऽहमेनां गर्ति प्राप्नो यथा न कुशलं तथा।

त्वया साधो समागम्य विमुक्तः पापयोनितः॥२३॥

It was for this I had led a life like one of uncleaned soul! O righteous one, by you, however, I have been rescued from that sinful life.

एवमुक्त्वा नमस्कृत्य ययौ रामं महासुरः।

रामः कर्णं च सक्नोषमिदं वचनमब्रवीत्॥२४॥

Having said so, the great Asura, bowing to Rama, went away. Then Rama wrathfully addressed Karna, saying.

अतिदुःखमिदं मूढ न जातु ब्राह्मणः सहेतु।

क्षत्रियस्येव ते धैर्यं कामया सत्यमुच्यताम्॥२५॥

O fool, no Brahmana could bear such a pain! Your patience is like that of a Kshatriya! Tell me the truth, without fear.

तमुवाच ततः कर्णः शापाद् भीतः प्रसादयन्।

ब्रह्मक्षत्रान्तरे जातं सूतं मां विद्धि भार्गव॥२६॥

Thus asked, Karna, fearing to be cursed, and trying to please him, said, O you of Bhṛigu's race know me for a Suta, a race originating from the intermixture of Brahmanas with Kshatriyas.

राधेयः कर्ण इति मां प्रवदन्ति जना भुवि।

प्रसादं कुरु मे ब्रह्मन्स्त्रुलुब्धस्य भार्गव॥२७॥

People call me Karna the son of Radha! O you of Bhṛigu's race, be propitiated with my poor self who have thus behaved for mastering the weapons.

पिता गुरुर्न संदेहो वेदविद्याप्रदः प्रभुः।

अतो भार्गव इत्युक्तं मया गोत्रं तवान्तिके॥२८॥

Forsooth, a reverend preceptor in the Vedas and other branches of learning is one's father! It was for this that I introduced myself to you as a person of your family.

तमुवाच भृगुश्रेष्ठः सरोषः प्रदहन्निव।

भूमौ निपतितं दीनं वेपमानं कृताञ्जलिम्॥२९॥

यस्मान्मिथ्योपचरितो ह्यस्त्रलोभादिह त्वया।

तस्मादेतन्न ते मूढ ब्रह्मास्त्रं प्रतिभास्यति॥३०॥

Unto the cheerless and trembling Karna, that foremost one of Bhṛigu's race, smiling though angry, said to the cheerless and trembling Karna who was lying on Earth with joined hands, since you have from avarice of weapons, behaved here falsely, therefore, O wretch, this Brahma weapon shall not remain in your remembrance.

अन्यत्र वधकालात् ते सदृशेन समीयुषः।

अब्राह्मणे न हि ब्रह्म ध्रुवं तिष्ठेत् कदाचन॥३१॥

Since you are not a Brahmana, this Brahma weapon shall not, up to the time of your death, live in you when you will be engaged with a warrior equal to yourself.

गच्छेदानीं न ते स्थानमनृतस्येह विद्यते।

न त्वया सदृशो युद्धे भविता क्षत्रियो भुवि॥३२॥

Go hence, this is not the place for a person who behaves falsely. On Earth, no Kshatriya will be your equal in battle.

एवमुक्तः स रामेण न्यायेनोपजगाम ह।

दुर्योधनमुपागम्य कृतोस्त्रोऽस्मीति चाब्रवीत्॥३३॥

Thus addressed by Rama, Karna came away, having duly taken his permission. Arriving then before Duryodhana, he informed him, saying,—I have learnt all weapons.

CHAPTER 4

(RAJADHARMANUSHASANA PARVA).—Continued.

Svayamvara of Chitrangada's daughter.—Karna's success

नारद उवाच

कर्णस्तु समवायैवमस्त्रं भार्गवनन्दनात्।

दुर्योधनेन सहितो मुमुदे भरतर्षभा॥१॥

Narada Said—

Having thus learnt the use of weapons from Rama of Bhrigu's race, Karna began to live happily in the company of Duryodhana, O foremost of Bharata's race.

ततः कदाचिद् राजानः समाजग्मुः स्वयंवरे।

कलिङ्गविषये राजन् राज्ञश्चित्राङ्गदस्य च॥२॥

Once on a time, O monarch, many kings went to a Svayamvara at the capital of Chitrangada, the king of the Kalingas.

श्रीमद्राजपुरं नाम नगरं तत्र भारत।

राजानः शतशस्तत्र कन्यार्थे समुपागमन्॥३॥

That prosperous city, O Bharata, was known by the name of Rajapura. Hundreds of kings went there for securing the hand of the maiden.

श्रुत्वा दुर्योधनस्तत्र समेतान् सर्वपार्थिवान्।

रथेन काञ्चनाङ्गेन कर्णेन सहितो ययौ॥४॥

Hearing that various kings had come there, Duryodhana also, on his golden car, proceeded there, accompanied by Karna.

ततः स्वयंवरे तस्मिन् सम्प्रवृत्ते महोत्सवे।

समाजगमुर्नृपतयः कन्यार्थे नृपसत्तमा॥५॥

When the festivities commenced in that Svayamvara various kings, O best of kings, came there for the hand of the maiden.

शिशुपालो जरासंधो भीष्मको वक्र एव च।

कपोतरोमा नीलश्च रुक्मी च दृढविक्रमः॥६॥

शृगालश्च महाराजः स्त्रीराज्याधिपतिश्च यः।

अशोकः शतधन्वा च भोजो वीरश्च नामतः॥७॥

There were amongst them Shisupala, Jarasandha, Bhishmaka, Vakra, Kaportroman, Nila, Rukmi of steady prowess, Shrigala who was ruler of the kingdom of females, Ashoka, Satadhanvan and the heroic king of the Bhojas.

एते चान्ये च बहवो दक्षिणां दिशमाश्रिताः।

म्लेच्छाश्चर्याश्च राजानः प्राच्योदीच्यास्तथैव च॥८॥

Besides these, many others who lived in the Deccan and many preceptors of the Mlechchha tribes, and many kings from the East and the North, O Bharata, came there.

काञ्चनाङ्गदिनः सर्वे शुद्धजाम्बूनदप्रभाः।

सर्वे भास्वरदेहाश्च व्याघ्रा इव बलोत्कटाः॥९॥

All of them were bedecked with golden Angadas and shone resplendent like pure gold. Of shining persons they were like tigers of fierce might.

ततः समुपविष्टेषु तेषु राजसु भारत।

विवेश रङ्गं सा कन्या यात्रीवर्षवरान्विता॥१०॥

After all those kings had taken their seats, O Bharata, the maiden entered the arena, accompanied by her nurse and a guard of eunuchs.

ततः संश्राव्यमाणेषु राज्ञां नामसु भारत।

अत्यक्रामद् धार्तराष्ट्रं सा कन्या वरवर्णिनी॥११॥

The names of the kings being mentioned to her that fair maiden passed by the son of Dhritarashtra as she had passed others before him.

दुर्योधनस्तु कौरव्यो नामर्षयत लङ्घनम्।

प्रत्यषेधच्च तां कन्यामसत्कृत्य नराधिपान्॥१२॥

Duryodhana, however, of Kuru's race could not bear that insult of self. Disregarding all the kings, he ordered the maiden to stop.

स वीर्यमदमत्तत्वाद् भीष्मद्रोणावुपश्रितः।

रथमारोप्य तां कन्यामाजहार नराधिपः॥१३॥

Elated with the pride of power and relying upon Bhishma and Drona, king Duryodhana taking up that maiden on his car, carried her away forcibly.

तमन्वगाद् रथी खड्गी बद्धगोधाङ्गद्वलित्रवान्।
कर्णः शस्त्रभृतां श्रेष्ठः पृष्ठतः पुरुषर्षभा॥१४॥

Armed with sword, clad in mail, and his fingers cased in leathern fences, Karna, that foremost of all holders of weapons, riding on his car, followed Duryodhana.

ततो विमर्दः सुमहान् राजामासीद् युयुत्सताम्।
संनहतां तनुत्राणि स्थान् योजयतामपि॥१५॥

A great tumult then took place among the kings, all the whom were bent upon fighting.—Put on your coats of mail. Get the cars ready! —(These were the words that were heard).

तेऽभ्यधावन्त संक्रुद्धाः कर्णदुर्योधनावुधौ।
शरवर्षाणि मुञ्चन्तो मेघाः पर्वतयोरिव॥१६॥

Filled with ire, they pursued Karna and Duryodhana, pouring their shafts upon them like masses of clouds pouring rain upon a couple of hills.

कर्णस्तेषामापततामेकैकेन शरेण ह।

धनुषि च शरव्रातान् पातयामास भूतले॥१७॥

As they thus pursued them, Karna struck down their bows and arrows on the ground, each with a single arrow.

ततो विधनुषः कांश्चित् कांश्चिदुद्यतकार्मुकान्।

कांश्चिच्चोद्धतो बाणान् रथशक्तिगदास्तथा॥१८॥

Amongst them some were deprived of bow, some rushed bow in hand, some were on the point of discharging their arrows, and some pursued them, armed with darts and maces.

लाघवाद् व्याकुलीकृत्य कर्णः प्रहरतां वरः।

हतसूतांश्च भूयिष्ठानवजिग्ये नराधिपान्॥१९॥

Endued with great lightness of hands, Karna, that foremost of all strikers, assailed them all. He deprived many kings of their drivers, and thus defeated them.

ते स्वयं वाहयन्तोऽश्वान् पाहि पाहीति वादिनः।

व्यपेयुस्ते रणं हित्वा राजानो भग्नमानसाः॥२०॥

They then themselves took up the reins of their horses, and saying.—Go away, go away—turned away from the battle with depressed hearts.

दुर्योधनस्तु कर्णेन पाल्यमानोऽभ्ययात् तदा।

हृष्टः कन्यामुपादाय नगरं नागसाह्वयम्॥२१॥

Protected by Karna, Duryodhana also came away, with a gladdened heart, bringing with him the maiden to Hastinapura.

CHAPTER 5

(RAJADHARMANUSHASANA PARVA)

Continued.

Karna defeats Jarasandha

नारद उवाच

आविष्कृतबलं कर्णं श्रुत्वा राजा स मागधः।

आह्वयद् द्वैरथेनाजौ जरासंधो महीपतिः॥१॥

तयोः समभवद् युद्धं दिव्यास्त्रविदुषोर्द्वयोः।

युधि नानाप्रहरणैरन्योन्यमभिवर्षतोः॥२॥

Narada said—

Hearing of Karna's power the king of the Magadhas, Jarasandha, challenged him to a single combat. Both of them were masters of celestial weapons. A dreadful battle took place between them in which they struck each other with various kinds of weapons.

क्षीणबाणौ विधनुषौ भग्नखड्गौ महीं गतौ।

बाहुभिः समसज्जेतामुभावपि बलान्वितौ॥३॥

At last when their arrows were run out, and bows and swords were broken, and they both lost their cars, they began, powerful as they were, to fight with bare arms.

बाहुकण्टकयुद्धेन तस्य कर्णोऽथ युध्यतः।

विषेद सन्धिं देहस्य जरया श्लेषितस्य हि॥४॥

While engaged with him a dreadful encounter with bare arms, Karna was about to

cut the two portions of his antagonist's body that had been joined by Jara.

स विकारं शरीरस्य दृष्ट्वा नृपतिरात्मनः।

प्रीतोऽस्मीत्यब्रवीत् कर्णं वैरमुत्सृज्य दूरतः॥५॥

Feeling himself very much pained, and giving up desire of hostility, the king of Magadha addressed Karna, saying,—I am pleased.

प्रीत्या ददौ स कर्णाय मालिनीं नगरीमथ।

अङ्गेषु नरशार्दूल स राजाऽऽसीत् सपत्नजित्॥६॥

पालयामास चम्पां च कर्णः परबलार्दनः।

दुर्योधनस्यानुमते तवापि विदितं तथा॥७॥

Out of friendship he then gave to Karna the town Malini. Before this, that foremost of men and subjugator of all enemies (Karna), had been king of the Angas only, but from that time that grinder of hostile forces, began to rule over Champa also, as desired by Duryodhana, as you know.

एवं शस्त्रप्रतापेन प्रथितः सोऽभवत् क्षितौ।

त्वद्धितार्थं सुरेन्द्रेण भिक्षितो वर्मकुण्डले॥८॥

स दिव्ये सहजे प्रादात् कुण्डले परमार्जिते।

सहजं कवचं चापि मोहितो देवमायया॥९॥

Thus Karna became known on Earth for the strength of his arms. When, for your well-being the king of gods begged of him his (natural) coat-of-mail and ear-rings, stupefied by celestial illusion, he gave away those precious things.

विमुक्तः कुण्डलाभ्यां च सहजेन च वर्मणा।

निहतो विजयेनाजौ वासुदेवस्य पश्यतः॥१०॥

Deprived of his ear-rings and his natural armour, he was killed by Arjuna before Vasudeva.

ब्राह्मणस्याभिशापेन रामस्य च महात्मनः।

कुन्त्याश्च वरदानेन मायया च शतक्रतोः॥११॥

भीष्मावमानात् संख्यायां रथस्यार्थानुकीर्तनात्।

शल्यात् तेजोवधाच्चापि वासुदेवनयेन च॥१२॥

रुद्रस्य देवराजस्य यमस्य वरुणस्य च।

कुबेरद्रोणयोश्चैव कृपस्य च महात्मनः॥१३॥

अस्त्राणि दिव्यान्यादाय युधि गाण्डीवधन्वना।

हतो वैकर्तनः कर्णो दिवाकरसमद्युतिः॥१४॥

On account of a Brahmana's curse, as also of the curse of the great Rama, of the boon granted to Kunti and the illusion practised on him by Indra, of his being belittled by Bhishma as only half-a car-warrior, behind Rathas and Atirathas, of the destruction of his energy caused by Shalya, of Vasudeva's policy, and, lastly, of the celestial weapons acquired by Arjuna from Rudra and Indra and Yama and Varuna and Kuvera and Drona and the illustrious Kripa, Arjuna succeeded in killing. Vikartana's son Karna of solar effulgence.

एवं शप्तस्तव भ्राता बहुभिश्चापि वञ्चितः।

न शोच्यः पुरुषव्याघ्र युद्धेन निधनं गतः॥१५॥

Thus had your brother been cursed and beguiled by many! As, however, he has fallen in battle, you should not grieve for that foremost of man.

CHAPTER 6

(RAJADHARMANUSHASANA
PARVA)—Continued.

Yudhishtira's despair

वैशम्पायन उवाच

एतावदुक्त्वा देवर्षिर्विरराम स नारदः।

युधिष्ठिरस्तु राजर्षिर्दध्यौ शोकपरिप्लुतः॥१॥

Vaishampayana said—

Saying so the celestial Rishi Narada became silent. the royal sage Yudhishtira, filled with sorrow began to meditate.

तं दीनमनसं वीरं शोकोपहतमातुरम्।

निःश्चसन्तं यथा नागं पर्यश्रुनयनं तथा॥२॥

कुन्ती शोकपरीताङ्गी दुःखोपहतचेतना।

अब्रवीन्मधुराभाषा काले वचनमर्थवत्॥३॥

Seeing that hero cheerless and unnerved by grief, sighing like a snake and shedding profuse tears, Kunti, herself filled with grief and almost beside herself with sorrow,

addressed him in these sweet but weighty words and well suited to the occasion:—

युधिष्ठिर महाबाहो नैनं शोचितुमर्हसि।

जहि शोकं महाप्राज्ञ शृणु चेदं वचो मम॥४॥

O mighty-armed Yudhishtira, you should not give way to sorrow thus! O you of great wisdom, destroy this grief and listen to what I say.

यातितः स मया पूर्वं भ्रात्र्यं ज्ञापयितुं तवा।

भास्करेण च देवेन पित्रा धर्मभृतां वर॥५॥

I tried formerly to inform Karna of his being your brother. The god Surya also, O best of all righteous men, did the same.

यद्वाच्यं हितकामेन सुहृदा हितमिच्छता।

तथा दिवाकरेणोक्तः स्वप्नान्ते मम चाग्रतः॥६॥

That god said to Karna in a dream and once more in my presence, all that a well-wishing friend, from desire of good, should say.

न चैनमशकद् भानुरहं वा स्नेहकारणैः।

पुरा प्रत्यनुनेतुं वा नेतुं वाप्येकतां त्वया॥७॥

Neither by affliction nor by reasons could Surya or myself succeed in pacifying him or inducing him to join you.

ततः कालपरीतः स वैरस्योद्धरणे रतः।

प्रतीपकारी युष्माकमिति चोपेक्षितो मया॥८॥

Yielding to the influence of Time, he was determined on creating enmity with you. As he was determined upon doing injuries to you all, I myself gave up the attempt.

इत्युक्तो धर्मराजस्तु मात्रा बाष्पाकुलेक्षणः।

उवाच वाक्यं धर्मात्मा शोकव्याकुलितेन्द्रियः॥९॥

Thus addressed by his mother, king Yudhishtira, with tearful eyes and heart shaken by grief, said:—

भवत्या गूढमन्त्रत्वात् पीडितोऽस्मीत्युवाच ताम्॥१०॥

शशाप च महातेजाः सर्वलोकेषु योषितः।

न गुह्यं धारयिष्यन्तीत्येवं दुःखसमन्वितः॥११॥

'For you having concealed your counsels, this great calamity has befallen me.' The highly

energetic and the righteous king then, in sorrow, cursed all the women of the world, saying,—'Henceforth no woman shall succeed in keeping a secret.'

स राजा पुत्रपौत्राणां सम्बन्धिसुहृदां तदा।

स्मरन्नुद्विग्नहृदयो बभूवोद्विग्नचेतनः॥१२॥

Recollecting his sons and grandsons and kinsmen and friends, the king then became filled with anxiety and grief.

ततः शोकपरीतात्मा सधूम इव पावकः।

निर्वेदमगमद् धीमान् राजा संतापपीडितः॥१३॥

Stricken with sorrow, the intelligent king, resembling a fire covered with smoke, was filled with despair. Then the wise king endued with grief like the fire covered in the grip of dense smoke and thus he sank in agony.

CHAPTER 7

(RAJADHARMANUSHASANA PARVA)—Continued.

Yudhishtira bewails to Arjuna for the destruction of kinsmen

वैशम्पायन उवाच

युधिष्ठिरस्तु धर्मात्मा शोकव्याकुलचेतनः।

शुशोच दुःखसंतप्तः स्मृत्वा कर्णं महारथम्॥१॥

Vaishampayana said—

The righteous Yudhishtira, with an agitated heart and burning with grief, began to grieve for that powerful car warrior Karna.

आविष्टो दुःखशोकाभ्यां निःश्वसंश्च पुनः पुनः।

दृष्ट्वाऽर्जुनमुवाचेदं वचनं शोककर्षितः॥२॥

युधिष्ठिर उवाच

यद्भैक्ष्यमाचरिष्याम वृष्णचन्धकपुरे वयम्।

ज्ञातीन् निष्पुरुषान् कृत्वा नेमां प्राप्स्याम दुर्गतिम्॥३॥

Sighing repeatedly, he addressed Arjuna, saying,—'If, O Arjuna, we had lived like mendicants in the cities of the Vrishnis and the Andhakas, then we would not have been

visited by this miserable end, for our having exterminated our kinsmen.

अमित्रा नः समृद्धार्था वृत्तार्थाः कुरवः किलः।

आत्मानमात्मना हत्वा किं धर्मफलमाप्नुयः॥४॥

Our enemies, the Kurus, have gained in prosperity, while we have been deprived of all the objects of life, for what fruits of righteousness can be ours when we have been guilty of self-destruction?

धिगस्तु क्षात्रमाचारं धिगस्तु बलपौरुषम्।

धिगस्त्वमर्षं येनेमामापदं गमिता वयम्॥५॥

Fie on the practices of Kshatriyas, fie on might and valour, and fie on anger, since through these such a calamity has overtaken us.

साधु क्षमा दमः शौचं वैराग्यं चाप्यमत्सरः।

अहिंसा सत्यवचनं नित्यानि वनचारिणाम्॥६॥

Blessed are forgiveness, and self-control, and purity, with renunciation and humility and abstention from injury, and truthfulness which are all practised by hermits dwelling in forests.

वयं तु लोभान्मोहाच्च दम्भं मानं च संश्रिताः।

इमामवस्थां सम्प्राप्ता राज्यलाभबुभुत्सया॥७॥

Full of pride and haughtiness, we however, through covetousness and folly and from desire of enjoying the kingdom, have fallen into this plight.

त्रैलोक्यस्यापि राज्येन नास्मान् कश्चित् प्रहर्षयेत्।

बान्धवान् निहतान् दृष्ट्वा पृथिव्यां विजयैषिणः॥८॥

Seeing those kinsmen of ours that were determined on acquiring the sovereignty of the world killed on the field of battle, we have been so much laden with grief that one cannot gladden us by giving us even the sovereignty of the three worlds.

ते वयं पृथिवीहेतोरवध्यान् पृथिवीश्वरान्।

सम्परित्यज्य जीवामो हीनार्था हतबान्धवाः॥९॥

Alas, having killed for the sake of the Earth, such kings as deserved not to be slain by us, we are carrying on the burden of existence, deprived of friends and of the very objects of life.

आमिषे गृह्यमानानामशुभं वै शुनामिव।

आमिषं चैव नो हीष्टमामिषस्य विवर्जनम्॥१०॥

Like a pack of dogs fighting one another for a piece of meat, a great calamity has befallen us. That piece of meat is no longer dear to us. On the other hand, it shall be thrown aside.

न पृथिव्या सकलया न सुवर्णस्य राशिभिः।

न गवाश्वेन सर्वेण ते त्याज्या य इमे हताः॥११॥

They who have been killed should not have been killed for the sake of even the whole Earth of mountains of gold, or all the horses and kine in this world.

काममन्युपरीतास्ते क्रोधहर्षसमन्विताः।

मृत्युयानं समारुह्य गता वैवस्वतक्षयम्॥१२॥

All of them filled with envy and seeking all earthly objects, and influenced by anger and pleasure, following the road of Death, have repaired to the regions of Yama.

बहुकल्याणसंयुक्तानिच्छन्ति पितरः सुतान्।

तपसा ब्रह्मचर्येण सत्येन च तितिक्षया॥१३॥

Practising asceticism, Brahmacharya, truth and renunciation, fathers wish for sons endued with every kind of prosperity.

उपवासैस्तथेज्याभिर्व्रतकौतुकमङ्गलैः।

लभन्ते मातरो गर्भान्मासान् दश च बिभ्रति॥१४॥

Likewise by facts and sacrifices and vows and sacred rites and sacred ceremonies, mothers conceive. They then hold the foetus for ten months.

यदि स्वस्ति प्रजायन्ते जाता जीवन्ति वा यदि।

सम्भाविता जातबलास्ते दद्युर्यदि नः सुखम्॥१५॥

इह चामुत्र चैवेति कृपणाः फलहेतवः।

Passing their days in misery and in expectation of fruit, they always ask themselves—Shall these come out of the womb safely? Shall these live after birth? Shall they grow in power and be honoured on Earth? Will they give us happiness in this and the next world?

तासामयं समुद्योगो निर्वृत्तः केवलोऽफलः॥१६॥

यदासां निहताः पुत्रा युवानो मृष्टकुण्डलाः।

अभुक्त्वा पार्थिवान् भोगानृणान्यनपहाय च॥१७॥

पितृभ्यो देवताभ्यश्च गता वैवस्वतक्षयम्॥१८॥

But, all these acts became fruitless. Alas, since their young sons, wearing shining ear-rings, have been killed, therefore, their hopes have not been realised. Without having enjoyed the sweets of this world, and without having paid off the debts they owed to their fathers and the gods, they have gone to Yama's abode.

यदैषामम्ब पितरौ जातकामावुभावपि।

संजातधनरत्नेषु तदैव निहता नृपाः॥१९॥

Alas, O mother, those kings have been killed just at that time, when their parents expected to reap the fruits of their power and riches.

संयुक्ताः काममन्युभ्यां क्रोधहर्षासमञ्जसाः।

न ते जयफलं किञ्चिद् भोक्तारो जातु कर्हिचित्॥२०॥

They were always envious and hankered after earthly objects, and always yielded to anger and joy. Therefore they could never expect to enjoy at any time or any place the fruits of victory.

पञ्चालानां कुरूणां च हता एव हि ये हताः।

न चेत् सर्वानयं लोकः पश्येत् स्वेनैव कर्मणा॥२१॥

I think the Panchalas and the Kurus that have been killed (in this battle) have been lost, otherwise he who has killed would, by that act of his, obtain all blissful regions.

वयमेवास्य लोकस्य विनाशे कारणं स्मृताः।

धृतराष्ट्रस्य पुत्रेषु तत् सर्वं प्रतिपत्स्यति॥२२॥

We are the root of the destruction that has overtaken the world. The fault, however, should be attributed to the sons of Dhritarashtra.

सदैव निकृतिप्रज्ञो द्वेष्टा मायोपजीवनः।

मिथ्याविनीतः सततमस्मास्वनपकारिषु॥२३॥

Duryodhana's heart was always wily. Always malicious, he was addicted to

deception. Although we never offended him, yet he always behaved treacherously towards us.

न सकामा वयं ते च न चास्माभिर्न तैर्जितम्।

न तैर्भुक्तेयमवनिर्न नार्यो गीतवादितम्॥२४॥

We have not gained our object, nor have they gained theirs. We have not defeated them, nor have they defeated us. The Dhartarashtras could not enjoy this Earth, nor could they enjoy women and music.

नामात्यसुहृदां वाक्यं न च श्रुतवतां श्रुतम्।

न रत्नानि परार्थानि न भूर्न द्रविणागमः॥२५॥

They did not listen to the counsels of ministers and friends and men well read in the scriptures. They could not, indeed, enjoy their rich gems and well-equipped treasury and vast territories.

अस्मद्वेषेण संतप्तः सुखं न स्मेह विन्दति।

ऋद्धिमस्मासु तां दृष्ट्वा विवर्णो हरिणः कृशः॥२६॥

धृतराष्ट्रश्च नृपतिः सौबलेन निवेदितः।

तं पिता पुत्रगृद्धित्वादनुमेनेऽनये स्थितः॥२७॥

Burning with the hate they cherished against us, they could not enjoy happiness and peace. Witnessing our advancement, Duryodhana became colourless, pale and emaciated. Suvala's son informed king Dhritarashtra of this. Like an indulgent father, Dhritarashtra tolerated the evil policy of his son.

अनपेक्ष्यैव पितरं गाङ्गेयं विदुरं तथा।

असंशयं क्षयं राजा यथैवाहं तथा गतः॥२८॥

अनियम्याशुचिं लुब्धं पुत्रं कामवशानुगम्।

Forsooth, by disregarding Vidura and the great son of Ganga, and neglecting to restrain his wicked and covetous son entirely under the influence of his passion, the king has met with destruction like my poor self.

यशसः पतितो दीप्ताद् घातयित्वा सहोदरान्॥२९॥

इमौ हि वृद्धौ शोकान्नौ प्रक्षिप्य स सुयोधनः।

अस्मत्प्रद्वेषसंयुक्तः पापबुद्धिः सदैव ह॥३०॥

को हि बन्धुः कुलीनः संस्तथा ब्रूयात् सुहृज्जने।

यथासावदद वाक्यं युयुत्सुः कृष्णसंनिधौ॥३१॥

Forsooth, Suyodhana, having caused his uterine brothers to be king and having cast this old pair into burning grief, has fallen off from shining glory. Burning with the hate he bore to us, Duryodhana was always sinful at heart. What other highly-born kinsman could use such language towards kinsman as he, with a view of fight, actually used in the presence of Krishna?

आत्मनो हि वयं दोषाद् विनष्टाः शाश्वतीः समाः।

प्रदहन्तो दिशः सर्वा भास्वरा इव तेजसा॥३२॥

We also have through Duryodhana's folly, been lost for ever, like suns burning everything around them with their own heat.

सोऽस्माकं वैरपुरुषो दुर्मतिः प्रग्रहं गतः।

दुर्योधनकृते ह्येतत् कुलं नो विनिपातितम्॥३३॥

अवध्यानां वधं कृत्वा लोके प्राप्ताः स्म वाच्यताम्।

The wicked man, that embodiment of enmity, was our evil star. Alas, for Duryodhana's deeds alone, this race of ours has been rooted out. Having killed those whom we should never have killed, we have incurred the blame of the world.

कुलस्यास्यान्तकरणं दुर्मतिं पापपुरुषम्॥३४॥

राजा राष्ट्रेश्वरं कृत्वा धृतराष्ट्रोऽद्य शोचति।

Having installed that wicked prince of sinful acts, that exterminator of his race, as the monarch, King Dhritarashtra is obliged to grieve today.

हताः शूराः कृतं पापं विषयः स्वो विनाशितः॥३५॥

हत्वा नो विगतो मन्युः शोको मां रुध्यत्ययम्।

Our heroic enemies have been killed. We have committed sin. His wealth and kingdom are gone. Having killed them, our anger has been pacified. But grief is overcoming me.

धनंजय कृतं पापं कल्याणेनोपहन्यते॥३६॥

ख्यापनेनानुतापेन दानेन तपसापि वा।

निवृत्त्या तीर्थगमनाच्छ्रुतिस्मृतिजपेन वा॥३७॥

त्यागवाञ्छ पुनः पापं नालं कर्तुमिति श्रुतिः।

O Dhananjaya, sin is always expiated by pious acts, by giving wide publicity to it, by repentance, by alms giving, by penances, by sojourn to Tirthas after renunciation of everything, by constant meditation on the scriptures. Of all these, he who has practised renunciation is believed to be incapable of committing fresh sins.

त्यागवाञ्छन्मरणे नाप्नोतीति श्रुतिर्यदा॥३८॥

प्राप्तवर्त्मा कृतमतिर्ब्रह्म सम्पद्यते तदा।

The Shrutis say that he who practices renunciation escapes from birth and death, and obtaining the right way, that person of controlled mind, attains Brahman.

स धनंजय निर्द्वन्द्वो मुनिर्ज्ञानसमन्वितः॥३९॥

वनमामन्त्र्य वः सर्वान् गमिष्यामि परंतप।

I shall, therefore, O Dhananjaya, go to the forest, with your permission, O scorcher of enemies, disregarding all the pairs of opposites, adopting the vow of silence, and walking in the way pointed out by knowledge.

न हि कृत्स्नतपो धर्मः शक्यः प्राप्तुमिति श्रुतिः॥४०॥

परिग्रहवता तन्मे प्रत्यक्षमरिसूदना।

O destroyer of foes, the Shrutis say it, and I myself have seen it with my eyes, that one who is addicted to worldly objects can never obtain any kind of religious merit.

मया निसृष्टं पापं हि परिग्रहमभीप्सता॥४१॥

जन्मक्षयनिमित्तं च प्राप्तुं शक्यमिति श्रुतिः।

Desirous of obtaining worldly objects, I have committed sin, which as the Shrutis declare, begets birth and death.

स परिग्रहमुत्सृज्य कृत्स्नं राज्यं सुखानि च॥४२॥

गमिष्यामि विनिर्मुक्तो विशोको निर्ममः क्वचित्।

Abandoning the whole of my kingdom, therefore, and all the worldly objects, I shall go to the forest, escaping from the worldly fetters, freed from grief, and without affection for anything.

प्रशाधि त्वमिमामुर्वी क्षेमां निहतकण्टकाम्॥४३॥

न ममार्थोऽस्ति राज्येन भोगैर्वा कुरुनन्दन।

Do you govern this Earth, on which peace has been restored, and which has been freed of all its thorns. O best of Kuru's race, I do not require kingdom or pleasure.'

एतावदुक्त्वा वचनं कुरुराजो युधिष्ठिरः।

उपारमत् ततः पार्थः कनीयानभ्यभाषत॥४४॥

Having said so, King Yudhishtira just stopped. His younger brother Arjuna then addressed him as follows.

CHAPTER 8

(RAJADHARMANUSHASANA PARVA)

— Continued

Arjuna cheers up Yudhishtira by saying that it is by prowess that one acquired kingdom

वैशम्पायन उवाच

अथार्जुन उवाचेदमधिक्लिप्त इवाक्षमी।

अभिनीततरं वाक्यं दृढवादपराक्रमः॥१॥

दर्शयन्नेन्द्रिरात्मानमुग्रमुग्रपराक्रमः।

स्मयमानो महातेजाः सुविकणी परिसंलिहन्॥२॥

Vaishampayana said—

Like a person reluctant to forgive an insult, the highly energetic Arjuna of keen speech and prowess, betraying great fierceness and licking the corners of his mouth, said smilingly these weighty words:—

अर्जुन उवाच

अहो दुःखमहो कृच्छ्रमहो वैक्लव्यमुत्तमम्।

यत् कृत्वामानुषं कर्म त्यजेथाः श्रियमुत्तमाम्॥३॥

'O how painful, how distressing, I am sorry to see this great agitation of your heart, since having performed such a superhuman feat, you are determined to forsake the world.

शत्रून् हत्वा महीं लब्ध्वा स्वधर्मेणोपपादिताम्।

एवंविधं कथं सर्वं त्यजेथा बुद्धिलाघवात्॥४॥

Having killed your enemies, and having the sovereignty of the Earth, which has been won

by observing of the duties of your own order, why should you give up everything through fickleness of heart?

क्लीबस्य हि कुतो राज्यं दीर्घसूत्रस्य वा पुनः।

किमर्थं च महीपालानवधीः क्रोधमूर्छितः॥५॥

Where on Earth has a eunuch or a procrastinating person ever acquired sovereignty? Why then did you beside yourself with anger, slay all the kings of the Earth.

यो ह्यजिजीविषेद् भैक्ष्यं कर्मणा नैव कस्यचित्।

समारम्भान् बुभूषेत हतस्वस्तिरकिंचनः।

सर्वलोकेषु विख्यातो न पुत्रपशुसंहितः॥६॥

He that would lead the life of a mendicant, cannot, by any act of his, enjoy the good things of Earth. Shorn of prosperity and other resources, he can never acquire fame on Earth or sons and animals.

कापालीं नृप पापिष्ठां वृत्तिमासाद्य जीवतः।

संत्यज्य राज्यमृद्धं ते लोकोऽयं किं वदिष्यति॥७॥

If, O king, abandoning this prosperous kingdom, you lead the wretched life of a mendicant, what will the world say of you?

सर्वारम्भान् समुत्सृज्य हतस्वस्तिरकिंचनः।

कस्मादाशंससे भैक्ष्यं कर्तुं प्राकृतवत् प्रभो॥८॥

Why do you say that leaving aside all the good things of the Earth, shorn of prosperity, and of resources, you will live like a mendicant and a vulgar person.

अस्मिन् राजकुले जातो जित्वा कृत्स्नां वसुंधराम्।

धर्मार्थावखिलौ हित्वा वनं मौढ्यात् प्रतिष्ठसे॥९॥

You are born in a royal family. Having conquered the whole Earth, do you foolishly wish to live in the forest after for-saking everything of virtue of profit?

यदीमानि हवींषीह विमथिष्यन्त्यसाधवः।

भवता विप्रहीणानि प्राप्तं त्वामेव किल्बिषम्॥१०॥

In your absence, dishonest men will despoil sacrifices. That sin will certainly contaminate you.

आकिंचन्यं पुनीनां च इति वै नहुषोऽब्रवीत्।

कृत्वा नृशंसं ह्यधने धिगस्त्वधनतामिह॥११॥

Having perpetrated many wicked acts in a state of poverty, king Nahusha spoke ill of that state and said that poverty is for recluses.

अश्वस्तनपृषीणां हि विद्यते वेद तद् भवान्।

यं त्विमं धर्ममित्याहुर्धनादेष प्रवर्तते॥१२॥

To make no provision for the morrow is a practice that suits Rishis. You know this well! The religion of kings, however, depends entirely on wealth.

धर्मं संहरते तस्य धनं हरति यस्य सः।

ह्रियमाणे धने राजन् वयं कस्य क्षमेमहि॥१३॥

One who robs another of riches, robs him of his religion as well. Who amongst us, therefore, O king, would forgive an act of depriving us of our wealth.

अभिशस्तं प्रपश्यन्ति दरिद्रं पाश्वरतः स्थितम्।

दरिद्रं पातकं लोके न तच्छंसितुमर्हति॥१४॥

It is seen that a poor man, even when he stands hard by, is accused falsely. Poverty is a sin. You should not, therefore, speak high of poverty.

पतितः शोच्यते राजन् निर्धनश्चापि शोच्यते।

विशेषं नाधिगच्छामि पतितस्याधनस्य च॥१५॥

A degraded man as also a poor man, O king, have both to rue their fate, I see no difference between these two.

अर्थेभ्यो हि विवृद्धेभ्यः सम्भृतेभ्यस्ततस्ततः।

क्रियाः सर्वाः प्रवर्तन्ते पर्वतेभ्य इवापगाः॥१६॥

The increased and deposited wealth like rivers from mountain begets all kinds of meritorious acts.

अर्थाद् धर्मश्च कामश्च स्वर्गश्चैव नराधिप।

प्राणयात्रापि लोकस्य विना हर्षं न सिद्ध्यति॥१७॥

From wealth originate all religious acts, all pleasures, and heaven itself, O king, Without wealth, a man cannot find the very means of maintaining his life.

अर्थेन हि विहीनस्य पुरुषस्याल्पमेधसः।

विच्छिद्यन्ते क्रियाः सर्वा ग्रीष्मे कुसरितो यथा॥१८॥

The acts of a person who, endowed with little intelligence allows himself to be divested of wealth, are all dried up like shallow rivers in the summer.

यस्यार्थास्तस्य मित्राणि यस्यार्थास्तस्य बान्धवाः।

यस्यार्थाः स पुमौल्लोके यस्यार्थाः स च पण्डितः॥

He who has wealth has friends. He who has wealth has kinsmen. He who has wealth is considered as a sincere man in the world. He who has wealth is regarded as a learned man.

अधनेनार्थकामेन नार्थः शक्यो विधिं त्सितुम्।

अर्थैरर्था निबध्यन्ते गजैरिव महागजाः॥२०॥

If a person who has no wealth desires to accomplish a particular object, he meets with failure. Wealth accumulates wealth, like elephants capturing (wild) elephants.

धर्मः कामश्च स्वर्गश्च हर्षः क्रोधः श्रुतं दमः।

अथदितानि सर्वाणि प्रवर्तन्ते नराधिप॥२१॥

Religious acts, pleasures, joy, courage, anger, learning, and sense of dignity, all originate from wealth, O king.

धनात् कुलं प्रभवति धनाद् धर्म प्रवर्धते।

नाधनस्यास्त्ययं लोको न परः पुरुषोत्तम॥२२॥

Wealth begets family prestige. wealth multiples one's religious merit. He who is without wealth has neither this world, nor the next, O foremost of men.

नाधनो धर्मकृत्यानि यथावदनुतिष्ठति।

धनाद्धि धर्मः स्रवति शैलादपि नदी यथा॥२३॥

The man who has no wealth cannot celebrate religious acts, for these originate from wealth, like rivers from a mountain.

यः कृशार्थः कृशगवः कृशभृत्यः कृशातिथिः।

स वै राजन् कृशो नाम न शरीरकृशः कृशः॥२४॥

He whose limbs are lean is not truly a lean man, but he who is lean in respect of horses and kine and servants and guests is truly so.

अवेक्षस्व यथान्यायं पश्य देवासुरं यथा।

राजन् किमन्यज्जातीनां वधाद् गृह्यन्ति देवताः॥२५॥

Judge truly, O king, and mark the conduct of the gods and the Danavas. O king, do the gods ever seek anything else than the destruction of their kinsmen (the Asuras)?

न चेद्धर्तव्यमन्यस्य कथं तद्धर्ममारभेत्।

एतावानेव वेदेषु निश्चयः कविभिः कृतः॥२६॥

If the appropriation of another's wealth be not regarded as right, how, O monarch, will kings practise virtue on this Earth? Learned men have, in the Vedas, laid down this injunction.

अध्येतव्या त्रयी नित्यं भवितव्यं विपश्चिता।

सर्वथा धनमाहार्यं यष्टव्यं चापि यत्नतः॥२७॥

The learned man have decreed that kings should live, reciting every day the three Vedas, seeking to acquire wealth, and carefully celebrating sacrifices with the wealth thus acquired.

द्रोहाद् देवैरवाप्तानि दिवि स्थानानि सर्वशः।

द्रोहात् किमन्यज्जातीनां गृह्यन्ते येन देवताः॥२८॥

The gods, through civil war, have secured footing in the celestial region. When the very gods have won their prosperity through civil war, what fault can there be in such quarrels?

इति देवा व्यवसिता वेदवादश्च शाश्वताः।

अधीयतेऽध्यापयन्ते यजन्ते याजयन्ति च॥२९॥

कृत्स्नं तदेव तच्छेरूयो यदप्याददतेऽन्यतः।

न पश्यामोऽनपकृतं धनं किञ्चित् क्वचिद् वयम्॥३०॥

Verily the gods, even behave thus. The eternal precepts of the Vedas also approve of it. To learn, teach, sacrifice, and assist at others sacrifices,—these are our primary duties. The wealth that kings appropriate from others, becomes the instrument of their prosperity. Wealth is never acquired without doing some injury to others.

एवमेव हि राजानो जयन्ति पृथिवीमिमाम्।

जित्वा ममेयं ब्रुवते पुत्रा इव पितुर्धनम्॥३१॥

It is even thus that kings conquer this world. Having conquered, they are justified to regard that wealth as theirs, just as sons speak of the wealth of their fathers as their own. The royal sages that have gone to heaven have described this to be the duty of kings.

राजर्षयोऽपि ते स्वर्ग्यो धर्मो ह्येषां निरुच्यते।

यथैव पूर्णादुदधेः स्यन्दन्त्यापो दिशो दशाः॥३२॥

Like water flowing on every direction from a rising ocean, wealth goes on all sides from the treasures of kings.

एवं राजकुलाद् वित्तं पृथिवीं प्रति तिष्ठति।

आसीदियं दिलीपस्य नृगस्य नहुषस्य च॥३३॥

This Earth formerly belonged to king Dvīlipa, Nahusha, Ambarisha, and Mandhatri. She is now yours.

अम्बरीषस्य मान्धातुः पृथिवी सा त्वयि स्थिता।

स त्वां द्रव्यमयो यज्ञः सम्प्राप्तः सर्वदक्षिणः॥३४॥

You should, therefore, celebrate a great sacrifice with enough presents of all sorts and a sufficient quantity of the Earth's produce. If you do not perform that sacrifice, O king, then the sins of this kingdom will visit you.

तं चेन्न यजसे राजन् प्राप्तस्त्वं राज्यकिल्बिषम्।

येषां राजाऽश्वमेधेन यजते दक्षिणावता॥३५॥

Those subjects whose king performs a horse-sacrifice with enough presents, are all freed from sins and sanctified by witnessing the ablutions at the end of the sacrifice.

उपेत्य तस्यावभृथे पूताः सर्वे भवन्ति ते।

विश्वरूपो महादेवः सर्वमेधे महामखे।

जुहाव सर्वभूतानि तथैवात्मानमात्मना॥३६॥

In a great sacrifice requiring libations of all kinds of flesh, Mahadeva himself, poured all creatures as sacrificial libations and then his own self.

शाश्वतोऽयं भूतिपथो नास्यान्तमनुशुश्रुम।

महान् दाशरथः पन्था मा राजन् कुपथं गमः॥३७॥

This is the eternal and holy road. Its fruits are never destroyed. This is the great road

called Dasharatha. Abandoning it, 'O king, what other path would you follow'?

CHAPTER 9

(RAJADHARMANUSHASANA PARVA)

Continued

**Yudhishtira is bent upon following
Renunciation.**

युधिष्ठिर उवाच

मुहूर्तं तावदेकाग्रो मनःश्रोत्रेऽन्तरात्मनि।

धारयन्नपि तच्छ्रुत्वा रोचेत वचनं मम॥१॥

Yudhishtira said—

For a little while, O Arjuna, concentrate your attention, thought and hearing on the inner self. If you hear my words in such a state of mind, you will like them!

साधुगम्यमहं मार्गं न जातु त्वत्कृते पुनः।

गच्छेयं तद् गमिष्यामि हित्वा ग्राम्यसुखान्युत॥२॥

Abandoning all earthly pleasure, I shall follow that path which is trod by the righteous! I shall not, for your sake, follow the path pointed out by you.

क्षेम्यश्चैकाकिना गम्यः पन्थाः कोऽस्तीति पृच्छ माम्।

अथवा नेच्छसि प्रष्टुमपृच्छन्नपि मे शृणु॥३॥

If you ask me what path is auspicious which only one should follow, I shall tell you! If you are not inclined to ask me, I shall yet, unasked by you, tell you of it.

हित्वा ग्राम्यसुखाचारं तप्यमानो महत् तपः।

अरण्ये फलमूलाशी चरिष्यामि मृगैः सह॥४॥

Abandoning the pleasures and what men do in this world, and practising the austerity of penances, I shall wander in the forest, with the animals dwelling there, living on fruits and roots!

जुह्वानोऽग्निं यथाकालमुभौ कालावुपस्पृशन्।

कृशः परिमिताहारश्चर्मचीरजटाधरः॥५॥

Pouring libations on the fire at the appointed time and performing ablutions at morning, and evening I shall reduce myself by restricted diet, and clad in skins, bear matted locks on my head.

शीतवातातपसहः क्षुत्पिपासाश्रमक्षमः।

तपसा विधिदृष्टेन शरीरमुपशोषयन्॥६॥

मनःकर्णसुखा नित्यं शृण्वन्नुच्चावचा गिरः।

मुदितानामरण्येषु वसतां मृगपक्षिणाम्॥७॥

Enduring cold, wind, and heat, as also hunger and thirst and toil, I shall emaciate my body by penances as sanctioned by the scriptures. I shall daily listen to the clear notes of happy birds and animals living in the forest, which please the heart and the ear.

आजिघ्रन् पेशलान् गन्धान् फुल्लानां वृक्षवीर्याम्।

नानारूपान् वने पश्यन् रमणीयान् वनौकसः॥८॥

I shall enjoy the fragrance of trees and creepers, covered with flowers and see various kinds of charming products that grow in the forest.

वानप्रस्थजनस्यापि दर्शनं कुलवासिनाम्।

नाप्रियाण्याचरिष्यामि किंपुनर्ग्रामवासिनाम्॥९॥

I shall also see many recluses there. I shall not do the slightest harm to any creature, what to speak of those who live in villages and towns?

एकान्तशीली विमृशन् पक्वापक्वेन वर्तयन्।

पितृन् देवांश्च वन्येन वाग्भिरद्भिश्च तर्पयन्॥१०॥

Leading a retired life and engaged in contemplation, I shall live upon ripe and unripe fruits and propitiate the departed manes and the gods with offerings of forest fruits and spring water and beautiful hymns.

एवमारण्यशास्त्राणामुग्रमुग्रतरं विधिम्।

सेवमानः प्रतीक्षिष्ये देहस्थास्य समापनम्॥११॥

Thus leading an austere forest-life, I shall live on, calmly awaiting the dissolution of my body.

अथवैकोऽहमेकाहमेकैकस्मिन् वनस्पतौ।

चरन् भैक्ष्यं मुनिर्मुण्डः क्षपयिष्ये कलेवरम्॥१२॥

Or, living alone and observing the vow of silence, with my head shaved clean, I shall live by begging each day of only one tree.

पांसुभिः समभिच्छन्नः शून्यागारप्रतिश्रयः।

वृक्षमूलनिकेतो वा त्यक्तसर्वप्रियाप्रियः॥१३॥

Smearing my body with ashes, and living in forsaken houses, or lying at the foot of trees, I shall live, forsaking all things dear or hateful.

न शोचन्न पृथ्व्यंश्च तुल्यनिन्दात्मसंस्तुतिः।

निराशीर्निर्ममो भूत्वा निर्द्वन्द्वो निष्परिग्रहः॥१४॥

Without being over-grieved, or over-joyed, and considering censure and applause, hope and affection, in the same light and conquering the pairs of opposites, I shall live, casting off all the things of the world.

आत्मारामः प्रसन्नात्मा जडान्धवधिराकृतिः।

अकुर्वाणः परैः काञ्चित् संविदं जातु कैरपि॥१५॥

Without talking with anybody, I shall outwardly appear as a blind and deaf idiot, while living in contentment and deriving happiness from my innerself.

जङ्गमाजङ्गमान् सर्वानविहिंसंश्चतुर्विधान्।

प्रजाः सर्वाः स्वधर्मस्थाः समः प्राणभृतः प्रति॥१६॥

Without doing the least harm to the four kinds of movable and immovable creatures, I shall deal with all creatures equally whether fulfilling their duties, or guided entirely by the senses.

न चाप्यवहसन् कञ्चिन्न कुर्वन् भुङ्कुटीः क्वचित्।

प्रसन्नवदनो नित्यं सर्वेन्द्रियसुसंयतः॥१७॥

I shall not mock at any one, nor shall I frown at any body. governing all my senses, I shall always put on a cheerful face.

अपृच्छन् कस्यचिन्मार्गं प्रव्रजन्नेव केनचित्।

न देशं न दिशं काञ्चिद् गन्तुमिच्छन् विशेषतः॥१८॥

Without asking anybody about the way, proceeding along any way that I may happen to see, I shall go on, without caring for the country or the point of the compass to which or towards which I may go.

गमने निरपेक्षश्च पश्चादनवलोकयन्।

ऋजुः प्रणिहितो गच्छंस्त्रसंस्थावरवर्जकः॥१९॥

Not caring where I may go, I shall not look behind. Divesting myself of desire and anger, and concentrating my look inwards, I shall go on forsaking pride of soul and body.

स्वभावस्तु प्रयात्यग्रे प्रभवन्त्यशनान्यपि।

द्वन्द्वानि च विरुद्धानि तानि सर्वाण्यचिन्तयन्॥२०॥

Nature always walks before : hence, food and drink will somehow come. I shall not think of those pairs of opposites that are inimical to such a life.

अल्पं वास्वादु वा भोज्यं पूर्वालाभेन जातुचित्।

अन्येष्वपि चरंल्लाभमलाभे सप्त पूरयन्॥२१॥

If even a small quantity of pure food be not available in the first house (where I may go) I shall secure it by going to other houses. If I cannot procure it by even such around, I shall go to seven houses successively and fill my cravings.

विधूमे न्यस्तमुसले व्यङ्गारे भुक्तवज्जने।

अतीतपात्रसंचारे काले विगतपिक्षुके॥२२॥

एककालं चरन् भैक्ष्यं त्रीनथ द्वे च पञ्च वा।

स्नेहपाशं विमुच्याहं चरिष्यामि महीमिमाम्॥२३॥

When the smoke of houses will cease to come out, their hearth-fires having been put out, when husking rods will cease working, and all the inmates will have taken their food, and when mendicants and guests will cease to walk, I shall select a moment for going out a begging and solicit alms at two, three, or five houses at the most. I shall wander over the Earth, shorn of all desires.

अलाभे सति वा लाभे समदर्शी महातपाः।

न जिजीविषुवत् किञ्चिन्न मुमूर्षुवदाचरन्॥२४॥

Unmoved in success and failure, I shall earn great ascetic merit, I shall behave neither like one who is fond of life nor like one who is about to die.

जीवितं मरणं चैव नाभिनन्दन्न च द्विषन्।

वास्यैकं तक्षतो बाहुं चन्दनेनैकमुक्षतः॥२५॥

I shall not show any liking for life or dislike for death. If one cuts off one arm of mine and another smears the other with sandal-paste, I shall not wish evil to the one or good to other.

नाकल्याणं न कल्याणं चिन्तयन्नुभयोस्तयोः।

याः काश्चिज्जीवता शक्याः कर्तुमभ्युदयक्रियाः।

सर्वास्ताः समभित्यज्य निमेषादिव्यवस्थितः॥२६॥

Abandoning all those acts which lead to prosperity and which one can do in life, the only acts I shall perform will be to open and shut my eyes and take as much food and drink as will barely keep up of my existence.

तेषु नित्यमसक्तश्च त्यक्तसर्वेन्द्रियक्रियः।

सुपरित्यक्तसंकल्पः सुनिर्णिक्तात्मकलम्बः॥२७॥

Without ever being attached to action, and always restraining the senses, I shall abandon all desire and free the soul of all impurities.

विमुक्तः सर्वसंगेभ्यो व्यतीतः सर्वबागुराः।

न वशे कस्यचित्तिष्ठन् सधर्मा मातरिश्चनः॥२८॥

Freed from all attachments and snapping all fetters, I shall live free as the wind.

वीतरागश्चरन्नेवं तुष्टिं प्राप्स्यामि शाश्वतीम्।

तृष्णया हि महत् पापमज्ञानादस्मि कारितः॥२९॥

Being freed from affections, I shall enjoy everlasting contentment. Through desire, and ignorance, I have committed great sins.

कुशलाकुशलान्येके कृत्वा कर्माणि मानवाः।

कार्यकारणसंश्लिष्टं स्वजनं नाम बिभ्रति॥३०॥

Doing both auspicious and inauspicious acts here, a class of men maintain their wives, children, and kinsmen, all bound to them in relations of cause and effect.

आयुषोऽन्ते प्रहायेदं क्षीणप्राणं कलेवरम्।

प्रतिगृह्णाति तत् पापं कर्तुः कर्मफलं हि तत्॥३१॥

When the lease of their life expires, abandoning their weakened bodies, they take upon themselves all the effects of their sinful acts, for none but the actor is laden with the consequences of his own acts.

एवं संसारचक्रेऽस्मिन् व्याविद्धे स्थचक्रवत्।

समेति भूतग्रामोऽयं भूतग्रामेण कार्यवान्॥३२॥

Thus, endued with actions, creatures come into this wheel of life that is continually turning like the wheel of a car, and coming there, they meet with their fellow-creatures.

जन्ममृत्युजराव्याधिवेदनाभिरभिद्रुतम्।

अपारगिव चास्वस्थं संसारं त्यजतः सुखम्॥३३॥

He, however, who gives up his worldly concern, which is really a passing illusion although it looks permanent, and which is afflicted by birth, death, decrepitude, disease, and pain, is sure to enjoy happiness.

दिवः पतत्सु देवेषु स्थानेभ्यश्च महर्षिषु।

को हि नाम भवेनार्थी भवेत् कारणतत्त्ववित्॥३४॥

Again, when the very gods drop down from heaven and great Rishis from their high positions, who that knows truths of causes (and effects) would wish to have even heavenly prosperity?

कृत्वा हि विविधं कर्म तत्तद् विविधलक्षणम्।

पार्थिवैर्नृपतिः स्वल्पैः कारणैरेव बध्यते॥३५॥

Having performed various acts according to the diverse means of royal policy, insignificant kings, often destroy a great king through some contrivance.

तस्मात् प्रज्ञामृतमिदं चिरान्तां प्रत्युपस्थितम्।

तत् प्राप्य प्रार्थये स्थानमव्ययं शाश्वतं ध्रुवम्॥३६॥

Meditating on these circumstances, this nectar of wisdom has come to me. Having attained it, I desire to get a permanent, eternal, and ever-abiding place (for myself).

एतया संततं धृत्या चरन्नेवंप्रकारया।

जन्ममृत्युजराव्याधिवेदनाभिरभिद्रुतम्।

देहं संस्थापयिष्यामि निर्भयं मार्गमास्थितः॥३७॥

Always (behaving) with such wisdom and acting in this wise, I shall, by following that fearless path of life, and this body that is subject to birth, death, decrepitude, disease, and pain.

CHAPTER 10

(Rajadharmanushasana Parva)—
Continued

Arjuna urges upon him the necessity of
performing the duties of kings

भीम उवाच

श्रोत्रियस्येव ते राजन् मन्दकस्याविपश्चित्तः।

अनुवाकहता बुद्धिर्नैषा तत्त्वार्थदर्शिनी॥१॥

Bhimasena said—

Your understanding, O king, cannot perceive the truth, like that of a foolish and unintelligent reciter of the Veda for his recitation of those scriptures.

आलस्ये कृतचित्तस्य राजधर्मानसूयतः।

विनाशे धार्तराष्ट्राणां किं फलं भरतर्षभा॥२॥

If censuring the duties of kings you would lead an idle life, then, O foremost of Bharata's race, this destruction of the Dhartarashtras was perfectly useless.

क्षमानुकम्पा कारुण्यमानुशंस्यं न विद्यते।

क्षात्रमाचरतो मार्गमपि बन्धोस्त्वदन्तरे॥३॥

Does not a Kshatriya possess forgiveness and compassion and pity and abstention from injury?

यदीमां भवतो बुद्धिं विद्याम वयमीदृशीम्।

शस्त्रं नैव ग्रहीष्यामो न वधिष्याम कंचन॥४॥

If we knew that this was your intention, we would then have never taken up arms and killed a single creature.

भैक्ष्यमेवाचरिष्याम शरीरस्याविमोक्षणात्।

न चेदं दारुणं युद्धमभविष्यन्महीक्षिताम्॥५॥

We would then have lived by begging till the destruction of this body! This dreadful battle between the kings would also have never taken place!

प्राणस्यान्नमिदं सर्वमिति वै कवयो विदुः।

स्थावरं जङ्गमं चैव सर्वं प्राणस्य भोजनम्॥६॥

The learned have declared that what we see is food for the strong. This mobile and immobile world is worthy of being enjoyed by the strong.

आददानस्य चेद् राज्यं ये केचित् परिपन्थिनः।

हन्तव्यास्त इति प्राज्ञाः क्षत्रधर्मविदो विदुः॥७॥

Wise men conversant with Kshatriya duties have said that they who stand in the way of the person taking the sovereignty of the Earth, should be killed.

ते सदोषा हतास्माभी राज्यस्य परिपन्थिनः।

तान् हत्वा भुङ्क्ष्वधर्मेण युधिष्ठिर महीमिमां॥८॥

Committing the same fault, those that stood as enemies of our kingdom have all been killed by us. Having killed them, O Yudhishtira, righteously govern this Earth!

यथा हि पुरुषः खात्वा कूपमप्राप्य चोदकम्।

पङ्कदिग्धो निवर्तेत कर्मेदं नस्तथोपमम्॥९॥

This act of our refusing the kingdom is like that of a person who having dug a well stops in his work before obtaining water and comes up covered with mire.

यथाऽऽरुह्य महावृक्षमपहत्य ततो मधु।

अप्राप्य निधनं गच्छेत् कर्मेदं नस्तथोपमम्॥१०॥

Or, this our act is like that of a person who having climbed up a tall tree and collected honey therefrom dies before tasting it.

यथा महान्तमध्वानमाशया पुरुषः पतन्।

स निराशो निवर्तेत कर्मेतन्नस्तथोपमम्॥११॥

Or, it is like that of a person who having set out on a long journey comes back in despair without having reached his goal.

यथा शत्रून् घातयित्वा पुरुषः कुरुनन्दन।

आत्मानं घातयेत् पश्चात् कर्मेदं नस्तथोपमम्॥१२॥

Or, it is like that of a person who having killed all his enemies, O you of Kuru's race, at last dies at his own hand.

यथान्नं क्षुधितो लब्ध्वा न भुञ्जीयाद् यदृच्छया।

कापीव कापिनीं लब्ध्वा कर्मेदं नस्तथोपमम्॥१३॥

Or, it is like that of a person with hunger, who having obtained food, refuses to take it, or of a person under the influence of passion, who having obtained a woman reciprocating his desire refuses to know her.

वयमेवात्र गहर्हा हि यद् वयं मन्दचेतसम्।

त्वां राजन्ननुगच्छामो ज्येष्ठोऽयमिति भारता॥१४॥

We have become butts of censure, O Bharata, because, O king, we follow you who are of weak understanding, in consequence of yourself being our eldest brother!

वयं हि बाहुबलिनः कृतविद्या मनस्विनः।

क्लीबस्य वाक्ये तिष्ठामो यथैवाशक्त्यस्तथा॥१५॥

We are endued with the might of arms; we are accomplished in knowledge and gifted with great energy. Yet we follow the words of a eunuch as if we were entirely helpless!

अगतीकगतीनस्मान् नष्टार्थानर्थसिद्धये।

कथं वै नानुपश्येयुर्जनाः पश्यत यादृशम्॥१६॥

We are the refuge of all helpless persons. Yet, when people see us so, why would they not say that we are entirely powerless to acquire our objects? Think of what I say!

आपत्काले हि संन्यासः कर्तव्य इति शिष्यते।

जरयाभिपरीतेन शत्रुभिर्व्यसितेन वा॥१७॥

It has been laid down that (a life of) Renunciation should be adopted, only in times of difficulty, by kings attacked with decrepitude or defeated by, enemies!

तस्मादिह कृतप्रज्ञास्त्यागं न परिचक्षते।

धर्मव्यतिक्रमं चैव मन्यन्ते सूक्ष्मदर्शिनः॥१८॥

Wise men, therefore, do not praise Renunciation as the duty of a Kshatriya. On the other hand, the clear-sighted think that the adoption of such a life (by a Kshatriya) involves even the loss of virtue.

कथं तस्मात् समुत्पन्नास्तन्निष्ठास्तदुपाश्रयाः।

तदेव निन्दां भाषेयुर्धाता तत्र न गहति॥१९॥

How can those who are born in that order, who follow the practices of that order, and that have their refuge in them, censure those duties? If indeed those duties be censurable, then why should not the Supreme Ordainer be blamed?

श्रिया विहीनैरधनैर्नास्तिकैः सम्प्रवर्तितम्।

वेदवादस्य विज्ञानं सत्याभासमिवानृतम्॥२०॥

The persons who are shorn of prosperity and wealth and who are unbelievers, have laid down this precept of the Vedas as the truth. In reality, however, it is never, proper for a Kshatriya to do so.

शक्यं तु मौनमास्थाय बिभ्रताऽऽत्मानमात्मना।

धर्मच्छद्म समास्थाय च्यवितुं न तु जीवितुम्॥२१॥

He who can support life by prowess, he who can support himself by his own exertions, does not live, but really deviates from his duty, by following the life of Renunciation.

शक्यं पुनररण्येषु सुखमेकेन जीवितुम्।

अबिभ्रता पुत्रपौत्रान् देवर्षीनतिथीन् पितृन्॥२२॥

That man only is capable of leading a solitary life of happiness in the forest who cannot support sons and grandsons and the deities and Rishis and guests and Pitris.

नेमे घृणाः स्वर्गजितो न वराहा न पक्षिणः।

अथान्येन प्रकारेण पुण्यमाहुर्न तं जनाः॥२३॥

As the deer and boars and birds cannot attain to heaven, even so those Kshatriyas who are not shorn of prowess cannot attain to heaven by leading only a forest life. They should acquire religious merit by other means.

यदि संन्यासतः सिद्धिं राजा कश्चिदवाप्नुयात्।

पर्वताश्च दुमाश्चैव क्षिप्रं सिद्धिमवाप्नुयुः॥२४॥

If, O king, anybody could secure success from Renunciation, then mountains and trees would surely obtain it.

एते हि नित्यसंन्यासा दृश्यन्ते निरुपद्रवाः।

अपरिग्रहवन्तश्च सततं ब्रह्मचारिणः॥२५॥

These latter always lead lives of Renunciation. They do not harm any one. They do not lead a life of worldliness and are all Brahmacharins.

अथ चेदात्मभाग्येषु नान्येषां सिद्धिमश्नुते।

तस्मात् कर्मैव कर्तव्यं नास्ति सिद्धिरकर्मणः॥२६॥

If it be the truth that a person's success depends upon his own torture in life and not upon that of others, then you should take to action. He that is shorn of action can never attain success.

औदकाः सृष्टयश्चैव जन्तवः सिद्धिमाप्नुयुः।

तेषामात्मैव भर्तव्यो नान्यः कश्चन विद्यते॥२७॥

If they who fill only their own stomachs could achieve success, then all aquatic creatures would get it, for these have none else to support save their own selves.

अवेक्षस्व यथा स्वैः स्वैः कर्मभिर्व्यापृतं जगत्।

तस्मात् कर्मैव कर्तव्यं नास्ति सिद्धिरकर्मणः॥२८॥

Behold, the world moves on, with every creature on it acting according to its nature, therefore, one should act. The man shorn of action can never attain success.

CHAPTER 11

(Rajadharmanushasana Parva)

—Continued

An account of certain ascetics who taking instruction from a bird give up Renunciation and live like house-holders

अर्जुन उवाच

अत्रैवोदाहरन्तीममितिहासं पुरातनम्।

तापसैः सह संवादं शक्रस्य भरतर्षभ॥१॥

Arjuna said—

The old history of the discourse between certain ascetics and Shakra, is cited in this connection, O foremost of Bharata's race!

केचिद् गृहान् परित्यज्य वनमभ्यागमन् द्विजाः।

अजातशत्रवो मन्दाः कुले जाताः प्रवव्रजुः॥२॥

Certain little-witted well-born Brahmana youths, without attaining manhood, forsaking their homes, came to the woods for leading a forest life.

धर्मोऽयमिति मन्वानाः समृद्धा ब्रह्मचारिणः।

त्यक्त्वा भ्रातृन् पितृश्चैव तानिन्द्रोऽन्वकृपायत॥३॥

Considering that to be virtue, those youths possessing sufficient resources desired to live as Brahmacharins, having abandoned their brothers and fathers. It so happened that Indra felt pity for them.

तानाबभाषे भगवान् पक्षी भूत्वा हिरण्मयः।

सुदुष्करं मनुष्यैश्च यत् कृतं विघसाशिभिः॥४॥

Assuming the form of a golden bird, Indra addressed them, saying,—What is done by persons who eat the residue of a Sacrifice is the most difficult of acts that men can perform.

पुण्यं भवति कर्मदं प्रशस्तं चैव जीवितम्।

सिद्धार्थास्ते गतिं मुख्यां प्राप्ता धर्मपरायणाः॥५॥

Such an act is productive of great merit. The lives of such men are worthy of every praise. Having attained the object of life, those virtuous men, obtained the highest end!

ऋषय ऊचुः

अहो बतायं शकुनिर्विघसाशान् प्रशंसति।

अस्मान् नूनमयं शास्ति वयं च विघसाशिनः॥६॥

Hearing these words, the Rishis said,—Lo, this bird praises those who live upon the remnants of Sacrifices! He mentions this to us, for we live upon such remnants!

शकुनिरुवाच

नाहं युष्मान् प्रशंसामि पङ्कदिग्धान् रजस्वलान्।

उच्छिष्टभोजिनो मन्दान्ये वै विघसाशिनः॥७॥

The bird then said—

The bird then said.—I do not praise you! You are covered with mire and very impure! Living upon offals, you are wicked! Ye you not persons living upon the remnants of Sacrifice!—

ऋषय ऊचुः

इदं श्रेयः परमिति वयमेवाभ्युपास्महे।

शकुने ब्रूहि यच्छेरूयो भृशं ते श्रद्धामहे॥८॥

The Rishis said—

We consider this course of life to be highly blessed! Tell us, O bird, what is for our well-being! Your words fill us with great faith!

शकुनिरुवाच

यदि मां नाभिःशङ्क्यं विभज्यात्मानमात्मना।

ततोऽहं वः प्रवक्ष्यामि याथातथ्यं हितं वचः॥९॥

The bird said—

If by acting against your better selves, you do not refuse me your faith, then I shall tell you true and beneficial words.

ऋषय ऊचुः

शृणुमस्ते वचस्तात पन्थानो विदितास्तव।

नियोगे चैव धर्मात्मन् स्थातुमिच्छाम शशि नः॥१०॥

The Rishis said—

We shall hear words, O sire, for you know the different paths! O you of righteous soul, we desire also to obey your behests. Instruct us now!

शकुनिरुवाच

चतुष्पदां गौः प्रवरा लोहानां काञ्चनं वरम्।

शब्दानां प्रवरो मन्त्रो ब्राह्मणो द्विपदां वरः॥११॥

The bird Said—

among quadrupeds the cow is the foremost. Of metals, gold is the foremost. Of words, Mantras, and of human beings, Brahmanas, are the foremost.

मन्त्रोऽयं जातकर्मादिर्ब्राह्मणस्य विधीयते।

जीवतोऽपि यथाकालं श्मशाननिधनादिभिः॥१२॥

These Mantras regulate all the rites of a Brahmana's life, beginning with those consequent upon birth and the period after it, and ending with those consequent on death and the obsequial rites.

कर्माणि वैदिकान्यस्य स्वर्ग्यः पन्थास्त्वनुत्तमः।

अथ सर्वाणि कर्माणि मन्त्रसिद्धानि चक्षते॥१३॥

These Vedic rites constitute his heaven, path, and best of sacrifices, If it were otherwise, how could the acts of persons seeking of heaven become successful through Mantras?

आत्मानं दृढवादीति तथा सिद्धिरिहेष्यते।

मासार्धमासा ऋतव आदित्यशशितारकम्॥१४॥

He who, in this world, worships his self, knowing it to be a deity of a particular kind, attains to success consistent with a nature of that particular deity. Persons dying in two fortnights go to the Sun, the Moon, or the Stars.

ईहन्ते सर्वभूतानि तदिदं कर्मसंज्ञितम्।

सिद्धिक्षेत्रमिदं पुण्यमयमेवाश्रमो महान्॥१५॥

These three kinds of success, dependent upon action, are sought by every creature. The life of a householder is very superior and sacred and is called the field of success.

अथ ये कर्म निन्दन्तो मनुष्याः कापथं गताः।

मूढानामर्थहीनानां तेषामेनस्तु विद्यते॥१६॥

What path do those men follow that censure action? Foolish and poor as they are they incur sin.

देववंशान् पितृवंशान् ब्रह्मवंशांश्च शाश्वतान्।

संत्यज्य मूढा वर्तन्ते ततो यान्त्यश्रुतीपथम्॥१७॥

And since those little-witted men live by abandoning the eternal paths of the gods, of the Rishis, and of Brahma, therefore, they attain to paths disapproved of by the Shrutis.

एतद्वोऽस्तु तपोयुक्तं ददामीत्युषिचोदितम्।

तस्मात् तत्तद् व्यवस्थानं तपस्वि तप उच्यते॥१८॥

There is a verse in the Mantras which says,— (Ye sacrificer, perform the sacrifice with gifts of costly things. I will give you the happiness represented by sons, animals, and heaven.)— To live, therefore, in accordance with the ordinance is said to be the highest form of asceticism. Therefore, you should perform sacrifice and penances in the shape of gifts.

देववंशान् ब्रह्मवंशान् पितृवंशांश्च शाश्वतान्।

संविभज्य गुरोश्चर्यां तद् वै दुष्करमुच्यते॥१९॥

The proper performance of these eternal duties, viz., the worship of the gods, the study of the Vedas, and the gratification of the Pitris, as also respectful services to the preceptor,—is the austere of penances.

देवा वै दुष्करं कृत्वा विभूर्तिं परमां गताः।

तस्माद् गार्हस्थ्यमुद्बोद्धुं दुष्करं प्रब्रवीमि वः॥२०॥

By practising such highly difficult penances, the gods have obtained the highest glory and power. I, therefore, ask you to satisfy the heavy duties of a householder.

तपः श्रेष्ठं प्रजानां हि मूलमेतन्न संशयः।

कुटुम्बविधिनानेन यस्मिन् सर्वं प्रतिष्ठितम्॥२१॥

एतद् विदुस्तपो विप्रा द्वन्द्वातीता विमत्सराः।

तस्माद् व्रतं मध्यमं तु लोकेषु तप उच्यते॥२२॥

Forsooth, penances are the foremost of all things and are the root of all creatures. Asceticism, is attainable by leading the life a householder, upon which depends everything. The learned Brahmins having chack on malice, beyond the sphere of duality know that penance. The penance so observed by them is addressed as penance on the earth.

दुराधर्षं पदं चैव गच्छन्ति विधसाशिनः।

सायंप्रातर्विभज्यान् स्वकुटुम्बे यथाविधि॥२३॥

After duly distributing the food morning and evening among kinsmen, they who eat the residue attain to the ends that are highly difficult of attainment.

दत्त्वाऽतिथिभ्यो देवेभ्यः पितृभ्यः स्वजनाय च।

अवशिष्टानि येऽश्नन्ति तानाहुर्विधसाशिनः॥२४॥

They are called eaters of the residue of feasts who eat after having fed guests and gods and Rishis and kinsmen.

तस्मात् स्वधर्ममास्थाय सुव्रताः सत्यवादिनः।

लोकस्य गुरवो भूत्वा ते भवन्त्यनुपस्कृताः॥२५॥

Therefore, those persons who observe their own duties, who practise excellent vows and are truthful in speech, are greatly respected in the world, with their own faith greatly strengthened.

त्रिदिवं प्राप्य शक्रस्य स्वर्गलोके विमत्सराः।

वसन्ति शाश्वतान् वर्षाञ्जना दुष्करकारिणः॥२६॥

Shorn pride, those achievers of the most difficult feats attain to heaven and live for ever in the regions of Shakra!—

अर्जुन उवाच

ततस्ते तद् वचः श्रुत्वा धर्मार्थसहितं हितम्।

उत्सृज्य नास्तीति गता गार्हस्थ्यं समुपाश्रिताः॥२७॥

Arjuna continued—

Hearing these beneficial and righteous words, those ascetics abandoned the religion of

Renunciation, saying, There is nothing in it,— and begin to live like householders.

तस्मात् त्वमपि सर्वज्ञ धैर्यमालम्ब्य शाश्वतम्।

प्रशाधि पृथिवीं कृत्स्नां हतामित्रां नरोत्तम॥२८॥

Therefore, O you, who are conversant with righteousness, availing of that eternal wisdom, rule the wide world, O monarch, that is now shorn of foes.”

CHAPTER 12

(RAJADHARMANUSHASANA PARVA)— Continued.

Nakula advocates the necessity of action

वैशम्पायन उवाच

अर्जुनस्य वचः श्रुत्वा नकुलो वाक्यमब्रवीत्।

राजानमभिसम्प्रेक्ष्य सर्वधर्मभृतां वरम्॥१॥

अनुसृज्य महाप्राज्ञो भ्रातुश्चित्तमरिन्दम।

व्यूढोरस्को महाबाहुस्ताम्रास्यो मितभाषिता॥२॥

Vaishampayana said—

Hearing these words of Arjuna, O chastiser of foes, the mighty-armed and broad chested, Nakula, temperate in speech and possessed of great wisdom, with copper coloured face, looked at the king, that foremost of all righteous persons, and spoke the these words, assailing his brother's heart (with reason).

नकुल उवाच

विशाखयूपे देवानां सर्वेषामग्नयश्चिताः।

तस्माद् विद्धि महाराज देवाः कर्मफले स्थिताः॥३॥

Nakula said—

Even the gods had placed their fires in the reign called Vishakha-yupa, Know, therefore, O king, that the gods themselves depend upon the fruits of action!

अनास्तिकानां भूतानां प्राणदाः पितरश्च ये।

तेऽपि कर्मैव कुर्वन्ति विधिं सम्प्रेक्ष्य पार्थिव॥४॥

Observing the Vedic ordinances (of the Creator as declared in the Vedas), the Pitris, who support (by rain) the lives of even all disbelievers, are, O king, engaged in action.

वेदवादापविद्धांस्तु तान् विद्धि भृशनास्तिकान्।

न हि वेदोक्तमुत्सृज्य विप्रः सर्वेषु कर्मसु॥५॥

देवयानेन नाकस्य पृष्ठमाप्नोति भारता

अत्याश्रमानयं सर्वानित्याहुर्वेदनिश्चयाः॥६॥

They are, indeed, consummate atheists who do not accept the injunction of the Vedas (which inculcate action). By following Vedic injunctions in all his acts, the person that is learned in the Vedas, attains, O Bharata, to the highest region of heaven by the way of the deities. All persons acquainted with Vedas have declared the life of a householder to be superior to all the (other) modes of life.

ब्राह्मणाः श्रुतिसम्पन्नास्तान् निबोध नराधिप।

वित्तानि धर्मलब्धानि क्रतुमुख्येष्ववासृजन्॥७॥

कृतात्मा स महाराज स वै त्यागी स्मृतो नरः॥८॥

O king, the person who in sacrifices give away his fairly acquired wealth to these Brahmanas who are well conversant with the Vedas, and contracts his soul, is, O monarch, regarded as the true Renouncer.

अनवेक्ष्य सुखादानं तथैवोर्ध्वं प्रतिष्ठितः।

आत्मत्यागी महाराज स त्यागी तामसो मतः॥९॥

He, however, who, disregarding the life of a householder, the source of much happiness, adopts the next mode of life,—Renunciation, O monarch, is Renouncer possessed by the quality of darkness.

अनिकेतः परिपतन् वृक्षमूलाश्रयो मुनिः।

अपाचकः सदा योगी स त्यागी पार्थ भिक्षुकः॥१०॥

That man who is houseless, who roves over the world like a mendicant who has the foot of a tree for his refuge, who observes the vow of silence, never cooks for himself, and tries to control his senses, is, O Partha, a Renouncer observing the vow of mendicancy.

क्रोधहर्षाविनादृत्य पैशुन्यं च विशेषतः।

विप्रो वेदानधीते यः स त्यागी पार्थ उच्यते॥११॥

That Brahmana who, disregarding anger and joy, and especially deceitfulness, always

devotes his time to the study of the Vedas, is a Renouncer observing the vow of mendicancy.

आश्रमांस्तुलया सर्वान् धृतानाहुर्मनीषिणः।

एकतश्च त्रयो राजन् गृहस्थाश्रम एकतः॥१२॥

The four different modes of life were at one time weighed in the balance. The wise have said, O king, that when the life of a householder was placed on one scale, it required the three others to balance it.

समीक्ष्य तुलया पार्थ कामं स्वर्गं च भारता

अयं पन्था महर्षीणामियं लोकविदां गतिः॥१३॥

Marking the result of this examination by scales, O Partha, and seeing further, O Bharata, that the life of a householder alone contained both heaven and pleasure, the great Rishis and the persons conversant with the ways of the world followed it.

इति यः कुस्ते भावं स त्यागी भरतर्षभ।

न यः परित्यज्य गृहान् वनमेति विमूढवत्॥१४॥

He, therefore, O foremost of Bharata's race, who follows this mode of life, thinking it to be his duty and abandoning all desire for fruit, is a true Renouncer, and not that man who having clouded understanding goes to the forest abandoning home.

यदा कामान् समीक्षेत धर्मवैतसिको नरः।

अथैनं मृत्युपाशेन कण्ठे बध्नाति मृत्युराट्॥१५॥

A person, again, who, putting on the external marks of righteousness, fails to conquer his desires even while living in the forest, is bound by Death with his deadly fetters round the neck.

अभिमानकृतं कर्म नैतत् फलवदुच्यते।

त्यागयुक्तं महाराज सर्वमेव महाफलम्॥१६॥

Acts which are the outcome of vanity product no fruit. Those acts however, O monarch, which are the outcome of the spirit of Renunciation, always bear abundant fruits.

शमो दमस्तथा धैर्यं सत्यं शौचमथार्जवम्।

यज्ञो धृतिश्च धर्मश्च नित्यमार्थो विधिः स्मृतः॥१७॥

Tranquillity, self-restraint, fortitude, truth, purity, simplicity, sacrifices, perseverance, and rightcousness,—these are always the virtues recommended by the Rishis.

पितृदेवातिथिकृते समारम्भोऽत्र शस्यते।

अत्रैव हि महाराज त्रिवर्गः केवलं फलम्॥१८॥

The householder performs acts intended for Pitris, gods, and guests, this mode of life alone, O monarch, contains the threefold objects.

एतस्मिन् वर्तमानस्य विद्यावप्रतिषेधिते।

त्यागिनः प्रसृतस्येह नोच्छित्तिर्विद्यते क्वचित्॥१९॥

The Renouncer that rigidly follows this mode of life, in which one is free to do all acts, has not to meet ruin either here or hereafter.

असृजद्धि प्रजा राजन् प्रजापतिरकल्मषः।

मां यक्ष्यन्तीति धर्मात्मा यज्ञैर्विविधदक्षिणैः॥२०॥

The holy Lord of all creatures, of righteous soul, created creatures with the purpose that they would worship him by sacrifices with profuse presents.

वीर्यश्चैव वृक्षांश्च यज्ञार्थं वै तथौषधीः।

पशूंश्चैव तथा मेघान् यज्ञार्थानि हवींषि च॥२१॥

Creepers, trees, deciduous herbs, and clean animals, and clarified butter, were created as materials of sacrifice.

गृहस्थाश्रमिणस्तच्च यज्ञकर्म विरोधकम्।

तस्माद् गार्हस्थ्यमेवेह दुष्करं दुर्लभं तथा॥२२॥

To a householder the performance of sacrifice is fraught with impediments. For this, that mode of life is described as exceedingly difficult and unattainable.

तत् सम्प्राप्य गृहस्था ये पशुधान्यधनान्विताः।

न यजन्ते महाराज शाश्वतं तेषु किल्बिषम्॥२३॥

The householders, who, possessed of wealth and corn and animals, do not perform sacrifices commit, O king, eternal sin.

स्वाध्याययज्ञा ऋषयो ज्ञानयज्ञास्तथा परे।

अथापरे महायज्ञान् मनस्येव वितन्वते॥२४॥

Amongst Rishis, there are some who consider the study of the Vedas to be a

sacrifice; and some who consider contemplation to be a great sacrifice which they perform in their minds.

एवं मनःसमाधानं मार्गमातिष्ठतो नृप।

द्विजातेर्ब्रह्मभूतस्य स्पृहयन्ति दिवौकसः॥२५॥

The very gods, O king, seek the companionship of such a holy person, who on account of his following such a way which consists in the concentration of the mind, has become equal to Brahma.

स रत्नानि विचित्राणि संहतानि ततस्ततः।

मखेष्वनभिसंत्यज्य नास्तिक्वमभिजल्पसि॥२६॥

By refusing to spend in Sacrifice the various kinds of wealth which you have collected from your enemies, you are only displaying your want of faith!

कुटुम्बमास्थिते त्यागं न पश्यामि नराधिप।

राजसूयाश्चमेघेषु सर्वमेघेषु वा पुनः॥२७॥

I have never seen O monarch, a king living as a householder renouncing his wealth in any other way except 'in the Rajasuya, the Ashvamedha, and other kinds of Sacrifice!

ये चान्ये क्रतवस्तात ब्राह्मणैरभिपूजिताः।

तैर्यजस्व महीपाल शक्रो देवपतिर्यथा॥२८॥

Like Shakra, the king of gods, O sire, perform those other sacrifices that are lauded by the Brahmanas!

राज्ञः प्रमाददोषेण दस्युभिः परिमुष्यताम्।

अशरण्यः प्रजानां यः स राजा कलिरुच्यते॥२९॥

The king, through whose negligence the subjects are plundered by robbers, and who does not offer protection to those whom he is called upon to rule is said to be the personated Kali.

अश्वान् गाश्चैव दासीश्च करेणूश्च स्वलंकृताः।

ग्रामाञ्जनपदंश्चैव क्षेत्राणि च गृहाणि च॥३०॥

अप्रदाय द्विजातिभ्यो मात्सर्याविष्टचेतसः।

वयं ते राजकलयो भविष्याम विशाम्पते॥३१॥

If, without giving away horses and kine, and female slaves and elephants adorned with trappings, and villages, and populous countries, and fields, and houses, to Brahmanas, we retire into the forest with hearts not overflowing with friendly feelings towards kinsmen, even we shall be, O king, like so many Kali Kshatriyas.

अदातारो शरण्याश्च राजकित्विषभागिनः।

दोषाणामेव भोक्तारो न सुखानां कदाचन॥३२॥

Kshatriyas who do not practise charity and give protection (to others), commit sin. Woe to them hereafter and not bliss.

अनिष्टा च महायज्ञैरकृत्वा च पितृस्वधाम्।

तीर्थेष्वनभिसम्प्लुत्य प्रव्रजिष्यसि चेत् प्रभो॥३३॥

छिन्नाभ्रमिव गन्तासि विलयं मास्तेरितम्।

लोकयोरुभयोर्धृष्टो ह्यन्तराले व्यवस्थितः॥३४॥

If, O lord, without celebrating great sacrifices and the rites in honour of your deceased manes, and if, without bathing in sacred waters, you lead the life of a mendicant, you will then meet with destruction like a small cloud, separated from a mass and driven by the winds. You will then fall off from both worlds and will be born in the Pishacha order.

अन्तर्बहिश्च यत् किञ्चिन्मनोव्यासङ्गकारकम्।

परित्यज्य भवेत् त्यागी न हित्वा प्रतिष्ठिति॥३५॥

A person becomes a true Renouncer by casting off internal and external attachments, and not simply by leaving home for dwelling in the forest.

एतस्मिन् वर्तमानस्य विधावप्रतिषेधिते।

ब्राह्मणस्य महाराज नोच्छिर्त्तिर्विद्यते क्वचित्॥३६॥

A Brahmana who follows all the ordinances in which there are no obstacles, does not fall off from this or the other world.

निहत्य शत्रूंस्तरसा समृद्धान्

शक्रो यथा दैत्यबलानि संख्ये।

कः पार्थ शोचेन्निरतः स्वधर्मे

पूर्वैः स्मृते पार्थिव शिष्टजुष्टे॥३७॥

Observing the duties of one's own order, respected by the ancients and practised by the best of men,—who is there, O Partha, that would grieve, O king, for having killed in battle his enemies elated with prosperity, like Shakra killing the forces of the Daityas?

क्षेत्रेण धर्मेण पराक्रमेण

जित्वा महीं मन्त्रविद्भ्यः प्रदाया

नाकस्य पृष्ठेऽसि नरेन्द्र गन्ता

न शोचितव्यं भवताद्य पार्थ॥३८॥

Having, while observing Kshatriya duties, subjugated the world by the help of your prowess, and having made presents unto persons conversant with the Vedas, you can, O king, go to regions higher than heaven itself. You should not, O Partha, indulge in grief.

CHAPTER 13

(Rajadharmanushasana Parva)—

Continued

Sahadeva also urges upon the king the necessity of action

सहदेव उवाच

न बाह्यं द्रव्यमुत्सृज्य सिद्धिर्भवति भारता।

शारीरं द्रव्यमुत्सृज्य सिद्धिर्भवति वा न वा॥३९॥

Sahadeva said—

By renouncing all external objects only, O Bharata, one does not obtain success. Even in the casting off of mental attachments, the attainment of, success is doubtful.

बाह्यद्रव्यविमुक्तस्य शारीरेष्वनुगृह्यतः।

यो धर्मो यत् सुखं वा स्याद् द्विषतां तत् तथास्तु नः॥४०॥

May our enemies have that religious merit and that happiness which fall to the share of him, who has relinquished external objects, but whose mind still internally covets them.

शारीरं द्रव्यमुत्सृज्य पृथिवीमनुशासतः।

यो धर्मो यत् सुखं वा स्यात् सुहृदां तत् तथास्तु नः॥४१॥

On the other hand, may our friends enjoy that religious merit and happiness which fall to

him, who governs the Earth, having shaken off all internal attachments.

द्व्यक्षरस्तु भवेन्मृत्युस्त्र्यक्षरं ब्रह्म शाश्वतम्।
ममेति च भवेन्मृत्युर्न ममेति च शाश्वतम्॥४॥

The word *mama* (mine), consisting of two letters, is veritable Death; while the opposite word *na-mama* (not mine) consisting of three letters, is eternal Brahma.

ब्रह्ममृत्यु ततो राजन्नात्मन्येव समाश्रितौ।
अदृश्यमानौ भूतानि योष्येतामसंशयम्॥५॥

O king, entering invisibly into every soul, Brahma and Death, forsooth, cause all creatures to act.

अविनाशोऽस्य सत्त्वस्य नियतो यदि भारत।
हत्वा शरीरं भूतानां न हिंसा प्रतिपत्स्यते॥६॥

If this being, O Bharata, which is called soul, is not subject to destruction, then by destroying the bodies of creatures one cannot be guilty of murder.

अथापि च सहोत्पत्तिः सत्त्वस्य प्रलयस्तथा।
नष्टे शरीरे नष्टः स्याद् वृथा च स्यात् क्रियापथः॥७॥

If, on the other hand, the soul and the body are born or killed together, so that when the body is destroyed the soul also is destroyed, then the religious rites and acts would be useless.

तस्मादेकान्तमुत्सृज्य पूर्वैः पूर्वतश्च यः।
पन्था निषेवितः सद्भिः स निषेव्यो विजानता॥८॥

Therefore, driving away all misgivings regarding the immortality of the soul, the intelligent man should adopt the path of the righteous of old and older times.

लब्ध्वापि पृथिवीं कृत्स्नां सहस्रवारजङ्गमाम्।
न भुङ्क्ते यो नृपः सम्यङ् निष्फलं तस्य जीवितम्॥९॥

The life of that king is certainly useless who having acquired the entire Earth with her mobile and immobile creatures, does not enjoy her.

अथवा वसतो राजन् वने वन्येन जीवतः।
द्रव्येषु यस्य ममता मृत्योरास्ये स वर्तते॥१०॥

Regarding the man again who dwells in the forest upon wild fruits and roots, but whose attachment to earthly objects has not ceased, such a one, O king, lives within the jaws of Death.

बाह्यान्तरं च भूतानां स्वभावं पश्य भारत।
ये तु पश्यन्ति तद् भूतं मुच्यन्ते ते महाभयात्॥११॥

Know, O Bharata, the hearts and the bodies of all creatures to be but manifestations of your own. They who regard all creatures as their own selves escape from the great fear of Death.

भवान् पिता भवान् माता भवान् भ्राता भवान् गुरुः।
दुःखप्रलापानार्तस्य तन्मे त्वं क्षन्तुमर्हसि॥१२॥

You are my father, you are my protector, you are my brother, and you my senior and preceptor. You should, therefore, forgive these incoherent utterances in sorrow of a woe-stricken person.

तथ्यं वा यदि वातथ्यं यन्मयैतत् प्रभाषितम्।
तद् विद्धि पृथिवीपाल भक्त्या भरतसत्तम॥१३॥

True or false, what I have said, O king, has been said from a due respect for you, O best of Bharatas!

CHAPTER 14

(RAJADHARMANUSHASANA PARVA)—Continued

Exhortation by Draupadi

वैशम्पायन उवाच

अव्याहरति कौन्तेये धर्मराजे युधिष्ठिरे।
भ्रातृणां ब्रुवतां तास्तान् विविधान् वेदनिश्चयान्॥१॥

Vaishampayana said—

When after listening to his brothers who were telling these truths of the Vedas, Kunti's son king Yudhishtira just remained silent.

महाभिजनसम्पन्ना श्रीमत्यायतलोचना।
अभ्यभाषत राजेन्द्र द्रौपदी योषितां वरा॥२॥

आसीनमृषभं राज्ञां भ्रातृभिः परिवारितम्।
सिंहशार्दूलसदृशैर्वारणैरिव यूथपम्॥३॥

That foremost of nobly born women, viz., Draupadi, of large eyes and great beauty, O king, said these words unto that foremost of kings seated in the midst of his brothers who were like many lions and tigers, and like the leader of an elephantine herd in the midst of a herd of elephants.

अभिमानवती नित्यं विशेषेण युधिष्ठिरे।

लालिता सततं राज्ञा धर्मज्ञा धर्मदर्शिनी॥४॥

आमन्त्र्य विपुलश्रोणी साम्ना परमवल्गुना।

भर्तारमभिसम्प्रेक्ष्य ततो वचनमब्रवीत्॥५॥

Always expecting respectful love from all her husbands but especially from Yudhishtira, she was always treated with love and indulgence by the king. Conversant with duties and always satisfying them, that lady of large hips, cyeing her husband, drew his attention in soothing and sweet words, and said as follows :

द्रौपद्युवाच

इमे ते भ्रातरः पार्थ शुष्यन्ते स्तोकका इव।

वावाश्यमानास्तिष्ठन्ति न चैनानभिनन्दसे॥६॥

Draupadi said—

These your brothers, O Partha, are crying and drying their tongues like Chatakas, but you do not please them.

नन्दयैतान् महाराज मत्तानिव महाद्विषान्।

उपपन्नेन वाक्येन सततं दुःखभागिनः॥७॥

O king, cheer up these your brothers, who are like infuriate elephants (in prowess) with proper words,—these heroes who have always suffered miseries!

कथं द्वैतवने राजन् पूर्वमुक्त्वा तथा वचः।

भ्रातृनेतान् स्म सहिताञ्शीतवातातपार्दितान्॥८॥

वयं दुर्योधनं हत्वा मृधे भोक्ष्याम मेदिनीम्।

सम्पूर्णां सर्वकामानामाहवे विजयैषिणः॥९॥

Why, O king, while living on the bank of the Dvaita lake, did you say to these your brothers then living with you, and suffering from cold and wind and sun, these words, viz.,—engaging in battle to win victory, we will kill Duryodhana and enjoy the Earth that is capable of granting every desire.

विस्थाञ्च स्थान् कृत्वा निहत्य च महागजान्।

संस्तीर्य च स्थैर्भूमिं ससादिभिररिन्दमाः॥१०॥

यजतां विविधैर्यज्ञैः समृद्धैराप्तदक्षिणैः।

वनवासकृतं दुःखं भविष्यति सुखाय वः॥११॥

Depriving great car-warriors of their cars and killing huge elephants, and covering the battle-field with the bodies of car-warriors and horsemen and horses, O chastiser of foes, you will celebrate great sacrifices of various kinds with profuse presents! All these sufferings of a life of exile in the forest will then end in happiness!

इत्येतानेवमुक्त्वा त्वं स्वयं धर्मभृतां वर।

कथमद्य पुनर्वीरं विनिहंसि मनांसि नः॥१२॥

O foremost of the virtuous, having yourself said these words to your brothers then, why, O hero, do you depress our hearts now?

न क्लीबो वसुधां भुङ्क्ते न क्लीबो धनमश्नुते।

न क्लीबस्य गृहे पुत्रा मत्स्याः पङ्क इवासते॥१३॥

A eunuch can never enjoy wealth. A eunuch can never have children, as there can be no fish in a mud (destitute of water).

नादण्डः क्षत्रियो भाति नादण्डो भूमिमश्नुते।

नादण्डस्य प्रजा राज्ञः सुखं विन्दन्ति भारता॥१४॥

A Kshatriya without the rod of chastisement can never prosper. Without the rod of chastisement a Kshatriya can never enjoy the Earth. The subjects of a king who has no rod of chastisement can never enjoy happiness!

मित्रता सर्वभूतेषु दानमध्ययनं तपः।

ब्राह्मणस्यैव धर्मः स्यान्न राज्ञो राजसत्तमा॥१५॥

Love for all creatures, charity, study of the Vedas, penances,— are the duties of a Brahmana and not of a king, O best of kings!

असतां प्रतिषेधश्च सतां च परिपालनम्।

एष राज्ञां परो धर्मः समरे चापलायनम्॥१६॥

Suppressing the wicked, maintaining the honest, and never retreating from battle are the highest duties of kings!

यस्मिन् क्षमा च क्रोधश्च दानादाने भयाभये।
निग्रहानुग्रहौ चोभौ स वै धर्मविदुच्यते॥१७॥

He is the master of duties in whom reside forgiveness and anger, giving and taking, terror and fearlessness, and chastisement and reward!

न श्रुतेन न दानेन न सान्त्वेन न चेज्यया।
त्वयेयं पृथिवी लब्धा न संकोचेन चाप्युत॥१८॥

It was not by study, or gift, or mendicancy, that you have acquired the Earth?

यत् तद् बलममित्राणां तथा वीर्यसमुद्यतम्।
हस्त्यश्वरथसम्पन्नं त्रिभिरङ्गैरनुत्तमम्॥१९॥
रक्षितं द्रोणकर्णाभ्यामश्वत्थाम्ना कृपेण च।

तत् त्वया निहतं वीर तस्माद् भुङ्क्ष्व वसुन्धराम्॥२०॥

That army of the enemy, O hero, ready to attack you with all its might, consisting of elephants and horses and cars, protected by Drona and Karna and Ashvatthaman and Kripa, has been defeated and killed by you, O hero. It is for this that I request you to enjoy the Earth.

जम्बूद्वीपो महाराज नानाजनपदैर्युतः।

त्वया पुरुषशार्दूल दण्डेन मृदितः प्रभो॥२१॥

(Formerly), O powerful one, you had, O king, governed with might, the region called Jambu, O foremost of men, abounding with populous districts!

जम्बूद्वीपेन सदृशः क्रौञ्चद्वीपो नराधिप।

अधरेण महामेरोर्दण्डेन मृदितस्त्वया॥२२॥

You had also, O king, governed with might, that other region called Kraunchadvipa situated on the west of the great Meru and equal to Jambudvipa itself!

क्रौञ्चद्वीपेन सदृशः शाकद्वीपो नराधिप।

पूर्वेण तु महामेरोर्दण्डेन मृदितस्त्वया॥२३॥

You had governed with might, O king, that other region called Shakadvipa on the east of the great Meru and equal to Kraunchadvipa itself!

उत्तरेण महामेरोः शाकद्वीपेन सम्मितः।

भद्राश्वः पुरुषव्याघ्र दण्डेन मृदितस्त्वया॥२४॥

The region called Bhadrashva, on the north of the great Meru and equal to Shakadvipa was also governed by you, O foremost of Men!

द्वीपाश्च सान्तरद्वीपा नानाजनपदाश्रयाः।

विगाह्य सागरं वीर दण्डेन मृदितास्त्वया॥२५॥

You had even entered the ocean and governed with might other regions, too, O hero, and the very islands encircled by the sea and containing many populous districts.

एतान्यप्रतिमेयानि कृत्वा कर्माणि भारत।

न प्रीयसे महाराज पूज्यमानो द्विजातिभिः॥२६॥

Having, O Bharata, made such wonderful conquests, and having obtained (through them) the worship of the Brahmanas, how is it that your mind is not satisfied.

स त्वं भ्रातृनिमान् दृष्ट्वा प्रतिनन्दस्व भारत।

ऋषभानिव सम्पत्तान् गजेन्द्रानूर्जितानिव॥२७॥

Seeing these brothers of your before you, O Bharata,—these heroes endued with might and resembling bulls or infuriate elephants,—why do you not speak to them sweet words.

अमरप्रतिमाः सर्वे शत्रुसाहाः परंतपाः।

एकोऽपि हि सुखायैवां मम स्यादिति मे मतिः॥२८॥

All of you are like celestials. All of you are capable of withstanding enemies. All of you are capable of scorching your enemies. If only one of you had become my husband, my happiness would even then have been very considerable.

किं पुनः पुरुषव्याघ्र पतयो मे नरर्षभाः।

समस्तानीन्द्रियाणीव शरीरस्य विचेष्टने॥२९॥

What need I say then, O foremost of men, when all of you, five in number, are my husbands (and take care of me) like the five senses working up the body.

अनृतं नाब्रवीच्छ्वश्रूः सर्वज्ञा सर्वदर्शिनी।

युधिष्ठिरस्त्वां पाञ्चालि सुखे धास्यत्यनुत्तमे॥३०॥

The words of my mother-in-law who is endued with great knowledge and foresight, cannot be untrue. She said,—O princess of Panchala, Yudhishtira will always keep you in happiness, O excellent lady.

हत्वा राजसहस्राणि बहून्याशुपराक्रमः।

तद् व्यर्थं सम्प्रपश्यामि मोहात् तव जनाधिप॥३१॥

Having killed many thousands of powerful kings, I see, O monarch, that through your folly you are about to make such an attachment futile.

येषामुन्मत्तको ज्येष्ठः सर्वे तेऽप्यनुसारिणः।

तवोन्मादान्महाराज सोन्मादाः सर्वपाण्डवाः॥३२॥

They whose eldest brother runs mad, have all to follow him like mad men. For your madness, O king, all the Pandavas, are about to become mad.

यदि हि स्युरनुन्मत्ता भ्रातरस्ते नराधिप।

बद्ध्वा त्वां नास्तिकैः सार्धं प्रशासेयुर्वसुन्धराम्॥३३॥

कुस्ते मूढ एवं हि यः श्रेयो नाधिगच्छति।

If, O King, these your brothers had been sane, they would then have locked you up with all unbelievers (in a prison) and taken charge of the government of the Earth. The man who for feeble intellect acts thus never succeeds in winning prosperity.

धूपैरञ्जनयोगैश्च नस्यकर्मभिरेव च॥३४॥

भेषजैः स चिकित्स्यः स्याद् य उन्मार्गेण गच्छति।

The man who behaves like a mad, man should be subjected to medical treatment by the aid of incense and collyrium, of drugs applied through the nose, and of other medicaments.

साहं सर्वाधमा लोके स्त्रीणां भरतसत्तम॥३५॥

तथा विनिकृता पुत्रैर्याहमिच्छामि जीवितुम्।

O best of the Bharatas, I am the worst of all females, since I wish to live on even though I am deprived of my children.

एतेषां यतमानानां न मेऽद्य वचनं मृषा॥३६॥

त्वं तु सर्वां महीं त्यक्त्वा कुरुषे स्वयमापदम्।

You should not disregard the words spoken by me and by these brothers of yours who are trying thus to dissuade you. Indeed, abandoning the whole Earth, you are inviting adversity and danger to assail you.

यथाऽऽस्तां सम्मतौ राज्ञां पृथिव्यां राजसत्तम॥३७॥

मान्यता चाम्बरीषश्च तथा राजन् विराजसे।

You appear in splendour now, O monarch, even as those two foremost of kings, viz., Mandhatri and Ambarisha, respected by all the kings, did in former days.

प्रशाधि पृथिवीं देवीं प्रजा धर्मेण पालयन्॥३८॥

सपर्वतवनद्वीपां मा राजन् विमना भव।

Protecting your subjects righteously, rule over the goddess Earth with her mountains and forests and islands. Do not, O king, become dissipated.

यजस्व विविधैर्यज्ञैर्युध्यस्वारीन् प्रयच्छ च।

धनानि भोगान् वासांसि द्विजातिभ्यो नृपोत्तम॥३९॥

Worship the gods with various sacrifices. Fight your foes! Present wealth, clothes and other objects of enjoyment to the Brahmanas, O foremost of kings!

CHAPTER 15

(RAJADHARMANUSHASANA PARVA)

— Continued

Arjuna again asks Yudhishtira to exercise the Rod of Punishment

वैशम्पायन उवाच

याज्ञसेन्या वचः श्रुत्वा पुनरेवार्जुनोऽब्रवीत्।

अनुमान्य महाबाहुं ज्येष्ठं भ्रातरमच्युतम्॥१॥

Vaishampayana said—

Hearing these words of Yajnasena's daughter, Arjuna once more spoke, showing every respect for his mighty-armed and ever illustrious eldest brother.

अर्जुन उवाच

दण्डः शास्ति प्रजाः सर्वा दण्ड एवाभिरक्षति।

दण्डः सुप्तेषु जागर्ति दण्डं धर्मं विदुर्बुधाः॥२॥

Arjuna said—

(A king with) the rod of chastisement sways all subjects and protects them. The rod of chastisement is awake when all else is under sleep. For this, the wise have designated the rod of chastisement as Righteousness itself.

दण्डः संरक्षते धर्मं तथैवार्थं जनाधिप।

कामं संरक्षते दण्डस्त्रिवर्गो दण्ड उच्यते॥३॥

The rod of chastisement protects. Religion and Profit. It protects Pleasure also, O king! For this, the rod of chastisement is identified with the three-fold objects of life.

दण्डेन रक्ष्यते धान्यं धनं दण्डेन रक्ष्यते।

एवं विद्वानुपाधत्स्व भावं पश्यस्व लौकिकम्॥४॥

Corn and riches are both protected by the rod of chastisement. Knowing this, O learned king, take up the rod of chastisement and follow the ways of the world!

राजदण्डभयादेके पापाः पापं न कुर्वते।

यमदण्डभयादेके परलोकभयादपि॥५॥

One class of wicked men refrain from committing sins through fear of the rod of chastisement in the king's hands. Another section desist from similar acts out of fear of Yama's rod, and another from fear of the next world.

परस्परभयादेके पापाः पापं न कुर्वते।

एवं सांसिद्धिके लोके सर्वं दण्डे प्रतिष्ठितम्॥६॥

Another class of persons refrain from committing sinful acts through fear of society. Thus, O king, in this world, everything depends on the rod of chastisement.

दण्डस्यैव भयादेके न खादन्ति परस्परम्।

अन्धे तमसि मज्जेयुर्यदि दण्डो न पालयेत्॥७॥

There are persons who are checked by only the rod of chastisement from devouring one another. If the rod of chastisement did not protect people, they would have been immersed in the darkness of hell.

यस्माददान्तान् दमयत्यशिष्टान् दण्डयत्यपि।

दमनाद् दण्डनाच्चैव तस्माद् दण्डं विदुर्बुधाः॥८॥

The rod of chastisement (*Danda*) has been so designated by the wise, because it governs the ungovernable and punishes the wicked.

वाचा दण्डो ब्राह्मणानां क्षत्रियाणां भुजार्पणम्।

दानदण्डाः स्मृता वैश्या निर्दण्डः शूद्र उच्यते॥९॥

The chastisement should be meted to the Brahmanas by words only; to the Kshatriyas, by giving them only that much of food as would suffice for the up-keep of life; to the Vaishyas, by the imposition of fines and forfeitures of property, while for the Sudras there is no punishment.

असम्पोहाय मर्त्यानामर्थसंरक्षणाय च।

मर्यादा स्थापिता लोके दण्डसंज्ञा विशाम्यते॥१०॥

For compelling men to stick (to their duties) and for the protection of property, punitive laws, O king, have been established in the world.

यत्र श्यामो लोहिताक्षो दण्डश्चरति सूद्यतः।

प्रजास्तत्र न मुह्यन्ते नेता चेत् साधु पश्यति॥११॥

The subjects never forget their duties, where Chastisement, of dark complexion and red eyes, stand ready (to grapple with every offender) and the king is of righteous vision.

ब्रह्मचारी गृहस्थश्च वानप्रस्थश्च भिक्षुकः।

दण्डस्यैव भयादेते मनुष्या वर्त्तन्ति स्थिताः॥१२॥

The Brahmacharin and the householder, the hermit and the religious mendicant, all follow their respective duties through fear of chastisement only.

नाभीतो यजते राजन् नाभीतो दातुमिच्छति।

नाभीतः पुरुषः कश्चित् समये स्थातुमिच्छति॥१३॥

He that is without any fear, O king, never celebrates a sacrifice. He that is without fear never gives away. The man that is without any fear never desires to satisfy and engagement or contract.

नाच्छित्त्वा परमर्माणि नाकृत्वा कर्म दुष्करम्।

नाहत्वा मत्स्यघातीव प्राप्नोति महतीं श्रियम्॥१४॥

Without cutting the vital parts of others, without performing the most difficult deeds, and without killing creatures like a fisherman (slaying fish), no person can acquire great prosperity.

नाघ्नतः कीर्तिरस्तीह न वित्तं न पुनः प्रजाः।

इन्द्रो वृत्रवधेनैव महेन्द्रः समपद्यत॥१५॥

Without slaughter no man has been able to acquire fame in this world or wealth or subjects. Indra himself, by killing Vritra, became the great Indra.

य एव देवा हन्तारस्ताँल्लोकोऽर्चयते भृशम्।

हन्ता रुद्रस्तथा स्कन्दः शक्रोऽग्निर्वरुणो यमः॥१६।

Those amongst the gods that are giving to killing others are worshipped much more by men. Rudra, Skanda, Shakra, Agni, Varuna, are all destroyers.

हन्ता कालस्तथा वायुर्मृत्युर्वैश्रवणो रविः।

वसवो मरुतः साध्या विश्वेदेवाश्च भारत॥१७॥

Kala and Mrityu and Vayu and Kubera and Surya, the Vasus, the Maruts, the Saddhyas and the Vishvedevas, O Bharata, are all destroyers.

एतान् देवान् नमस्यन्ति प्रतापप्रणता जनाः।

न ब्रह्माणं न धातारं न पूषाणं कथंचन॥१८॥

Humiliated by their power, all people bow to these gods, but not to Brahmana or Dhatri or Pushan at any time.

मध्यस्थान् सर्वभूतेषु दान्ताञ्शमपरायणान्।

यजन्ते मानवाः केचित् प्रशान्ताः सर्वकर्मसु॥१९॥

Only a few noble-minded men worship in all their acts those among the gods who treat all creatures equally and who are self-restrained and peaceful.

न हि पश्यामि जीवन्तं लोके कञ्चिदहिंसया।

सत्त्वैः सत्त्वा हि जीवन्ति दुर्बलैर्बलवत्तराः॥२०॥

I do not see any such creature in this world that supports life without doing any act of injury to others. Animals live upon animals, the stronger upon the weaker.

नकुलो मूषिकानन्ति बिडालो नकुलं तथा।

विडालपत्तिश्चा राजञ्चानं व्यालमृगस्तथा॥२१॥

The mungoose eats up mice; the cat eats up mungoose; the dog eats up the cat; the dog again is devoured by the spotted leopard.

तानन्ति पुरुषः सर्वान् पश्य कालो यथागतः।

प्राणस्यान्मिदं सर्वं जह्म्यं स्थावरं च यत्॥२२॥

Behold, all things again are eaten up by the Destroyer when he comes! This mobile and immobile universe is food for living creatures.

विधानं दैवविहितं तत्र विद्वान् न मुह्यति।

यथा सृष्टोऽसि राजेन्द्र तथा भवितुमर्हसि॥२३॥

This has been ordained by the celestials. The learned man, therefore, is never stupefied at it. You should, O great king, become what you are by birth!

विनीतक्रोधहर्षा हि मन्दा वनमुपाश्रिताः।

विना वधं न कुर्वन्ति तापसाः प्राणयापनम्॥२४॥

Only the foolish (Kshatriyas) controlling anger and joy, dwell in the woods. The very ascetics cannot maintain their lives without killing creatures.

उदके बहवः प्राणाः पृथिव्यां च फलेषु च।

न च कश्चिन्न तान् हन्ति किमन्यत् प्राणयापनात्॥२५॥

Innumerable creature live in water, on earth and in fruits. It is not true that one does not kill them. What greater duty is there than supporting one's life?

सूक्ष्मयोनीनि भूतानि तर्कगम्यानि कानिचित्।

पक्ष्मणोऽपि निपातेन येषां स्यात् स्कन्धपर्ययः॥२६॥

There are many creatures that are so minute that their existence is not perceptible. The falling of the eyelids even kills them.

ग्रामान् निष्क्रम्य मुनयो विगतक्रोधमत्सराः।

वने कुटुम्बधर्माणो दृश्यन्ते परिमोहिताः॥२७॥

There are men who controlling anger and pride love like ascetics and abandoning villages and towns repair to the forests. Coming there, those men become so stupefied that they live like householder again.

भूमिं भित्त्वौषधीश्छित्त्वा वृक्षादीनण्डजान् पशून्।

मनुष्यास्तन्वते यज्ञांस्ते स्वर्गं प्राप्नुवन्ति च॥२८॥

Others living like householders and tilling the soil, uprooting herbs, cutting off trees and killing birds and animals celebrate sacrifices and at last attain to heaven.

दण्डनीत्यां प्रणीतायां सर्वे सिद्ध्यन्त्युपक्रमाः।

कौन्तेय सर्वभूतानां तत्र मे नास्ति संशयः॥२९॥

O son of Kunti, I am sure that the acts of all creatures become successful only when the policy of chastisement is properly applied.

दण्डश्चेन भवेल्लोके विनश्येयुरिमाः प्रजाः।

जले मत्स्यानिवाभक्ष्यन् दुर्बलान् बलवत्तराः॥३०॥

If chastisement were done away with in this world, creatures would soon be destroyed. Like fishes in the water, stronger animals devour the weaker.

सत्यं चेदं ब्रह्मणा पूर्वमुक्तं

दण्डः प्रजा रक्षति साधु नीतः।

पश्याम्यश्च प्रतिशाम्य भीताः

संतर्जिता दण्डभयाज्ज्वलन्ति॥३१॥

Formerly Brahman himself, said that chastisement, properly applied, maintains creatures. Behold, the very fires, when put out, blaze up again, in fright, when blown! This is owing to the fear of force.

अथ तम इवेदं स्यान् प्राजायत किंचन।

दण्डश्चेन भवेल्लोके विभजन् साध्वसाधुनी॥३२॥

If there were no chastisement in the world differentiating the good from the evil, the whole world would have been covered with sheer darkness and all things would have been unsettled.

येऽपि सम्भिन्नमर्यादा नास्तिका वेदनिन्दकाः।

तेऽपि भोगाय कल्पन्ते दण्डेनाशु निपीडिताः॥३३॥

By chastisement the violators of laws, the atheists and scoffers of the Vedas, soon become disposed to observe rules and regulations.

सर्वो दण्डजितो लोको दुर्लभो हि शुचिर्जनः।

दण्डस्य हि भयाद् भीतो भोगायैव प्रवर्तते॥३४॥

Every one in this world is kept all right by chastisement. A person by nature pure and pious is rare. In fear of chastisement, man becomes disposed to observe rules and restrictions.

चातुर्वर्ण्यप्रमोदाय सुनीतिनयनाय च।

दण्डो विधात्रा विहितो धर्मार्थो भुवि रक्षितुम्॥३५॥

Chastisement was introduced by the Creator himself for protecting Religion and Profit, for the happiness of all the four orders, and for making them pious and humble.

यदि दण्डात्त्र विनश्येयुर्वयांसि श्वापदानि च।

अद्युः पशून् मनुष्यांश्च यज्ञार्थानि हवींषि च॥३६॥

If there had been no fear of chastisement, then ravens and beasts of prey would have devoured all other animals and men and the clarified butter intended for sacrifices.

न ब्रह्मचार्यधीयीत कल्याणी गौर्न दुह्यते।

न कन्योद्वहनं गच्छेद् यदि दण्डो न पालयेत्॥३७॥

If chastisement did not keep up and protect (the world), then no body would have read the Vedas, nobody would have milked a milch cow, and no maiden would have married.

विष्मग्लोपः प्रवर्तेत भिद्येरन् सर्वसेतवः।

ममत्वं न प्रजानीयुर्यदि दण्डो न पालयेत्॥३८॥

If chastisement did not uphold and protect, then destruction and confusion would have prevailed everywhere and all restrictions would have disappeared, and the idea of property would have gone away.

न संवत्सरसत्राणि तिष्ठेयुरकुतोभयाः।

विधिवद् दक्षिणावन्ति यदि दण्डो न पालयेत्॥३९॥

If chastisement did not uphold and protect, people could never duly celebrate annual sacrifices with profuse presents.

चरेयुर्नाश्रमे धर्मं यथोक्तं विधिमाश्रिताः।

न विद्यां प्राप्नुयात् कश्चिद् यदि दण्डो न पालयेत्॥४०॥

If chastisement did not uphold and protect, no one would observe the duties of his own order as sanctioned (in the scriptures), and no one would have succeeded in gaining knowledge.

न घोष्टा न बलीवर्दा नाश्वाश्चतुर्गर्दभाः।

युक्ता वहेयुर्यानानि यदि दण्डो न पालयेत्॥४१॥

If chastisement did not reign supreme, neither, nor asses, would, even if yoked thereto, would carry cars and carriages.

न प्रेप्या वचनं कुर्युर्न बाला जातु कर्हिचित्।
 न तिष्ठेद् युवती धर्मे यदि दण्डो न पालयेत्॥४२॥
 दण्डे स्थिताः प्रजाः सर्वा भयं दण्डे विदुर्बुधाः।
 दण्डे स्वर्गो मनुष्याणां लोकोऽयं सुप्रतिष्ठितः॥४३॥

All creatures depend upon chastisement. The learned, therefore, declare that chastisement is the root of all things. Upon chastisement rests the heaven that people seek, and upon it rests this world also.

न तत्र कूटं पापं वा वञ्चना वापि दृश्यते।
 यत्र दण्डः सुविहितश्चरत्यरिविनाशनः॥४४॥

No sin, no falsehood, and no wickedness, is to be seen there where foe-destroying chastisement is properly used.

हविःश्चा प्रलिहेद् दृष्ट्वा दण्डश्चेन्नोद्यतो भवेत्।
 हरेत् काकः पुरोडाशं यदि दण्डो न पालयेत्॥४५॥

If the rod of chastisement be not taken up, the dog will lick the sacrificial butter. If that rod were not raised up, the crow also would take away the first (sacrificial) offering.

यदीदं धर्मतो राज्यं विहितं यद्यधर्मतः।
 कार्यस्तत्र शोको वै भुङ्क्ष्व भोगान् यजस्व च॥४६॥

Fairly or unfairly, this kingdom has not been gained by us. Our duty now is to give up grief. Do you, therefore, enjoy it and celebrate sacrifices!

सुखेन धर्मं श्रीमन्तश्चरन्ति शुचिवाससः।
 संवर्षन्तः फलैर्दानैर्भुञ्जानाश्चान्नमुत्तमम्॥४७॥

Living with their dear wives the lucky men, eat good food, wear good clothes, and cheerfully acquire virtue by fruits and gifts.

अर्थे सर्वे समारम्भाः समायत्ता न संशयः।
 स च दण्डे समायत्तः पश्य दण्डस्य गौरवम्॥४८॥

Forsooth, all our acts, depend on wealth : that wealth again depends on chastisement. Mark, therefore, the utility of chastisement!

लोकयात्रार्थमेवेह धर्मप्रवचनं कृतम्।
 अहिंसासाधुहिंसेति श्रेयान् धर्मपरिग्रहः॥४९॥

Duties have been laid down for maintaining the various relations of the world. There are two things here, viz., abstention from injury and injury done with righteous motives. Of these two, that which brings in righteousness is preferable.

नात्यन्तं गुणवत् किञ्चिन्न चाप्यत्यन्तनिर्गुणम्।
 उभयं सर्वकार्येषु दृश्यते साध्वसाधु वा॥५०॥

There is no act that is entirely pure, nor any that is entirely simple. In all acts, right or wrong, something of both prevails.

पशूनां वृषणं छित्त्वा ततो भिन्दन्ति मस्तकम्।
 वहन्ति बहवो भारान् बध्नन्ति दमयन्ति च॥५१॥

Animals are castrated, and their horns are cut off. They are then compelled to carry weights are tethered, and beaten.

एवं पर्याकुले लोके वितथैर्जर्जरीकृते।
 तैस्तैर्न्यागैर्महाराज पुराणं धर्ममाचर॥५२॥

In this world that is unsubstantial full of abuses and painful, O king, do you practise the old customs of men, following rules and examples quoted above.

यज्ञं देहि प्रजां रक्ष धर्मं समनुपालय।
 अमित्राञ्जहि कौन्तेय मित्राणि परिपालय॥५३॥

Celebrate sacrifices, distribute alms, protect your subjects, and practise righteousness. Kill your enemies, O son of Kunti, and protect your friends.

मा च ते निघ्नतः शत्रून् मन्युर्भवतु पार्थिव।
 न तत्र किल्बिषं किञ्चित् कर्तुर्भवति भारत॥५४॥

Be not dispirited. O king, while killing enemies! He that does it, O Bharata, does not commit the slightest sin!

आततायी हि यो हन्यादाततायिनमागतम्।
 न तेन भूणहा स स्यान्मन्युस्तं मन्युमार्हति॥५५॥

He who takes up a weapon and kills an armed enemy advancing against him, does not incur the sin of killing a man, for it is the anger of the advancing enemy that excites the anger of the destroyer.

अवध्यः सर्वभूतानामन्तरात्मा न संशयः।

अवध्ये चात्मनि कथं वध्योभवति कस्यचित्॥५६॥

The soul of every creature cannot be killed. When the soul cannot be killed how then can one be killed by another?

यथा हि पुरुषः शालां पुनः सम्प्रविशेन्नवाम्।

एवं जीवः शरीराणि तानि तानि प्रपद्यते॥५७॥

As a person enters a new house, so does a creature put on successive bodies.

देहान् पुराणानुत्सृज्य नवान् सम्प्रतिपद्यते।

एवं मृत्युमुखं प्राहर्जना ये तत्त्वदर्शिनाः॥५८॥

Leaving behind decrepit bodies, a creature acquires new forms. People gifted with true insight consider this change as death.

CHAPTER 16

(RAJADHARMANUSHASANA PARVA)— Continued

Bhima also asks Yudhishtira to follow their fore-fathers and govern the kingdom

वैशम्पायन उवाच

अर्जुनस्य वचः श्रुत्वा भीमसेनोऽत्यमर्षणः।

धैर्यमास्थाय तेजस्वी ज्येष्ठं भ्रातरमब्रवीत्॥१॥

Vaishampayana said—

After Arjuna had done the highly wrathful and energetic Bhimasena, collecting all his patience, said these words to his eldest brother:—

राजन् विदितधर्मोऽसि न तेऽस्त्यविदितं क्वचित्।

उपशिक्षाम ते वृत्तं सदैव न च शक्नुमः॥२॥

'You are, O king, conversant with all duties. There is nothing unknown to you. We always wish to imitate your conduct, but, alas, we cannot do it.

न वक्ष्यामि न वक्ष्यामीत्येवं मे मनसि स्थितम्।

अतिदुःखानु वक्ष्यामि तन्निबोध जनाधिप॥३॥

I had wished not to say anything. Excited, however, by great grief I am compelled to say something. Listen to these words of mine, O king.

भवतः सम्प्रमोहेन सर्वं संशयितं कृतम्।

विक्लवत्वं च नः प्राप्तमवलत्वं तथैव च॥४॥

Everything has been imperilled by the bewilderment of your faculties, and ourselves are being made dissipated and weak.

कथं हि राजा लोकस्य सर्वशास्त्रविशारदः।

मोहमापद्यसे दैन्याद् यथा कापुरुषस्तथा॥५॥

How is it that you who are the king of the world, you who are the master of all branches of knowledge, allow your understanding to be clouded, with depression like a coward?

अगतिश्च गतिश्चैव लोकस्य विदिता तवा।

आयत्यां च तदात्वे च न तेऽस्त्यविदितं प्रभो॥६॥

The fair and unfair paths of the world are known to you. Everything belonging either to the future or the present is known to you, O powerful one.

एवं गते महाराज राज्यं प्रति जनाधिप।

हेतुमत्र प्रवक्ष्यामि तमिहैकमनाः शृणु॥७॥

When such in the case, O king, I will point out, O king, the reasons in favour of your assuming sovereignty. Listen to me with rapt attention.

द्विविधो जायते व्याधिः शारीरो मानसस्तथा।

परस्परं तयोर्जन्म निर्द्वन्द्वं नोपलभ्यते॥८॥

There are two sorts of diseases, viz., physical and mental. Each originates from the other. None of them exists independently.

शारीराज्जायते व्याधिर्मानसो नात्र संशयः।

मानसाज्जायते वापि शारीर इति निश्चयः॥९॥

Forsooth, mental diseases originate from physical ones. Likewise physical diseases originate from mental ones. This is the truth.

शारीरं मानसं दुःखं योऽतीतमनुशोचति।

दुःखेन लभते दुःखं द्वावनर्थौ च विन्दति॥१०॥

He who bewails for past physical or mental afflictions, reaps affliction from afflictions and suffers double afflictions.

शीतोष्णौ चैव वायुश्च त्रयः शारीरजा गुणाः।

तेषां गुणानां साम्यं यत्तदाहुः स्वस्थलक्षणम्॥११॥

Cold, heat, and winds,—are the three essentials of the body. Their harmonious existence indicates good health.

तेषामन्यतमोद्रेके विधानमुपदिश्यते।

उष्णेन बाध्यते शीतं शीतेनोष्णं प्रबाध्यते॥१२॥

In case of one of the three prevailing over the rest, remedies have been prescribed. Cold is checked by heat, and heat is checked by cold.

सत्त्वं रजस्तम इति मानसाः स्युस्त्रयो गुणाः।

तेषां गुणानां साम्यं यत्तदाहुः स्वस्थलक्षणम्॥१३॥

Goodness, darkness, and ignorance are the three qualities of the mind. The harmonious existence of these three is the sign of (mental) health.

तेषामन्यतमोत्सेके विधानमुपदिश्यते।

हर्षेण बाध्यते शोको हर्षः शोकेन बाध्यते॥१४॥

If one of these reigns supreme over the rest, remedies have been laid down. Grief is checked by joy, and joy is checked by grief.

कश्चित् सुखे वर्तमानो दुःखस्य स्मर्तुमिच्छति।

कश्चिद् दुःखे वर्तमानः सुखस्य स्मर्तुमिच्छति॥१५॥

स त्वं न दुःखी दुःखस्य न सुखी च सुखस्य वा।

न दुःखी सुखजातस्य न सुखी दुःखजातस्य वा॥१६॥

स्मर्तुमिच्छसि कौरव्य दिष्टं हि बलवत्तरम्।

अथवा ते स्वभावोऽयं येन पार्थिव क्लिश्यसे॥१७॥

दृष्ट्वा सभागतां कृष्णामेकवस्त्रां रजस्वलाम्।

मिषतां पाण्डुपुत्राणां न तस्य स्मर्तुमर्हसि॥१८॥

One, living in the present enjoyment of happiness, wishes to recollect his past miseries. Another, suffering in the present woe, wishes to recollect his past happiness. You, however, were never sorry in grief or glad in happiness. You should not, therefore, use your memory for becoming sad during times of happiness, or glad during times of miseries. It seems that Destiny is omnipotent. Or, if it be your nature, which afflicts you, why do you not then remember the sight you saw before, viz., the scantily-clad Krishna dragged, while in her season, before the assembly?

प्रवाजनं च नगरादजिनैश्च विवासनम्।

महारण्यनिवासश्च न तस्य स्मर्तुमर्हसि॥१९॥

Why do you not remember our expulsion from the (Kuru) city and our exile (into the forest clad in deer-skins, as also our, living in the great forests?

जटामुरात् परिकलेशं चित्रसेनेन चाहवम्।

सैन्धवाच्च परिकलेशं कथं विस्मृतवानसि॥२०॥

Why have you forgotten the woes inflicted by Jatasura, the battle with Chitrasena, and the miseries suffered at the hands of the Sindhu king?

पुनरज्ञातचर्यायां कीचकेन पदा वधम्।

द्रौपद्या राजपुत्र्यश्च कथं विस्मृतवानसि॥२१॥

Why have you forgotten the princess Draupadi kicked by Kichaka while we were living in concealment?

यच्च ते द्रोणभीष्माभ्यां युद्धमासीदरिन्दम।

मनसैकेन योद्धव्यं तत्ते युद्धमुपस्थितम्॥२२॥

A dreadful battle, O chastiser of foes, like that which you have fought with Bhishma and Drona is now before you, to be fought, (however) with your mind alone.

यत्र नास्ति शरैः कार्यं न मित्रैर्न च बन्धुभिः।

आत्मनैकेन योद्धव्यं तत्ते युद्धमुपस्थितम्॥२३॥

Indeed, a battle is now before you in which there is no necessity of arrows, friends, of relatives and kinsmen, but which will have to be fought with your mind only.

तस्मिन्ननिजिते युद्धे प्राणान् यदि विमोक्ष्यसे।

अन्यं देहं समास्थाय ततस्तैरपि योत्स्यसे॥२४॥

If you expire before conquering in this battle, then, assuming another body, you shall have to fight these very enemies again.

तस्मादद्यैव गन्तव्यं युद्धस्य भवतर्षभा।

परमव्यक्तरूपस्य व्यक्तं त्यक्त्वा स्वकर्मभिः॥२५॥

Therefore, fight that battle this every day, O foremost of Bharata's race, not caring for your body, and helped by your own acts, conquer the enemy of your mind.

तस्मिन्ननिर्जित युद्धे कामवस्थां गमिष्यसि।

एतज्जित्वा महाराज कृतकृत्यो भविष्यसि॥२६॥

If you cannot win that battle what will be your condition? On the other hand, by acquiring victory in it, O monarch, you shall have attained the great end of life.

एतं बुद्धिं विनिश्चित्य भूतानामार्गं गतिम्।

पितृपैतामहे वृत्ते शाधि राज्यं यथोचितम्॥२७॥

Applying your intellect to this, and determining the right and the wrong paths of creatures, follow the course of your forefathers and govern properly your kingdom.

दिष्ट्या दुर्योधनः पापो निहतः सानुगो युधि।

द्रौपद्याः केशपाशस्य दिष्ट्या त्वं पदवीं गतः॥२८॥

By good luck, O king, the sinful Duryodhana has been killed with all his followers. By good luck, you too, like Draupadi's locks, have regained your normal position.

यजस्व वाजिमेधेन विधिवद् दक्षिणावता।

वयं ते किंकराः पार्थ वासुदेवश्च वीर्यवान्॥२९॥

Celebrate with due rites and enough presents the horse-sacrifice. We are your servants, O son of Pritha, as also the highly energetic Vasudeva.

CHAPTER 17

(RAJADHARMANUSHASANA PARVA)

— Continued

Yudhishtira denounces worldly enjoyments and activities. The real vision of men described.

युधिष्ठिर उवाच

असंतोषः प्रमादश्च मदो रागोऽप्रशान्तता।

बलं मोहोऽभिमानश्चाप्युद्वेगश्चैव सर्वशः॥१॥

एभिः पाप्मभिराविष्टो राज्यं त्वमभिकाङ्क्षसे।

निरामिषो विनिर्मुक्तः प्रशान्तः सुसुखी भव॥२॥

Yudhishtira said—

Visited by the sins of discontent, heedlessness, attachment to earthly objects, the absence of tranquillity, power, folly, vanity, and anxiety, O Bhima, you covet sovereignty. Freed from desire, overcoming joy and grief and acquiring tranquillity, try to be happy.

य इमामखिलां भूमिं शिष्यादेको महीपतिः।

तस्याप्युदरमेकं वै किमिदं त्वं प्रशंससि॥३॥

That matchless king who will govern this unbounded Earth, will have but one stomach. Why do you then speak highly of this course of life?

नाह्ना पूरयितुं शक्यां न मासैर्भरतर्षभा।

अपूर्यां पूरयन्निच्छामायुषापि न शक्नुयात्॥४॥

One's desires, O foremost of Bharata's race, cannot be satisfied in a day, or in many months. Desire, which cannot be satisfied, is not satisfied in one's whole life.

यथेद्धः प्रज्वलत्यग्निरसमिद्धः प्रशाम्यति॥

अल्पाहारतया त्वग्निं शमयौदर्यमुत्थितम्॥५॥

Fire, when fed with fuel, is lighted up; when not so fed, it is put out. Do you, therefore, put out with little food the fire in your stomach when it appears.

आत्मोदरकृतेऽप्राज्ञः करोति विधसं बहु।

जयोदरं पृथिव्या ते श्रेयो निर्जितया जितम्॥६॥

He who is shorn of wisdom seeks much food for his stomach. Govern your stomach first (After conquering the Death, you will acquire what is for your permanent good.

मानुषान् कामभोगांस्त्वमैश्वर्यं च प्रशंससि।

अभोगिनोऽबलाश्चैव यान्ति स्थानमनुत्तमम्॥७॥

You speak highly of your worldly desires and enjoyments and prosperity. But those who have renounced all enjoyments and reduced their bodies by penances obtain blissful regions.

योगः क्षेमश्च राष्ट्रस्य धर्माधर्मौ त्वयि स्थितौ।

मुच्यस्व महतो भारात् त्यागमेवाभिसंश्रय॥८॥

The acquisition and preservation of kingdom is attended with both fair and foul

means. The desire for them is in you. Free yourself, however, from your great burdens, and practise Renunciation.

एकोदरकृते व्याघ्रः करोति विघसं बहु।

तमन्येऽप्युपजीवन्ति मन्दां लोभवशा मृगाः॥१९॥

The tiger, for filling one stomach of his, kills many animals. Other weak animals moved by covetousness live upon the tiger's prey.

विषयान् प्रतिसंगृह्य संन्यासं कुरुते यतिः।

न च तुष्यन्ति राजानः पश्य बुद्धयन्तरं यथा॥१०॥

If kings, accepting worldly possessions, practise Renunciation, they can never acquire contentment. Mark the loss of your understanding.

पत्राहारैरश्मकुट्टैर्दन्तोलूखलिकैस्तथा।

अब्भक्षैर्वायुमक्षैश्च तैरयं नरको जितः॥११॥

They, however, who live no leaves of trees, or use two stones only at their teeth alone for husking their grain, or live upon water only or air alone, can conquer hell.

यस्त्विमां वसुधां कृत्स्नां प्रशासेदखिलां नृपः।

तुल्याश्मकाञ्चनो यश्च स कृतार्थो न पार्थिवः॥१२॥

Of the two, the king who rules this wide unbounded Earth, and the person who regards gold and pebbles in the same light, the latter is said to have attained the object of his life and not the former.

संकल्पेषु निरारम्भो निराशो निर्ममो भव।

अशोकं स्थानमातिष्ठ इह चामुत्र चाव्ययम्॥१३॥

Relying, therefore, upon that which is the eternal source of joy both here and hereafter, leave off all actions and attachment thereto.

निरामिषा न शोचन्ति शोचसि त्वं किमामिषम्।

परित्यज्यामिषं सर्वं मृषावादात् प्रमोक्ष्यसे॥१४॥

They who have given up desire and enjoyment have never to grieve. You, however, grieve for enjoyments. Abandoning desire and enjoyment, you may succeed in freeing yourself from false speech.

पन्थानौ पितृयानश्च देवयानश्च विश्रुतौ।

ईजानाः पितृयानेन देवयानेन मोक्षिणः॥१५॥

There are but two well-known roads (for us), viz., the road of the Pitris and that of the celestials. They who celebrate sacrifices go by the Pitri-path, while they who want salvation, go by the celestial path.

तपसा ब्रह्मचर्येण स्वाध्यायेन महर्षयः।

विमुच्य देहांते यान्ति मृत्योरविषयं गताः॥१६॥

By penances, by Brahmacharya, by study, the great Rishis, casting off their bodies, go to regions which are above the power of Death.

आमिषं बन्धनं लोके कर्महोक्तं तथामिषम्।

ताभ्यां विमुक्तः पापाभ्यां पदमाप्नोति तत् परम्॥१७॥

Worldly enjoyments are called fetters. They have also been called Action. Freed from the sinful fetters of action, one attains to the highest end.

अपि गाथां पुरा गीतां जनकेन वदन्त्युत।

निर्द्वन्द्वेन विमुक्तेन मोक्षं समनुपश्यता॥१८॥

A verse was sung (of old) by Janaka who was liberated from the pairs of opposites, from desire and enjoyments, and observed the religion of Moksha.

अनन्तं बत मे वित्तं यस्य मे नास्ति किञ्चना।

मिथिलायां प्रदीप्तायां न मे दहति किञ्चना॥१९॥

The verse is,—My wealth is boundless, yet I have nothing. If the whole of Mithila were burnt to ashes, nothing of mine will be burnt.

प्रज्ञाप्रासादमारुह्य अशोचञ्शोचतो जनान्।

जगतीस्थानिवाद्रिस्थो मन्दबुद्धीनवेक्षते॥२०॥

As a person from the summit of a hill looks down upon men on the plain below, so he that has got up on the top of the edifice of knowledge, sees people grieving for things which are not worth mourning for. He, however, who is of foolish understanding, does not mark this.

दृश्यं पश्यति यः पश्यन् स चक्षुष्मान् स बुद्धिमान्।

अज्ञातानां च विज्ञानात् संबोधाद् बुद्धिरुच्यते॥२१॥

He who, really sees all visible things, is said to have eyes and understanding. The faculty of

understanding is known as such, because of the knowledge and comprehension it gives of unknown and incomprehensible things.

यस्तु वाचं विजानाति बहुमानमियात् स वै।

ब्रह्मभावप्रपन्नानां वैद्यानां भावितात्मनाम्॥२२॥

He who understands the sayings of persons who are learned, who are of purified souls, and who have attained to a state of Brahma, secures great honours.

यदा भूतपृथग्भावमेकस्थमनुपश्यति।

तत एव च विस्तारं ब्रह्म सम्पद्यते तदा॥२३॥

When a person regards creatures of innumerable varieties to be all of one and the same and to be but various emanations of the same essence, he is then said to have attained Brahma.

ते जनास्तां गतिं यान्ति नाविद्वांसोऽल्पचेतसः।

नाबुद्धयो नातपसः सर्वं बुद्धौ प्रतिष्ठितम्॥२४॥

Those who have acquired this high state of culture attain to that supreme and blissful end, and not they who have not acquired knowledge, or they who are of weak understanding, or they who are bereft of understanding, or they who do not practise penances. Indeed, everything rest on the understanding.

CHAPTER 18

(RAJADHARMANUSHASANA
PARVA)— Continued

The discourse between king Janaka and his Queen—the latter finding fault with the life of mendicancy.

वैशम्पायन उवाच

तूष्णीम्भूतं तु राजानं पुनरेवार्जुनोऽब्रवीत्।

संतप्तः शोकदुःखाभ्यां राजवाक्छल्यपीडितः॥१॥

Vaishampayana said—

When after saying these words, Yudhishtira became silent, Arjuna, pained by that speech of the king, and burning with sorrow and grief, once more said to his eldest brother,—

अर्जुन उवाच

कथयन्ति पुरावृत्तमितिहासमिमं जनाः।

विदेहराज्ञः संवादं भार्यया सह भारत॥२॥

Arjuna said

People recite this old history, O Bharata, about the discourse between the king of the Videhas and his queen.

उत्सृज्य राज्यं भिक्षार्थं कृतबुद्धिं नरेश्वरम्।

विदेहराजमहिषी दुःखिता यदभाषता॥३॥

It is the account of the words which the grief-stricken wife of the king of the Videhas had said to her lord when the latter, leaving his kingdom, had resolved to live like a mendicant.

धनान्यपत्यं दारश्च रत्नानि विविधानि च।

पन्थानं पावकं हित्वा जनको मौढ्यमास्थितः॥४॥

Leaving off wealth and children and wives and valuable possessions of all sorts and the established path for acquiring religious merit and fire itself, king Janaka shaved his head.

तं ददर्श प्रिया भार्या भैक्ष्यवृत्तिमकिंचनम्।

धानामुष्टिमुपासीनं निरीहं गतमत्सरम्॥५॥

His dear wife saw him deprived of wealth, practising the vow of mendicancy resolved to abstain from inflicting any kind of injury on others, shorn of vanity and prepared to subsist upon a handful of barley fallen off from the stalk.

तमुवाच समागत्य भर्तारमकुतोभयम्।

क्रुद्धा मनस्विनी भार्या विविक्ते हेतुमद् वचः॥६॥

Approaching her husband when he was alone, the queen possessing great strength of mind, fearlessly and in anger, told him these reasonable words :—

कथमुत्सृज्य राज्यं स्वं धनधान्यसमन्वितम्।

कापालीं वृत्तिमास्थाय धानामुष्टिर्न ते वरः॥७॥

‘Why have you adopted a life of mendicancy, leaving your prosperous kingdom full of corn? A handful of fallen off barley is not your becoming diet.

प्रतिज्ञा तेऽन्यथा राजन् विचेष्टा चान्यथा तव।

यद् राज्यं महदुत्सृज्य स्वल्पे तुष्यसि पार्थिव॥८॥

Your resolution does not agree with your acts, since leaving your large kingdom you, O king, seek a handful of grain.

नैतेनातिथयो राजन् देवर्षिपितरस्तथा।

अद्य शक्यस्त्वया भर्तुं मोघस्तेऽयं परिश्रमः॥९॥

With this handful of barley, O king, you will not be able to gratify your guests, gods, Rishis, and Pitris? This your labour, therefore, is in vain.

देवतातिथिभिश्चैव पितृभिश्चैव पार्थिव।

सर्वैरैतैः परित्यक्तः परिव्रजसि निष्क्रियः॥१०॥

Alas forsaken by gods, guests, and Pitris, you live like a wandering mendicant, O king, having cast off all action.

यस्त्वं त्रैविद्यवृद्धानां ब्राह्मणानां सहस्रशः।

भर्ता भूत्वा च लोकस्य सोऽद्य तैर्भृतिमिच्छसि॥११॥

You, before this, supported thousands of Brahmanas versed in the three Vedas and many more others. How can you desire to beg of them your own food today.

श्रियं हित्वा प्रदीप्तां त्वं श्वत् सम्प्रति वीक्ष्यसे।

अपुत्रा जननी तेऽद्य कौसल्या चापतिस्त्वया॥१२॥

Forsaking your blazing prosperity, you look about like a dog for his food. Your mother has to-day been made sonless by you, and your wife, the princess of Koshalā, a widow.

अमी च धर्मकामास्त्वां क्षत्रियाः पर्युपासते।

त्वदाशामभिकाङ्क्षन्तः कृपणाः फलहेतुका॥१३॥

These helpless Kshatriyas, expecting fruits of religious merit, wait upon you, placing all their hopes on you.

तांश्च त्वं विफलान् कुर्वन् कं नु लोकं गमिष्यसि।

राजन् संशयिते मोक्षे परतन्त्रेषु देहिषु॥१४॥

By dissipating their hopes, to what regions will you go, O king, especially when salvation is doubtful and creatures are dependent on actions?

नैव तेऽस्ति परो लोको नापरः पापकर्मणः।

धर्म्यान् दारान् परित्यज्य यस्त्वमिच्छसि जीवितुम्॥१५॥

Sinful as you are, you will acquire neither this world nor the next, since you wish to live, having cast off your married wife?

स्त्रजो गन्धानलंकारान् वासांसि विविधानि च।

किमर्थमभिसंत्यज्य परिव्रजसि निष्क्रियः॥१६॥

Why, indeed, do you lead a life of roving mendicancy, abstaining from all actions, after having forsaken garlands and perfumes and ornaments and robes of various sorts.

निपानं सर्वभूतानां भूत्वा त्वं पावनं महत्।

आढ्यो वनस्पतिर्भूत्वा सोऽन्यास्त्वं पर्युपाससे॥१७॥

Having been, like a large and sacred lake to all creatures, having been a mighty tree worthy of adoration, alas, how can you wait upon and adore others?

खादन्ति हस्तिनं न्यासैः क्रव्यादा बहवोऽप्युता।

बहवः कृमयश्चैव किं पुनस्त्वामनर्थकम्॥१८॥

If even an elephant gives up all work, carnivorous creatures and innumerable worms would eat it up. What need be said of yourself who are so powerless?

य इमां कुण्डिकां भिन्धात् त्रिविष्टब्धं च यो हरेत्।

वासश्चापि हरेत् तस्मिन् कथं ते मानसं भवेत्॥१९॥

यस्त्वं सर्वमुत्सृज्य धानामुष्टेरनुग्रहः।

यदानेन समं सर्वं किमिदं ह्यवसीयसे॥२०॥

How could your heart approve of that mode of life which recommends an earthen pot, and a triple-headed rod, and which compels one to give up his very clothes, and which sanctions the acceptance of only a handful of barley after leaving off everything? If, again, you hold that kingdom and a handful of barley are the same to you, then why do you abandon the former.

धानामुष्टेरिहार्थश्चेत् प्रतिज्ञा ते विनश्यति।

का वाहं तव को मे त्वं कश्च तेमय्यनुग्रहः॥२१॥

If, again, a handful of barley becomes an object of attachment with you, then your original resolution of leaving off everything becomes futile! If, again, you carry out your

resolution of leaving off everything, then who am I to you, who are you to me, and what can be your favour to me?

प्रशाधि पृथिवीं राजन् यदि तेऽनुग्रहो भवेत्।

प्रासादं शयनं यानं वासांस्याभरणानि च॥२२॥

If you wish to show your favour, rule then this Earth! They who seeks happiness but are very poor and abandoned by friends may adopt Renunciation.

श्रिया विहीनैर्यनैस्त्यक्तमित्रैरकिंचनैः।

सौखिकैः सम्भृतानर्थान् यः संत्यजति किं नु तत्॥२३॥

But he who imitates those men by leaving off palatial edifices and beds and vehicles and dresses and ornaments, acts improperly, indeed.

योऽत्यन्तं प्रतिगृहीयाद् यश्च दद्यात् सदैव हि।

तयोस्त्वमन्तरं विद्धि श्रेयांस्ताभ्यां क उच्यते॥२४॥

One always accepts gifts from others, while another always makes gifts. You know the difference between the two, Who, indeed, of these two should be considered superior?

सदैव याचमानेषु तथा दम्भान्वितेषु च।

एतेषु दक्षिणा दत्ता दावान्नाविव दुर्हुतम्॥२५॥

If a gift is made to one who always accepts gifts, or to one who is proud, that gift, becomes useless like the clarified butter that is poured upon a forest-fire.

जातवेदा यथा राजन् नादग्ध्वैवोपशाम्यति।

सदैव याचमानो हि तथा शाम्यति न द्विजः॥२६॥

As a fire, O king, never dies till it has consumed all that has been thrown into it, even so a beggar is silenced till he receives something.

सतां वै ददतोऽन्नं च लोकेऽस्मिन् प्रकृतिर्ध्रुवा।

न चेद् राजा भवेद् दाता कुतः स्युर्मोक्षकाङ्क्षिणः॥२७॥

In this world, the food given by a charitable person, is the support of the pious. If, therefore, the king does not give (food), where will the pious go to, who aspire for salvation.

अन्नाद् गृहस्था लोकेऽस्मिन् भिक्षवस्तत एव च।

अन्नात् प्राणः प्रभवति अन्नदः प्राणदो भवेत्॥२८॥

They that have food (in their houses) are householders. Mendicants are supported by them. Life is kept up by food. Therefore, the giver of food is the giver of life.

गृहस्थेभ्योऽपि निर्मुक्ता गृहस्थानेव संश्रिताः।

प्रभवं च प्रतिष्ठां च दान्ता विन्दन्त आसते॥२९॥

Coming out from among those who live as householders, mendicants depend upon those very persons from whom they come. By doing this, those self-controlled men acquire and enjoy fame and power.

त्यागान् भिक्षुकं विद्यान् मौढ्यान् च याचनात्।

ऋजुस्तु योऽर्थं त्यजति नसुखं विद्धि भिक्षुकम्॥३०॥

One cannot be called a mendicant for his having only renounced his worldly possessions, or for his having only led a life of dependence on charity. He who forsakes sincerely the possessions and pleasures of the world to be regarded a true mendicant.

असक्तः सक्तवद् गच्छन् निःसङ्गो मुक्तबन्धनः।

समः शत्रौ च मित्रे च स वै मुक्तो महीपते॥३१॥

Unattachment at heart though showing attachment outwardly, standing aloof from the world, having broken all his fetters, regarding friend and foe in the same light, such a man, O king, is regarded to be liberated.

परिव्रजन्ति दानार्थं मुण्डाः काषायवाससः।

सिता बहुविधैः पाशैः संचिन्वन्तो वृथामिषम्॥३२॥

Having shaved their heads clean and put on the brown robe, people rove like mendicants, though fettered by various ties and though always seeking useless wealth.

त्रयीं च नाम वार्तां च त्यक्त्वा पुत्रान् व्रजन्ति ये।

त्रिविष्टब्धं च वासश्च प्रतिगृह्णन्त्यबुद्धयः॥३३॥

They who, casting off the three Vedas, their usual avocations and children, live like mendicants by taking up the triple-headed rod and the brown robe, are really persons of weak understanding.

अनिष्कषाये काषायमीहार्थमिति विद्धि तम्।

धर्मध्वजानां मुण्डानां वृत्त्यर्थमिति मे मितिः॥३४॥

Without having cast off anger and other passions, wearing only the brown robe, O king, is due to the desire of earning the means of livelihood. Those persons of clean-shaved heads who hold up the banner of virtue, have the acquisition of sustenance for their only object in life.

काषायैरजिनैश्चरैर्नग्नान् मुण्डान् जटाधरान्।

बिभ्रत् साधून् महाराज जय लोकान् जितेन्द्रियः॥३५॥

Therefore, O king, controlling your passions do you secure blissful regions for yourself hereafter by maintaining them that are truly pious amongst those having matted locks or clean-shaved heads, naked or clad in rags, or skins or brown clothes.

अग्न्याधेयानि गुर्वर्थं क्रतूनपि सुदक्षिणान्।

ददात्यहरहः पूर्वं को नु धर्मरतस्ततः॥३६॥

Who is there that is more virtuous than he who maintains his sacred fire, who celebrates sacrifices with presents of animals and money, and who administers charity day and night?

अर्जुन उवाच

तत्त्वज्ञो जनको राजा लोकेऽस्मिन्निति गीयते।

सोऽप्यासीन्मोहसम्पन्नो मा मोहवशमन्वगाः॥३७॥

Arjuna said—

King Janaka was known as a truth-knowing person in the world. Even he, was bewildered in the ascertainment of duty. Do not yield to stupefaction.

एवं धर्ममनुक्रान्ताः सदा दानतपःपरा।

आनृशंस्यगुणोपेताः कामक्रोधविवर्जिताः॥३८॥

प्रजानां पालने युक्ता दानमुत्तममास्थिताः।

इष्टाँल्लोकानवाप्स्यामो गुरुवृद्धोपचायिनः॥३९॥

The duties of a householder are observed by person practising charity. By abstaining from all sorts of injuries, by casting off desire and anger, by being engaged in protecting all creatures, by making charities and lastly by making elders and aged persons, we shall succeed in attaining such blissful regions as are after our hearts.

देवतातिथिभूतानां निर्वपन्तो यथाविधि।

स्थानमिष्टमवाप्स्यामो ब्रह्मण्याः सत्यवादिनः॥४०॥

By duly satisfying gods, guests, and all creatures, by adoring Brahmanas, and by truthfulness of speech, we shall certainly attain to desirable regions of bliss.

CHAPTER 19

(Rajadharmanushasana Parva)—

Continued

Yudhishtira's decisions. He holds that it is a mistake to think that there is nothing superior to wealth.

युधिष्ठिर उवाच

वेदाहं तात शास्त्राणि अपराणि पराणि च।

उभयं वेदवचनं कुरु कर्म त्यजेति च॥१॥

Yudhishtira said—

I know both the Vedas and the scriptures that lead to the attainment of Brahma. In the Vedas there are both kinds of precepts, viz., those that preach action and those that preach the renouncement of action.

आकुलानि च शास्त्राणि हेतुभिश्चिन्तितानि च।

निश्चयश्चैव यो मन्त्रे वेदाहं तं यथाविधि॥२॥

The scriptures are conflicting and their conclusions are based upon reasons. The truth of the mantras is duly known to me.

त्वं तु केवलमस्त्रज्ञो वीरव्रतसमन्वितः।

शास्त्रार्थं तत्त्वतो गन्तुं न समर्थः कथंचन॥३॥

You are conversant only with weapons and the practices of heroes. You are unable to understand correctly the meaning of the scriptures.

शास्त्रार्थसूक्ष्मदर्शी यो धर्मनिश्चयकोविदः।

तेनाप्येवं न वाच्योऽहं यदि धर्मं प्रपश्यसि॥४॥

If you were really acquainted with duty, then you could have understood that words like these ought not to have been addressed to me by one possessing the true knowledge of the scriptures and acquainted with the truths of religion.

भ्रातृसौहृदमास्थाय यदुक्तं वचनं त्वया।

न्याय्यं युक्तं च कौन्तेय प्रीतोऽहं तेन तेऽर्जुन॥५॥

What, however, you have said to me out of fraternal affection, has been fit and proper, O son of Kunti. I am, therefore, gratified with thee, O Arjuna.

युद्धधर्मेषु सर्वेषु क्रियाणां नैपुणेषु च।

न त्वया सदृशः कश्चित् त्रिषु लोकेषु विद्यते॥६॥

There is no one equal to you in the three worlds in all duties connected with battle and in skill in various kinds of acts.

धर्मं सूक्ष्मतरं वाच्यं तत्र दुष्मतरं त्वया।

धनंजय न मे बुद्धिमभिश्ङ्कितुमर्हसि॥७॥

You are, therefore, competent to speak of the niceties of those subjects,—that are not understood by others. You should not, however, O Dhananjaya, doubt my intelligence.

युद्धशास्त्रविदेव त्वं न वृद्धाः सेवितास्त्वया।

संक्षिप्तविस्तरविदां न तेषां वेत्सि निश्चयम्॥८॥

तपस्त्यागोऽविधिरिति निश्चयस्त्वेष धीमताम्।

परं परं ज्याय एषां येषां नैत्रेयसी मतिः॥९॥

You are, a master of the science of battle, but you have never waited upon the aged. You know not the conclusions arrived at by those that have studied the subject briefly and fully. The conclusion of intelligent men who want salvation, is that of ascetic penances, renunciation, and knowledge of Brahma, the second is superior to the first, and the third is superior to the second.

यस्त्वेतन्मन्यसे पार्थन ज्यायोऽस्ति धनादिति।

तत्र ते वर्तयिष्यामि यथा नैतत् प्रधानतः॥१०॥

Your conclusion, that there is nothing superior to wealth, is a mistake. I will convince you of it, so that you may not again regard wealth in that light.

तपःस्वाध्यायशीला हि दृश्यन्ते धार्मिका जनाः।

ऋषयस्तपसा युक्ता येषां लोकाः सनातनाः॥११॥

All righteous men are seen to be devoted to ascetic penances and the study of the Vedas,

The Rishis also, that have many eternal regions for them, enjoy the merit of penances.

अजातशत्रवो धीरास्तथान्ये वनवासिनः।

अरण्ये बहवश्चैव स्वाध्यायेन दिवं गताः॥१२॥

Others possessed equanimity of soul, having no enemies, and dwelling in the forest have, through penances and study of the Vedas, proceeded to heaven.

उत्तरेण तु पन्थानमार्या विषयनिग्रहात्।

अबुद्धिजं तमस्त्यक्त्वा लोकांस्त्यागवतां गताः॥१३॥

By controlling desire for worldly objects and casting off the darkness of sin, pious men proceed northward to the regions reserved for those who practise Renunciation.

दक्षिणेन तु पन्थानं यं भास्वन्तं प्रचक्षते।

एते क्रियावतां लोका ये श्मशानानि भेजिरे॥१४॥

The path that lies to the south and leads to regions of light is reserved for men devoted to action. These are acquired by persons subject to birth and death.

अनिर्देश्या गतिः सा तु यां प्रपश्यन्ति मोक्षिणः।

तस्माद् योगः प्रधानेष्टः स तु दुःखं प्रवेदितुम्॥१५॥

That end, however, which persons who wishing to have salvation cannot be described. Yoga is the best means for attaining to it. It is not easy to explain it.

अनुस्मृत्य तु शास्त्राणि कवयः समवस्थिताः।

अपीह स्यादपीह स्यात् सारासारदिदृक्षया॥१६॥

Those that are learned live, meditating on the scriptures for finding out what is unreal. They, however, jump at this and that in the belief that the object of their search exists in this and that.

वेदवादानतिक्रम्य शास्त्राण्यारण्यकानि च।

विपाट्य कदलीस्तम्भं सारं ददृशे न ते॥१७॥

Having studied, however, the Vedas the Aranyakas, and the other scriptures, they miss the real like men failing to find solid timber in an uprooted Banana plant.

अथैकान्तव्युदासेन शरीरे पाञ्चभौतिके।

इच्छाद्वेषसमासक्तमात्मानं प्राहुरिङ्गितैः॥१८॥

There are some who, disbelieving in its oneness, consider the Soul, dwelling in the physical body consisting of the five elements, possessing the attributes of desire and hatred.

अग्राहं चक्षुषा सूक्ष्ममनिर्देश्यं च तद्विरा।

कर्महेतुपुरस्कारं भूतेषु परिवर्तते।१९॥

Unseen by the eye, highly subtle, and indescribable by words, it goes on in a round (of rebirths) among the creatures of the Earth, keeping before it that which is the root of action.

कल्याणगोचरं कृत्वा मनस्तृष्णां निगृह्य च।

कर्मसंततिमुत्सृज्य स्यान्निरालम्बनः सुखी॥२०॥

Having made the Soul gradually come towards itself which is the root of all bliss, having controlled all mental desires, and having cast off all kinds of action, one may become perfectly independent and happy.

अस्मिन्नेवं सूक्ष्मगम्ये मार्गे सद्भिर्निषेविते।

कथमर्थमनर्थाढ्यमर्जुन त्वं प्रशंससि॥२१॥

When there is such a path that is followed by the righteous and that is attainable by Knowledge, why, O Arjuna, do you speak highly of wealth which is full of all sorts of dangers?

पूर्वशास्त्रविदोऽप्येवं जनाः पश्यन्ति भारत।

क्रियासु निरता नित्यं दाने यज्ञे च कर्मणि॥२२॥

Men of olden times who were conversant with the scriptures, O Bharata,—men who were always engaged in gifts and sacrifices and action, held this view, O Bharata.

भवन्ति सुदुरावर्ता हेतुमन्तोऽपि पण्डिताः।

दृढपूर्वे स्मृता मूढा नैतदस्तीतिवादिनः॥२३॥

There are some fools who, accomplished in the science of logic, deny the existence of the Soul, for the strength of their convictions of a pristine life. It is very difficult to make them accept this truth about final liberation.

अनृतस्यावमन्तारो वक्तारो जनसंसदि।

चरन्ति वसुधां कृत्स्नां वावदूका बहुश्रुताः॥२४॥

Those wicked men, though highly learned, travel all over the Earth, delivering lectures in assemblies, and deprecating the true doctrine about liberation.

पार्थ यान्न विजानीमः कस्ताज्ज्ञातुमिहार्हति।

एवं प्राज्ञाः श्रुताश्चापि महान्तः शास्त्रवित्तमाः॥२५॥

O Partha, who else can understand what we do not understand? Similarly they do not succeed in knowing those wise and pious persons who are truly great and who are well-read in the scriptures.

तपसा महदाप्नोति बुद्ध्या वै विन्दते महत्।

त्यागेन सुखम् प्राप्नोति सदा कौन्तेय तत्त्ववित्॥२६॥

O son of Kunti, men acquainted with truth attain to Brahma by asceticism and intelligence, and great happiness by Renunciation.

CHAPTER 20

(RAJADHARMANUSHASANA PARVA).— Continued.

The ascetic Devasthana also advocates the acquisition of wealth.

वैशम्पायन उवाच

अस्मिन् वाक्यान्तरे वक्ता देवस्थानो महातपाः।

अभिनीततरं वाक्यमित्युवाच युधिष्ठिरम्॥२१॥

Vaishampayana said—

After Yudhishtira had stopped, the great and eloquent ascetic Devasthana, said these words pregnant with reason to the king.

देवस्थान उवाच

यद् वचः फाल्गुनेनोक्तं न ज्यायोऽस्ति धनादिति।

अत्र ते वर्तयिष्यामि तदेकान्तमनाः शृणु॥२२॥

Devasthana said—

'Phalgun has told you that there is nothing superior to wealth. I shall speak to you on that subject. Listen to me with rapt attention.

अजातशत्रो धर्मेण कृत्स्ना ते वसुधा जिता।

तां जित्वा च वृथा राजन् न परित्यक्तुमर्हसि॥२३॥

O you, having no enemy you have lighteously conquered the Earth. Having won her, you should not, O king, abandon her without cause.

चतुष्पदी हि निःश्रेणी ब्रह्मण्येव प्रतिष्ठिता।

तां क्रमेण महाबाहो यथावज्जय पार्थिव॥४॥

Four modes of life and laid down in the Vedas. Do you, O king, duly pass through them one after another.

तस्मात् पार्थ महायज्ञैर्यजस्व बहुदक्षिणैः।

स्वाध्याययज्ञा ऋषयो ज्ञानयज्ञास्तथापरे॥५॥

At present you should, therefore, celebrate great sacrifices with profuse presents. Amongst the very Rishis, some celebrate the sacrifice represented by Vedic study, and some that represented by knowledge.

कर्मनिष्ठांश्च बुद्ध्येथास्तपोनिष्ठांश्च पार्थिव।

वैखानसानां कौन्तेय वचनं श्रूयते यथा॥६॥

ईहेत धनहेतोर्यस्तस्यानीहा गरीयसी।

भूयान् दोषो हि वर्धेत् यस्तं धनमुपाश्रयेत्॥७॥

Therefore, O Bharata, you must know that even the very ascetics also are devoted to action. The Vaikhanasas, however, are said to preach that he who does not seek for wealth is superior to him that seeks for it. I think that he who would follow that precept would be visited by many shortcomings.

कृच्छ्राच्च द्रव्यसंहारं कुर्वन्ति धनकारणात्।

धनेन तृषितोऽबुद्ध्या भूणहत्यां न बुद्धयते॥८॥

Men collect together various articles (for the celebration of sacrifices) according to the Vedic prescription. He who, impelled by his own foolish understanding, gives away wealth to an undeserving person without giving it to the deserving, does not know that he incurs the sin of killing a foetus.

अनर्हते यद् ददाति न ददाति यदहंते।

अर्हानर्हापरिज्ञानाद् दानधर्मोऽपि दुष्करः॥९॥

The distribution of charities after discriminating the deserving from the undeserving is not easy.

यज्ञाय सृष्टानि धनानि धात्रा

यज्ञोद्दिष्टः पुरुषो रक्षिता चा

तस्मात् सर्वं यज्ञ एवोपयोज्यं

धनं ततोऽनन्तर एव कामः॥१०॥

The Supreme Creator created wealth for Sacrifice, and He created man also for taking care of that wealth and for celebrating Sacrifice. For this reason, the entire wealth of a man should be devoted to the celebration of a sacrifice. This would beget pleasure as a matter of course.

यज्ञैरिन्द्रो विविधै रत्नवर्द्धि

देवान्सर्वानभ्ययाद् भूरितेजाः।

तेनेन्द्रत्वं प्राप्य विभ्राजतेऽसौ

तस्माद्यज्ञे सर्वमेवोपयोज्यम्॥११॥

By the performance of various sacrifices with profuse gifts of valuables, the highly energetic Indra excelled all the gods. Having thus become their king, he shines in heaven. Therefore, everything should be given to Sacrifices.

महादेवः सर्वयज्ञे महात्मा

हुत्वाऽऽत्मानं देवदेवो बभूव।

विश्वैर्लोकान् व्याप्य विष्टभ्य कीर्त्या

विराजते द्युतिमान् कृतिवासाः॥१२॥

Clad in deer-skin the great Mahadeva, having poured his own self as a libation in the sacrifice called Sarva, become the first of gods, and excelling all creatures in the universe and reigning Supreme over them thereby, shines in resplendence.

आविक्षितः पार्थिवोऽसौ मरुतो

वृद्ध्या शक्रं योऽजयद् देवराजम्।

यज्ञे यस्य श्रीः स्वयं संनिविश

यस्मिन् भाण्डं काञ्चनं सर्वमासीत्॥१३॥

King Marutta, the son of a Avikshit by the profusion of his wealth, defeated Shakra himself, the king of the gods. In great sacrifice he performed, all the vessels were made of

gold, and the Goddess of Prosperity herself came in person.

हस्तिन्द्रः पार्थिवेन्द्रः श्रुतस्ते

यज्ञैरिष्टा पुण्यभाग् वीतशोकः।

ऋद्ध्या शक्रं योऽजयन्मानुषः सं

स्तस्माद् यज्ञे सर्वमेवोपयोज्यम्॥१४॥

You have heard that the great king Harishchandra, having celebrated sacrifices, earned great merit and great happiness. Though a man, he nevertheless defeated Shakra by wealth. For this reason everything should be given to Sacrifice.

CHAPTER 21

(RAJADHARMANUSHASANA
PARVA).— Continued.

The discourse between Indra and
Brihaspati—The ideal of true religion.

वैशम्पायन उवाच

अत्रैवोदाहरन्तीममितिहासं पुरातनम्।

इन्द्रेण समये पृष्ठो यदुवाच बृहस्पतिः॥१॥

Vaishampayana said—

Regarding this subject is cited an old history, viz., the discourse that Brihaspati, asked by Indra, delivered to him.

बृहस्पति उवाच

संतोषो वै स्वर्गतमः संतोषः परमं सुखम्।

तुष्टेर्न किञ्चित् परतः सा सम्यक् प्रतितिष्ठति॥२॥

Brihaspati said—

'Contentment is the highest heaven, and the greatest bliss. There is nothing superior to Contentment. Contentment heads all.

यदा संहते कामान् कूर्मोऽङ्गनीव सर्वशः।

तदऽऽत्मज्योतिरचिरात् स्वात्मन्येव प्रसीदति॥३॥

When one contracts all his desires like a tortoise drawing in all his limbs, then the native effulgence of his soul soon manifests itself.

न बिभेति यदा चायं यदा चास्मान्न बिभ्यति।

कामद्वेषौ च जयति तदाऽऽत्मानं च पश्यति॥४॥

When one does not fear any creature, nor any creature is frightened at one, when one contracts one's desire and hatred, then is one said to see one's soul.

यदासौ सर्वभूतानां न द्रुहति न काङ्क्षति।

कर्मणा मनसा वाचा ब्रह्म सम्पद्यते तदा॥५॥

When one, seeks to injure nobody in deed, word, and thought, and cherishes no desire, he is said to attain to Brahma.

एवं कौन्तेय भूतानि तं तं धर्मं तथा तथा।

तदाऽऽत्मना प्रपश्यन्ति तस्माद् बुद्ध्यस्व भारत॥६॥

Thus, O son of Kunti, creatures reap fruits according to the religion they follow—Awaken yourself by this thought, O Bharata.

अन्ये साम प्रशंसन्ति व्यायाममपरे जनाः।

नैकं न चापरं केचिदुभयं च तथापरे॥७॥

यज्ञमेव प्रशंसन्ति संन्यासमपरे जनाः।

दानमेके प्रशंसन्ति केचिच्चैव प्रतिग्रहम्॥८॥

Some laud Peacefulness; some laud Activity; some laud Contemplation; some speak high of both Peacefulness and Activity. Some speak high of Sacrifice; others, Renunciation. some speak high of Gifts; others, Acceptance.

केचित् सर्वं परित्यज्य तूष्णीं ध्यायन्त आसते।

राज्यमेके प्रशंसन्ति प्रजानां परिपालनम्॥९॥

हत्वा छित्त्वा च भित्त्वा च केचिदेकान्तशीलिनः।

एतत् सर्वं समालोक्य बुधानामेष निश्चयः॥१०॥

अद्रोहेणैव भूतानां यो धर्मः स सतां मतः।

अद्रोहः सत्यवचनं संविभागो दया दमः॥११॥

प्रजनं स्वेषु दारेषु मार्दवं ह्रीरचापलम्।

एवं धर्मं प्रधानेष्टं मनः स्वाम्यभुवोऽब्रवीत्॥१२॥

तस्मादेतत् प्रयत्नेन कौन्तेय प्रतिपालय।

Some leaving off every thing, live in silent meditation. Some speak of sovereignty and the caring after subjects, after killing, cutting, and piercing (foes). Some prefer spending their days in retirement. Observing all this, the learned hold that religion which consists is not

injuring any creature is the one approved of by the righteous. The practice of abstention from injury, truthfulness of speech, justice, compassion, self-control, procreation (of offspring) upon one's own wives, amiability, modesty, patience,—is the best of all religious as said by the self-born Manu himself. Therefore, O son of Kunti, do you practise this religion!

यो हि राज्ये स्थितः शश्वद् वशी तुल्यप्रियाप्रियः॥१३॥

क्षत्रियो यज्ञशिष्टाशी राजा शास्त्रार्थतत्त्ववित्।

असाधुनिग्रहरतः साधूनां प्रग्रहे रतः॥१४॥

धर्मवर्त्मनि संस्थाप्य प्रजा वर्तेत धर्मतः।

पुत्रसंक्रामितश्रीश्च वने वन्येन वर्तयन्॥१५॥

विधिना श्रावणेनैव कुर्यात् कर्माण्यतन्द्रितः।

य एवं वर्तेते राजन् स राजा धर्मनिश्चितः॥१६॥

तस्यायं च परश्चैव लोकः स्यात् सफलोदयः।

निर्वाणं हि सुदुष्प्राप्यं बहुविधं च मे मतम्॥१७॥

That Kshatriya, who, knowing well the royal duties, take sovereignty upon himself, controlling his soul at all times, regarding that which is dear and that which is not in the same light and living upon the residue of sacrificial feats, who is engaged in restraining the wicked and cherishing the righteous, who compels his subjects to follow the path of virtue and who himself follows that path, who at last hands over his crown to his son and retires into the forest, there to live on the products of the forest and act according to the ordinances of the Vedas after having thrown off all idleness,—that Kshatriya who acts thus, following the well-known duties of kings,—is sure to reap excellent fruits in both this world and the next. The final emancipation, you speak of, is lightly difficult to obtain, and its pursuit is attended with many obstacles.

एवं धर्ममनुक्रान्ताः सत्यदानतपःपराः।

आनुशंस्यगुणैर्युक्ताः कामक्रोधविवर्जिताः॥१८॥

प्रजानां पालने युक्ता धर्ममुत्तममास्थिताः।

गोब्राह्मणार्थं युध्यन्त प्राप्ता गतिमनुत्तमाम्॥१९॥

They who follow such duties and practise charity and ascetic penances, who are compassionate and are freed from desire and anger, who are engaged in ruling their subjects with righteousness and fighting for the sake of kine and Brahmanas, attain hereafter to a high end.

एवं रुद्राः सवसवस्तथाऽऽदित्याः परंतप।

साध्या राजर्षिसंघाश्च धर्ममेतं समाश्रिताः।

अप्रमत्तास्ततः स्वर्गं प्राप्ताः पुण्यैः स्वकर्मभिः॥२०॥

For this the Rudras, with the Vasus and the Adityas, O destroyer of foes, and the Sadhyas and innumerable other kings adopt this religion. practising carefully the duties laid down by that religion, they attain to heaven through those acts of theirs.

CHAPTER 22

(RAJADHARMANUSHASANA PARVA).

— Continued.

The duties of a Kshatriya described by Arjuna.

वैशम्पायन उवाच

अस्मिन्नेवान्तरे वाक्ये पुनरेवार्जुनोऽब्रवीत्।

निर्विण्णमनसं ज्येष्ठमिदं भ्रातरमच्युतम्॥१॥

Vaishampayana said—

After this, Arjuna again said to his eldest brother of unfading glory, king Yudhishtira of cheerless heart :—

क्षत्रधर्मेण धर्मज्ञं प्राप्य राज्यं सुदुर्लभम्।

जित्वा चारीन् नरश्रेष्ठ तप्यते किं भृशं भवान्॥२॥

‘O you who are conversant with every kind of duty, having by the practise of Kshatriya duties acquired sovereignty that is so very difficult of acquisition, and having defeated all your foes, why do you grieve.

क्षत्रियाणां महाराज संग्रामे निधनं मतम्।

विशिष्टं बहुभिर्यज्ञैः क्षत्रधर्ममनुस्मरन्॥३॥

O king, as regards Kshatriyas, death in battle is regarded more meritorious for them than the celebration of various sacrifices. it is

so laid down in the ordinance that describes the duties of Kshatriyas.

ब्राह्मणानां तपस्त्यागः प्रेत्य धर्मविधिः स्मृतः।

क्षत्रियाणां च निधनं संग्रामे विहितं प्रभो॥४॥

Penances and Renunciation constitute the duties of Brahmanas. Such is also the ordinance about the next world, Indeed, O powerful one, death in battle is laid down for Kshatriyas.

क्षत्रधर्मो महारौद्रः शस्त्रनित्य इति स्मृतः।

वधश्च भरतश्रेष्ठ काले शस्त्रेण संयुगे॥५॥

The duties of Kshatriyas are highly dreadful and are always connected with the use of weapons, and it has been ordained, O chief of the Bharatas, that they should, when the time comes, die by weapons on the field of battle.

ब्राह्मणस्यापि चेद् राजन् क्षत्रधर्मेण वर्ततः।

प्रशस्तं जीवितं लोके क्षत्रं हि ब्रह्मसम्भवम्॥६॥

The life of even a Brahmana, O king, who follows the observances of a Kshatriya, is not blameable, for Kshatriyas also have originated from Brahman.

न त्यागो न पुनर्यज्ञो न तपो मनुजेश्वर।

क्षत्रियस्य विधीयन्ते न परस्वोपजीवनम्॥७॥

Neither Renunciation, nor Sacrifice, nor Penances, nor dependence on the wealth of others, O king, has been laid down for Kshatriyas.

स भवान् सर्वधर्मज्ञो धर्मात्मा भरतर्षभ।

राजा मनीषी निपुणो लोके दृष्टपरावरः॥८॥

त्यक्त्वा संतापजं शोकं दंशितो भव कर्मणि।

क्षत्रियस्य विशेषेण हृदयं वज्रसंनिभम्॥९॥

You know full well all duties, and you are of righteous soul, O foremost of Bharata's race. You are a wise king, of skilful deeds, You can discriminate what is right in this world from what is wrong. Shaking off this cheerlessness begotten by repentance engage in action vigorously. The heart of a Kshatriya is hard as adamant.

जित्वारीन् क्षत्रधर्मेण प्राप्य राज्यमकण्टकम्।

विजितात्मा मनुष्येन्द्र यज्ञदानपरो भव॥१०॥

Having by the performance of Kshatriya duties defeated your foes and acquired empire without a throne in its side, control your soul, O king, and be engaged in the performance of sacrifices and the practice of charity.

इन्द्रो वै ब्रह्मणः पुत्रः क्षत्रियः कर्मणाभवत्।

ज्ञातीनां पापवृत्तीनां जघान नवतीर्नवा॥११॥

Indra himself, though a Brahmana, become a Kshatriya in his deeds, and fought with his sinful kinsmen for eight hundred and ten times.

तच्चास्य कर्म पूज्यं च प्रशस्यं च विशाम्पते।

तेनेन्द्रत्वं समापेदे देवानामिति नः श्रुतम्॥१२॥

Those acts of his, O king, deserve every commendation. Through them, as we have heard, he became the king of the gods.

स त्वं यज्ञैर्महाराज यजस्व बहुदक्षिणैः।

यथैवेन्द्रो मनुष्येन्द्र चिराय विगतज्वरः॥१३॥

Do you, therefore, O monarch, celebrate sacrifices with profuse presents even as Indra did, O king, and thereby free yourself from your fever.

मम त्वमेवं गते किञ्चिच्छोचेष्टाः क्षत्रियर्षभा।

गतास्ते क्षत्रधर्मेण शस्त्रपूताः परां गतिम्॥१४॥

Do not, O foremost of Kshatriyas grieve thus for what is gone. They that have been killed have attained to the highest end, purified by weapons and agreeably to the ordinances of the Kshatriyas religion.

भवितव्यं तथा तच्च यद् वृत्तं भरतर्षभ।

दिष्टं हि राजशार्दूल न शक्यमतिवर्तितुम्॥१५॥

That which has taken place was ordained to take place. Destiny, O foremost of kings, is incapable of being resisted.

CHAPTER 23

(RAJADHARMANUSHASANA
PARVA).—Continued.

Vyasa also urges upon Yudhishtira to live like a house-holder. The history of the king Sudyumna.

वैशम्पायन उवाच

एवमुक्तस्तु कौन्तेयो गुडाकेशेन पाण्डवः।

नोवाच किञ्चित् कौरव्यस्ततो द्वैपायनोऽब्रवीत्॥१॥

Vaishampayana said—

Thus addressed by Arjuna of curly hair, the Kuru king, son of Kunti, remained silent. Then Dvaipayana (Vyasa) said.

व्यास उवाच

बीभत्सोर्वचनं सौम्य सत्यमेतद् युधिष्ठिर।

शास्त्रदृष्टः परो धर्मः स्थितो गार्हस्थ्यमाश्रितः॥२॥

Vyasa said—

The words of Arjuna, O amiable Yudhishtira, are true. The highest religion as sanctioned by the scriptures, consists in the duties of a householder.

स्वधर्मं चर धर्मज्ञ यथाशास्त्रं यथाविधि।

न हि गार्हस्थ्यमुत्सृज्य तवारण्यं विधीयते॥३॥

You are acquainted with all duties. Do you then duly practise the duties prescribed for you (viz., the duties of a householder.) A life of retirement in the forest forgetting the duties of a householder, has not been laid down for you.

गृहस्थं हि सदा देवाः पितरोऽतिथयस्तथा।

भृत्याश्चैवोपजीवन्ति तान् भरस्व महीपते॥४॥

The gods, Pitris, guests, and servants all depend (for their maintenance) upon a householder. Do you then support all these, O king.

वयांसि पशवश्चैव भूतानि च जनाधिप।

गृहस्थैरेव धार्यन्ते तस्माच्छेरुष्टो गृहश्रमी॥५॥

Birds and animals and various other creatures, O king, are supported by

householders. He, therefore, who belongs to that mode of life, is superior to all.

सोऽयं चतुर्णामेतेषामाश्रमाणां दुराचरः।

तं चराद्य विधिं पार्थ दुश्चरं दुर्बलेन्द्रियैः॥६॥

The life of a householder is the most difficult of all the four modes of life. Do you practise that mode of life then, O Partha, which is difficult of being practised by persons of uncontrolled senses.

वेदज्ञानं च ते कृत्स्नं तपश्चाचरितं महत्।

पितृपैतामहं राज्यं धुर्यवद् वोढुमर्हसि॥७॥

You have mastered all the Vedas. You have earned great ascetic merit. You should, therefore, bear like an ox the burden of your ancestral kingdom.

तपो यज्ञस्तथा विद्या भैक्ष्यमिन्द्रियसंयमः।

ध्यानमेकान्तशीलत्वं तुश्चिर्ज्ञानं च शक्तिः॥८॥

ब्राह्मणानां महाराज चेष्टा संसिद्धिकारिका।

Penances, sacrifices, forgiveness, learning, mendicancy, restraint of senses, contemplation, living in solitude, contentment, and knowledge (of Brahma), should, O king, be practised by Brahmanas to the best of their ability for the attainment of success.

क्षत्रियाणां तु वक्ष्यामि तवापि विदितं पुनः॥९॥

यज्ञो विद्या समुत्थानमसंतोषः श्रियं प्रति।

दण्डधारणमुग्रत्वं प्रजानां परिपालनम्॥१०॥

वेदज्ञानं तथा कृत्स्नं तपः सुचरितं तथा।

द्रविणोपार्जनं भूरि पात्रे च प्रतिपादनम्॥११॥

एतानि राज्ञां कर्माणि सुकृतानि विशाम्पते।

इमं लोकममुं चैव साधयन्तीति नः श्रुतम्॥१२॥

I shall now tell you the duties of Kshatriyas. They are not unknown to you. Sacrifice, learning, activity, ambition, holding, the rod of chastisement, dreadfulness, protection of subjects, knowledge of the Vedas, practise of all kinds of penances, good conduct, acquisition of wealth, and gifts to deserving person, these, O king, when performed properly by the Kshatriyas, secure for them both this world and the next, as heard by us.

एषां ज्यायस्तु कौन्तेय दण्डधारणमुच्यते।

बलं हि क्षत्रिये नित्यं बले दण्डः समाहितः॥१३॥

Of them, O son of Kunti, wielding the rod of chastisement has been declared to be the foremost. A Kshatriya must always have strength, and upon strength depends chastisement.

एता विद्याः क्षत्रियाणां राजन् संसिद्धिकारिकाः।

अपि गाथामिमां चापि बृहस्पतिरगायत॥१४॥

Those I have mentioned are, O king, the principle duties for Kshatriyas and lead greatly to their success. Brihaspati, in this matter, sang this verse :—

भूमिरेतौ निगिरति सर्पो बिलशयानिव।

राजानं चाविरोद्धारं ब्राह्मणं चाप्रवासिनम्॥१५॥

Like a snake devouring a mouse, the Earth devours a king who is inclined to peace and a Brahmana who is greatly addicted to a life of domesticity!

सुद्युम्नश्चापि राजर्षिः श्रूयते दण्डधारणात्।

प्राप्तवान् परमां सिद्धिं दक्षः प्राचेतसो यथा॥१६॥

It is heard again that the royal sage Sudyumna, only by wielding the rod of chastisement, gained the highest success, like Daksha himself, the son of Prachetas.

युधिष्ठिर उवाच

भगवन् कर्मणा केन सुद्युम्नो वसुधाधिपः।

संसिद्धिं परमां प्राप्तः श्रोतुमिच्छामि तं नृपम्॥१७॥

Yudhishtira said—

O holy sage, by what acts did king Sudyumna gain the highest success? (I wish to hear the king.)

व्यास उवाच

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

शङ्खश्च लिखितश्चास्तां भ्रातरौ संशितव्रतौ॥१८॥

Vyasa said—

‘In this matter is also cited this old history. There were two brothers, viz., Shankha and Likhita of rigid vows.

तयोरावसथावास्तां रमणीयौ पृथक् पृथक्।

नित्यपुष्पफलैर्वृक्षरूपेतौ बाहुदामनु॥१९॥

The two brothers had two separate beautiful houses. Situate by the bank of the river called Vahuda, both of those houses were decorated with trees always bearing flowers and fruits.

ततः कदाचिल्लिखितः शङ्खस्याश्रममागतः।

यदृच्छयाथशङ्खोऽपि निष्कान्तोऽभवदाश्रमात्॥२०॥

Once on a time Likhita came to the house of his brother Shankha. At that time, however, Shankha had left his asylum with no fixed purpose.

सोऽभिगम्याश्रमं भ्रातुः शङ्खस्य लिखितस्तदा।

फलानि पातयामास सम्यक्परिणतान्युत॥२१॥

Arrived at the asylum of his brother, Shankha, Likhita plucked many ripe fruits.

तान्युपादाय विस्रब्धो भक्षयामास स द्विजः।

तस्मिंश्च भक्षयत्येव शङ्खोऽप्याश्रममागतः॥२२॥

Getting them the Rishi Likhita began to eat them without feeling any pinch of conscience. While thus eating Shankha returned to his hermitage.

भक्षयन्तं तु तं दृष्ट्वा शङ्खो भ्रातरमब्रवीत्।

कुतः फलान्यवाप्तानि हेतुना केन खादसि॥२३॥

Seeing him eating, Shankha addressed his brother, saying,—Whence have these fruits been got and for why are you eating them?

सोऽब्रवीद् भ्रातरं ज्येष्ठमुपसृत्याभिवाद्य च।

इत एव गृहीतानि मयेति प्रहसन्निवा॥२४॥

Approaching his elder brother and saluting him, Likhita smilingly replied, saying,—I have taken them even from this hermitage.

तमब्रवीत् तथा शङ्खस्तीव्रोषसमन्वितः।

स्तेयं त्वया कृतमिदं फलान्याददता स्वयम्॥२५॥

Filled with great anger, Shankha said to him,—You have committed theft by taking yourself these fruits.

गच्छ राजानमासाद्य स्वकर्म कथयस्व वै।

अदत्तादानमेवं हि कृतं पार्थिवसत्तम॥२६॥

Go to the king confess what you have done. Tell him,—O best of kings, I have committed the offence of taking what was not given to me.

स्तेनं मां त्वं विदित्वा च स्वधर्ममनुपालय।

शीघ्रं धारय चौरस्य मम दण्डं नराधिप॥२७॥

Knowing me for a thief and following your duty of order, do you punish me O king, like a thief.

इत्युक्तस्तस्य वचनात् सुद्युम्नं स नराधिपम्।

अभ्यगच्छन्महाबाहो लिखितः संशितव्रतः॥२८॥

Thus commanded by his brother, the highly blessed Likhita of rigid vows proceeded to king Sudyumna.

सुद्युम्नस्त्वन्तपालेभ्यः श्रुत्वा लिखितमागतम्।

अभ्यगच्छत् सहामात्यः पद्भ्यामेव जनेश्वरः॥२९॥

Hearing from his gate-keepers that Likhita had come, king Sudyumna, with his counsellors, went out (for receiving him.)

तमब्रवीत् सपागम्य स राजा धर्मवित्तमम्।

किमागमनमाचक्ष्व भगवन् कृतमेव तत्॥३०॥

एवमुक्तः स विप्रर्षिः सुद्युम्नमिदमब्रवीत्।

प्रतिश्रुत्य करिष्येति श्रुत्वा तत् कर्तुमर्हसि॥३१॥

Meeting with him, the king addressed that best of all persons conversant with duties, saying,—Tell me, O reverend sir, why you have come. Know it is already accomplished.—Thus accosted, that Rishi said to Sudyumna,—Do you promise first that you will do it. You should then, after hearing me, fulfil that promise.

सुद्युम्न उवाच

अनिसृष्टानि गुरुणा फलानि मनुजर्वभ।

भक्षितानि महाराज तत्र मां शाधि मा चिरम्॥३२॥

प्रमाणं चेन्मतो राजा भवतो दण्डधारणे।

अनुज्ञायामपि तथा हेतुः स्याद् ब्राह्मणर्वभ॥३३॥

O foremost of men, I ate some fruits that had not given me by my elder brother. Do you, O king, punish me for it forthwith,—Sudyumna answered,—If the king be considered to wield the rod of chastisement, he

should be regarded, O foremost of Brahmanas, as equally competent to pardon.

स भवानभ्यनुज्ञातः शुचिकर्मा महाव्रतः।

ब्रूहि कामानतोऽन्यांस्त्वं करिष्यामि हि ते वचः॥३४॥

Purged in sin, O you of high vows, consider yourself as pardoned. Tell me now what else do you wish. I shall certainly accomplish those your commands.'

व्यास उवाच

संछन्दमानो ब्रह्मर्षिः पार्थिवेन महात्मना।

नान्यं स वरयामास तस्माद् दण्डादृते वरम्॥३५॥

Vyasa continued :—

'Thus honoured by the great king, the Rishi Likhita, however, did not ask for any other favour.

ततः स पृथिवीपालो लिखितस्य महात्मनः।

करौ प्रच्छेदयामास धृतदण्डो जगाम सः॥३६॥

Then that king caused the two hands of the high-souled Likhita to be cut off, whereupon the latter, bearing the punishment, went away.

स गत्वा भ्रातरं शङ्खुमार्तरूपोऽब्रवीदिदम्।

धृतदण्डस्य दुर्बुद्धेर्भवांस्तत् क्षन्तुमर्हति॥३७॥

Returning to his brother Shankha, Likhita, in great agony said,—'You should now pardon this wretched man who has been duly punished (for what he did).'

शङ्ख उवाच

न कुप्ये तव धर्मज्ञ न त्वं दूषयसे मम।

सुनिर्मलं कुलं ब्रह्मन्निस्मिज्जगति विश्रुतम्।

धर्मस्तु ते व्यतक्रान्तस्ततस्ते निष्कृतिः कृताः॥३८॥

Shankha said—

'I am not angry with you nor have you injured me, O foremost of all persons conversant with duties. Your virtue, however, had deteriorated. I have saved you from that plight.

त्वं गत्वा बाहुदां शीघ्रं तर्पयस्व यथाविधि।

देवानुषीन् पितृंश्चैवं मा चाधर्मे मनः कृथाः॥३९॥

Proceed forthwith to the river Vahuda and please duly, with oblations of water, the gods, Rishis, and the Pitris, and never again think of sin.

तस्य तद् वचनं श्रुत्वा शङ्खस्य लिखितस्तदा।
अवगाह्यापगां पुण्यामुदकार्यं प्रचक्रमे॥४०॥

Hearing these words of Shankha, Likhita performed his ablutions in the sacred river and began to perform the water-rite.

प्रादुरास्तां ततस्तस्य करौ जलजसंनिभौ।

ततः स विस्मितो भ्रातुर्दर्शयामास तौ करौ॥४१॥

Thereat, two hands, like two lotuses, appeared at the extremities of his stumps. Stricken with wonder he returned to his brother and showed him the two hands.

शङ्ख उवाच

ततस्तमब्रवीच्छङ्खस्तपसेदं कृतं मया।

मा च तेऽत्र विशङ्काभूद् दैवमत्र विधीयते॥४२॥

Shankha said—

All this has been done by me through my penances! Do not be surprised at it. Providence is the instrument here.

लिखित उवाच

किं तु नाहं त्वया पूतः पूर्वमेव महाद्युते।

यस्य ते तपसो वीर्यमीदृशं द्विजसत्तम॥४३॥

Likhita answered :—

O you of great splendour, why did you not purify me at first, when, O best of Rishis, such was the power of your penances?

शङ्ख उवाच

एवमेतन्मया कार्यं नाहं दण्डधरस्तव।

स च पूतो नरपतिस्त्वं चापि पितृभिः सह॥४४॥

Shankha said—

I should not have acted otherwise. I am not your punisher. The king has been himself purified as also yourself, along with the Pitris.

व्यास उवाच

स राजा पाण्डवश्रेष्ठ श्रेयान् वै तेन कर्मणा।

प्राप्तवान् परमां सिद्धिं दक्षः प्राचेतसो यथा॥४५॥

Vyasa said—

That king, O eldest son of Pandu, became great by this act and obtained the greatest success like the lord Daksha himself.

एष धर्मः क्षत्रियाणां प्रजानां परिपालनम्।

उत्पथोऽन्यो महाराज मा स्म शोके मनः कृथाः॥४६॥

Such is the duty of Kshatriyas, viz., the ruling of subjects. Any other, O king, would be considered as a wrong path for them. Do not grieve.

भ्रातुरस्य हितं वाक्यं शृणु धर्मज्ञ सत्तम।

दण्ड एव हि राजेन्द्र क्षत्रधर्मो न मुण्डनम्॥४७॥

O best of all persons conversant with duty, listen to the wholesome words of this your brother. Holding the rod of chastisement, O king, is the duty of kings and not the shaving of the head.

CHAPTER 24

(RAJADHARMANUSHASANA PARVA).— Continued.

Vyasa points out the duties of a king. The history of the king Hayagriva.

वैशम्पायन उवाच

पुनरेव महर्षिस्तं कृष्णद्वैपायनो मुनिः।

अजातशत्रुं कौन्तेयमिदं वचनमब्रवीत्॥१॥

Vaishampayana said—

Once more the great sage Krishna-Dvaipayana said these words to the son of Kunti, who had no enemies.

अरण्ये वसतां तात भ्रातृणां ते मनस्विनाम्।

भनोरथा महाराज ये तत्रासन् युधिष्ठिर॥२॥

तानिमे भरतश्रेष्ठ प्राप्नुवन्तु महारथाः।

प्रशाधि पृथिवीं पार्थ ययातिरिव नाहुषः॥३॥

Let these great car-warriors, possessing sufficient mental strength, O king, let these your brothers, O Yudhishtira the chief of the Bharatas, satisfying those wishes of theirs which they entertained while living in the

woods. Rule you the Earth, O son of Pritha, like (another) Yayati the son of Nahusha.

अरण्ये दुःखवसतिरनुभूता तपस्विभिः।

दुःखस्यान्ते नरव्याघ्र सुखान्यनुभवन्तु वै॥४॥

Before this you suffered misery while living in the woods in the observance of ascetic penances. That misery has ended, O foremost of men. Enjoy happiness, therefore, for some time.

धर्ममर्थं च कामं च भ्रातृभिः सह भारता

अनुभूय ततः पश्चात् प्रस्थातासि विशाम्पते॥५॥

Having, O Bharata, acquired and enjoyed religious merit and wealth and pleasure for some time with your brothers, you may then, O king, retire into the forest.

अर्थनां च पितृणां च देवतानां च भारता

आनृण्यं गच्छ कौन्तेय तत् सर्वं च करिष्यसि॥६॥

Be freed first, O Bharata, from the debt you owe to persons who may beg of you to the Pitris, and to the gods. You may then, O son of Kunti, follow all the other modes of life.

सर्वमेधाश्रमेधाभ्यां यजस्व कुरुनन्दन।

ततः पश्चान्महाराज गमिष्यसि परां गतिम्॥७॥

Do you, O son of Kuru's race, celebrate the sacrifices of Sarvamedha and Ashvamedha. You will then attain, O king, to the highest end hereafter.

भ्रातृश्च सर्वान् ऋतुभिः संयोज्य बहुदक्षिणैः।

सम्प्राप्तः कीर्तिमतुलां पाण्डवेय भविष्यसि॥८॥

Making your brothers also perform great sacrifices with profuse presents, you will, O son of Pandu, acquire great fame.

विद्वस्ते पुरुषव्याघ्र वचनं कुरुसत्तमा।

शृणुष्वैवं यथा कुर्वन् न धर्माच्च्यवसे नृप॥९॥

There is a saying, O foremost of men and best of the Kurus! Listen to it, for by acting according to it, O king, you will not deviate from the path of virtue.

आददानस्य विजयं विग्रहं च युधिष्ठिर।

समानधर्मकुशलाः स्थापयन्ति नरेश्वर॥१०॥

Those men only O Yudhishtira, who behave like robbers, advise a king to undertake wars and acquire victory.

देशकालप्रतीक्षी यो दस्यून् मर्षयते नृपः।

शास्त्रजां बुद्धिमास्थाय युज्यते नैनसा हि सः॥११॥

That king who, knowing proper place and time and following the injunctions of the scriptures, pardons even a number of robbers, incurs no sin.

आदाय बलिषड्भागं यो राष्ट्रं नाभिरक्षति।

प्रतिगृह्णाति तत् पापं चतुर्थाह्वशेन भूमिपः॥१२॥

That king, who, realising his tribute of a sixth, does not protect his kingdom, shares a fourth part of the sins of his kingdom.

निबोध च यथाऽऽतिष्ठन् धर्मान्न च्यवते नृपः।

निग्रहाद् धर्मशास्त्राणामनुरुद्ध्यन्नपेतभीः॥१३॥

Listen also to that by which a king may not deviate from the path of virtue. By disregarding the scriptures one incurs sin, while by obeying them one may live fearlessly.

कामक्रोधावनादृत्य पितेव समदर्शनः।

शास्त्रजां बुद्धिमास्थाय युज्यते नैनसा हि सः॥१४॥

That king who, following the scriptural injunctions and disregarding lust and anger, behaves impartially, like a father, towards all his subjects, never incurs sin.

दैवेनाभ्याहतो राजा कर्मकाले महाद्युते।

न साधयति यत् कर्म न तत्राहुरतिक्रमम्॥१५॥

O you of great splendour, if a king, possessed by destiny, fails to accomplish an act in proper time, such failure would not be called a trespass.

तरसा बुद्धिपूर्वं वा निग्राह्या एव शत्रवः।

पापैः सह न संदध्याद् राज्यं पण्यं न कारयेत्॥१६॥

By power and policy should the king subjugate his foes. He must not allow sin to be committed in his kingdom, but should cause virtue to be practised.

शूराश्चार्याश्च सत्कार्या विद्वांसश्च युधिष्ठिर।

गोपिनो धनिनश्चैव परिपाल्या विशेषतः॥१७॥

Brave men, the respectable, the virtuous, the learned, O Yudhishtira, Brahmanas conversant with Vedic texts and rites, and men of wealth, should especially be protected.

व्यवहारेषु धर्मेषु योक्तव्याश्च बहुश्रुताः।

गुणयुक्तेऽपि नैकस्मिन् विश्वसेत विचक्षणः॥१८॥

In trying cases and performing religious acts, they who are possessed of great learning should alone be employed. A prudent king should never place his confidence in one individual however accomplished.

अरक्षिता दुर्विनीतो मानी स्तब्धोऽभ्यसूयकः।

एनसा युज्यते राजा दुर्दान्त इति चोच्यते॥१९॥

That king who does not protect his subjects, whose passions are not under-control, who is full of vanity, who is haughty and malicious, incurs sin and becomes notorious as a tyrant.

येऽरक्ष्यमाणा ह्रीयन्ते दैवेनाभ्याहता नृपा।

तत्करैश्चापि ह्रीयन्ते सर्वे तद् राजकिल्बिषम्॥२०॥

If the subjects of a king, O monarch, die from want of protection and are afflicted by the gods and oppressed by robbers, the sin of all this affects the king himself.

सुमन्त्रिते सुनीते च सर्वतश्चोपपादिते।

पौरुषे कर्मणि कृते नास्त्यधर्मो युधिष्ठिरा॥२१॥

There is no sin, O Yudhishtira, in doing an act with full heart, after mature consideration and consultation with men capable of giving good advice.

विच्छिद्यन्ते समारब्धाः सिद्धयन्ते चापि दैवतः।

कृते पुरुषकारे तु नैनः स्पृशति पार्थिवम्॥२२॥

Our works fail or succeed through destiny. If activity, however, be applied, sin would not affect the king.

अत्र ते राजशार्दूलं वर्तयिष्ये कथामिमाम्।

यद् वृत्तं पूर्वराजर्षेर्हयग्रीवस्य पाण्डवा॥२३॥

शत्रू न हत्वा हतस्याजौ शूरस्याक्लिशकर्मणः।

असहायस्य संग्रामे निर्जितस्य युधिष्ठिरा॥२४॥

I shall recite to you, O foremost of kings, the story of what happened to an ancient king

of the name of Hayagriva, O son of Pandu,— the story of the heroic Hayagriva of unsullied deeds, who after having killed a host of enemies in battle, was himself defeated and killed while without a follower by his side.

यत् कर्म वै निग्रहे शात्रवाणां

योगश्चान्यः पालने मानवानाम्।

कृत्वा कर्म प्राप्य कीर्तिं स युद्धाद्

वाजिग्रीवो मोदते स्वर्गलोके॥२५॥

Having done all for restraining his foes and adopted all those foremost of means by which men may be protected, Hayagriva won great fame from the battles he fought and is now enjoying great bliss in heaven.

संयुक्तात्मा समरेष्वाततायी

शस्त्रैश्छिन्नो दस्युभिर्विध्यमानः।

अश्वग्रीवः कर्मशीलो महात्मा

संसिद्धार्थो मोदते स्वर्गलोके॥२६॥

Wounded by robbers with weapons, bravely fighting with them, and giving up his life in battle, the great Hayagriva, ever devoted to his royal duties, achieved the object of his life and is now enjoying great bliss in heaven.

धनुर्यूपो रशना ज्या शरः सुक्

स्रुवः खड्गो रुधिरं यत्र चाज्यम्।

स्थो वेदी कामगो युद्धमग्नि-

श्चातुर्होत्रं चतुरो वाजिमुख्याः॥२७॥

The bow was his (sacrificial) stake and the bow-string was the cord for trying the animals. Arrows were the smaller ladle and the sword the larger one, and blood formed the clarified butter that he poured. The car constituted the altar and the anger he left in battle was the fire, and the four best of horses yoked to his vehicle were the four Hotris.

हुत्वा तस्मिन् यज्ञवह्नावथारीन्

पापान्मुक्तो रत्नसिंहस्तरस्वी।

प्राणान् हुत्वा चावभृथे रणे सा

वाजिग्रीवो मोदते देवलोके॥२८॥

Having poured upon that sacrificial fire his enemies as libations and then his own life at the termination of the sacrifice, that foremost of kings, Hayagriva, became freed from sin and is now playing in the regions of the celestials.

राष्ट्रं रक्षन् बुद्धिपूर्वं नयेन

संत्यक्तात्मा यज्ञशीलो महात्मा।

सर्वल्लोकान् व्याप्य कीर्त्या मनस्वी

वाजिग्रीवो मोदते देवल्लोके॥२९॥

Having protected his kingdom with policy and intelligence, the great and self-controlled Hayagriva of great strength of mind and given to the performance of sacrifices filled all the worlds with his glory and is now sporting in the region of the celestials.

दैवीं सिद्धिं मानुषीं दण्डनीतिं

योगन्यासैः पालयित्वा महीं च।

तस्माद् राजा धर्मशीलो महात्मा

वाजिग्रीवो मोदते देवल्लोके॥३०॥

Having acquired the merit of celebrating sacrifices as also every kind of merit of human worlds, he held the rod of chastisement and ruled the Earth with vigour and without pride. For this the virtuous and great Hayagriva is sporting in the region of the celestials.

विद्वांस्यागी श्रद्धाधनः कृत्स्नं

स्त्यक्त्वा लोकं मानुषं कर्म कृत्वा।

मेधाविनां विदुषां सम्मतानां

तनुत्यजां लोकमाक्रम्य राजा॥३१॥

Learned men practising renunciation, cherishing faith, and grateful, that king, having performed various acts, left this world of men and attained the regions that are reserved for the intelligent and the wise and those who are of approved conduct and behaviour and prepared to kill themselves in battle.

सम्यग् वेदान् प्राप्य शास्त्राण्यधीत्य

सम्यग् राज्यं पालयित्वा महात्मा।

चातुर्वर्ण्यं स्थापयित्वा स्वधर्मे

वाजिग्रीवो मोदते देवल्लोके॥३२॥

जित्वा संग्रामान् पालयित्वा प्रजाश्च

सोमं पीत्वा तर्पयित्वा द्विजान्मान्।

युक्त्या दण्डं धारयित्वा प्रजानां

युद्धे क्षीणो मोदते देवल्लोके॥३३॥

Having read the Vedas well and the other scriptures also, having governed his kingdom properly and made all the four orders follow their respective duties, the Hayagriva is sporting merrily in the regions of the celestials. Having gained many battles and cherished his subjects, having drunk the Soma juice in sacrifices and satisfied the foremost of Brahmanas with presents and judiciously held the rod of chastisement over those placed under his sway and at last sacrificed his life in battle, that king is living happily in heaven.

वृत्तं यस्य श्लाघनीयं मनुष्याः

सन्तो विद्वांसोऽर्हयन्त्यर्हणीयम्।

स्वर्गं जित्वा वीरलोकानवाप्य

सिद्धिं प्राप्तः पुण्यकीर्तिर्महात्मा॥३४॥

His life was worthy of every complement. Learned and honest, men speak high of it, for it deserves every praise. Having acquired heaven and won the regions reserved for heroes, that great king of virtuous deeds became drowned with success.

CHAPTER 25

(RAJADHARMANUSHASANA
PARVA).— Continued

Vyasa describes the Time.

वैशम्पायन उवाच

द्वैपायनवचः श्रुत्वा कुपिते च धनंजये।

व्यासमामन्त्र्य कौन्तेयः प्रत्युवाच युधिष्ठिरः॥१॥

Vaishampayana said—

Hearing the words of Dvaipayana Vyasa and seeing Dhananjaya angry, Yudhishtira the son of Kunti saluted Vyasa and said.

युधिष्ठिर उवाच

न पार्थिवमिदं राज्यं न भोगश्च पृथग्विधाः।

प्रीणयन्ति मनो मेऽद्य शोको मां रुध्यत्ययम्॥१२॥

Yudhishtira said—

This earthly sovereignty and the various objects of enjoyments cannot give me any joy. On the other hand, this painful grief is cutting me to the quick.

श्रुत्वा वीरविहीनानामपुत्राणां च योषिताम्।

परिदेवपमानानां शान्तिं नोपलभे मुने॥१३॥

Hearing the lamentations of these women who have lost their heroic husbands and children, I cannot enjoy peace, O sage.

वैशम्पायन उवाच

इत्युक्तः प्रत्युवाचेदं व्यासो योगविदां वरः।

युधिष्ठिरं महाप्राज्ञो धर्मज्ञो वेदपारगः॥१४॥

Vaishampayana said—

Thus addressed, the virtuous Vyasa, the best of all persons conversant with Yoga, endued with great wisdom and a master of the Vedas, said to Yudhishtira.

व्यास उवाच

न कर्मणा लभ्यते चिन्तया वा

नाप्यस्ति दाता पुरुषस्य कश्चित्।

पर्याययोगाद् विहितं विधात्रा

कालेन सर्वं लभते मनुष्यः॥१५॥

Vyasa said—

No one can acquire anything by his own deeds or by sacrifices and adoration. No man can give anything to another. Man gets everything through Time. The Great Ordainer has made the course of Time the instrument of acquisition.

न बुद्धिशास्त्राध्ययनेन शक्यं

प्राप्तुं विशेषं मनुजैरकाले।

मूर्खोऽपि चाप्नोति कदाचिदर्थान्

कालो हि कार्यं प्रति निर्विशेषः॥१६॥

By mere intelligence of study of the scriptures, men, if Time be not propitious, cannot acquire any earthly object. Sometimes

an ignorant fool may acquire wealth. Time is the the powerful instrument for the accomplishment of all acts.

नाभूतिकालेषु फलं ददन्ति

शिल्पानि मन्त्राश्च तथौषधानि

तान्येव कालेन समाहितानि

सिद्ध्यन्ति वर्धन्ति च भूतिकाले॥१७॥

During the hour of adversity, neither science, nor incantations, nor drugs, produce any fruits. In prosperity, however, those very things, applied, yield abundant fruits.

कालेन शीघ्राः प्रवहन्ति वाताः

कालेन वृष्टिर्जलदानुपैति।

कालेन पद्मोत्पलवज्जलं च

कालेन पुष्पन्ति वनेषु वृक्षाः॥१८॥

By time the winds blow violently; by Time the clouds become surcharged with rain; by Time tanks become adorned with lotuses of various sorts; by Time trees in the forest are covered with flowers.

कालेन कृष्णाश्च सिताश्च रात्रयः

कालेन चन्द्रः परिपूर्णबिम्बः।

नाकालतः पुष्पफलं द्रुमाणां

नाकालवेगाः सरितो वहन्ति॥१९॥

By Time nights become dark or lighted. By Time the Moon becomes full. If the proper Time does not come, trees do not bear flowers and fruits. If the proper Time does not come, the currents of rivers do not become powerful.

नाकालमत्ताः खगपन्नगाश्च

मृगद्विपाः शैलमृगाश्च लोके।

नाकालतः स्त्रीषु भवन्ति गर्भा

नायान्त्यकाले शिशिरोष्णवर्षाः॥२०॥

Birds, snakes, deer, elephants and other animals never become excited when the proper Time does not come. If the proper Time does not come, women do not conceive. It is with Time that winter, summer, and the rainy seasons come.

नाकालतो प्रियते जायते वा

नाकालतो व्याहरते च बालः।

नाकालतो यौवनमभ्युपैति

नाकालतो रोहति बीजमुत्तमम्॥११॥

If the proper Time does not come, no one is born and no one dies. If the Time does not come, the infant does not gain power of speech. If the Time does not come one does not come by youth. It is with Time that the seed sown sprouts up.

नाकालतो भानुरूपैति योगं

नाकालतोऽस्तङ्गिरिमभ्युपैति।

नाकालतो वर्धते हीयते च

चन्द्रः समुद्रोऽपि महोर्मिमाली॥१२॥

If the Time does not come, the Sun does not appear in the horizon, nor, when the Time for it does not come, does he set. If the Time for it does not come, the Moon does not increase nor wane, nor the ocean with its waves rise and ebb.

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

गीतं राज्ञा सेनजिता दुःखार्तेन युधिष्ठिरा॥१३॥

In this connection is related the old story, O Yudhishtira, by king Senajit in sorrow.

सर्वनिवैष पर्यायो मर्त्यान् स्पृशति दुःसहः।

कालेन परिपक्वा हि प्रियन्ते सर्वपार्थिवाः॥१४॥

The powerful course of Time affects all mortals. All earthly objects, ripened by Time, meet with destruction.

घ्नन्ति चान्यान् नरा राजंस्तानप्यन्ये तथा नराः।

संज्ञैषा लौकिकी राजन् न हिनस्ति न हन्यते॥१५॥

Some, O king, kill some men. The killers, again, are slain by others. This is what the world says. In reality, however, no one kills and no one is killed.

हन्तीति मन्यते कश्चिन्न हन्तीत्यपि चापरः।

स्वभावतस्तु नियतौ भूतानां प्रभवाप्ययौ॥१६॥

Some body thinks men kill (their fellow men). Another thinks men do not kill. The truth is that the birth and death of all creatures have been ordained to happen by their very nature.

नष्टे धने वा दारे वा पुत्रे पितरि वा मृते।

अहो दुःखमिति ध्यायन् दुःखस्यापचितिं चरेत्॥१७॥

At the loss of one's riches or the death of one's wife or son or father, one cries out saying,—Alas what grief!—and the continued thought of that sorrow always increases it.

स किं शोचसि मूढः सञ्शोच्यान् किमनुशोचसि।

पश्य दुःखेषु दुःखानि भयेषु च भयान्यपि॥१८॥

Why do you, like a foolish man, grieve? Why do you grieve for them who are subject to grief? Mark, grief is enhanced by indulgence as fear is by fearing.

आत्मापि चायं न मम सर्वापि पृथिवी मम।

यथा मम तथान्येषामिति पश्यन् न मुह्यति॥१९॥

This body even is not mine. Nothing in this Earth is mine. The things of this Earth belong as much to others as to me. Seeing this, the wise do not allow themselves to be beguiled.

शोकस्थानसहस्राणि हर्षस्थानशतानि च।

दिवसे दिवसे मूढमाविशन्ति न पण्डितम्॥२०॥

There are thousands of causes for sorrow and hundreds of causes for joy. These affect daily the ignorant only, but not the wise.

एवमेतानि कालेन प्रियद्वेष्याणि भागशः।

जीवेषु परिवर्तन्ते दुःखानि च सुखानि च॥२१॥

These in course of Time, become objects of love or hatred, and appearing as happiness or misery revolve for affecting living creatures.

दुःखमेवास्ति न सुखं तस्मात् तदुपलभ्यते।

तृष्णार्तिप्रभवं दुःखं दुःखार्तिप्रभवं सुखम्॥२२॥

There is only sorrow in this world and not happiness. Therefore sorrow only is felt. Desire begets sorrow and sorrow happiness.

सुखस्यानन्तरं दुःखं दुःखस्यानन्तरं सुखम्।

न नित्यं लभते दुःखं न नित्यं लभते सुखम्॥२३॥

Sorrow comes after happiness, and happiness after sorrow. One does not always suffer sorrow or always enjoy happiness.

सुखमेवहि दुःखान्तं कदाचिद् दुःखतः सुखम्।
तस्मादेतद् द्वयं जह्याद् य इच्छेच्छान्तं सुखम्॥२४॥

Happiness always ends in sorrow and sometimes originates from sorrow itself. He, therefore, who desires perpetual happiness must give up both.

सुखान्तप्रभवं दुःखं दुःखान्तप्रभवं सुखम्।
यन्निमित्तो भवेच्छोकस्तापो वा भृशदारुणः॥२५॥
आयासो वापि यन्मूलस्तदेकाङ्गमपि त्यजेत्।

When sorrow must arise upon termination of happiness, and happiness upon the termination of sorrow, and should, therefore, shake off, like a (snake-bit) limb, that which begets sorrow or that heart-burning which is reared by sorrow or that which is the root of his anxiety.

सुखं वा यदि वा दुःखं प्रियं वा यदि वाप्रियम्।
प्राप्तं प्राप्तमुपासीत हृदयेनापराजितः॥२६॥

Happiness or sorrow, whatever comes should be borne with an unaffected heart.

ईषदप्यङ्ग दाराणां पुत्राणां वा चराप्रियम्।
ततो ज्ञास्यसि कः कस्य केन वा कथमेव च॥२७॥

O amiable king, if you do not in the least, do what is agreeable to your wives and children, you shall then know who is whose, and why so, and for what.

ये च मूढतमा लोके ये च बुद्धेः परं गताः।
त एव सुखमेधन्ते मध्यमः क्लिश्यन्ते जनः॥२८॥

Only those who stolid fools and those who are masters of their souls enjoy happiness here. They, however, who occupy an intermediate position suffering misery.

इत्यब्रवीन्महाप्राज्ञो युधिष्ठिर स सेनजित्।
परावरज्ञो लोकस्य धर्मवित् सुखदुःखवित्॥२९॥

This, O Yudhishtira, is what the highly wise the Senajit who was conversant with what is good or bad in this world, with duties, and with happiness and misery said.

येन दुःखेन यो दुःखी न स जातु सुखी भवेत्।
दुःखानां हि क्षयो नास्ति जायते ह्यपरात् परम्॥३०॥

He who is grieved at other people's griefs can never enjoy happiness. There is no end of grief, and grief originates from happiness itself.

सुखं च दुःखं च भवाभवौ च
लाभालाभौ मरणं जीवितं च।

पर्यायतः सर्वमवाप्नुवन्ति
तस्मादधीरो नैव हृष्येन शोचेत्॥३१॥

Happiness and misery, prosperity and adversity, gain and loss, death and life, in their turn, visit all creatures. There the wise man, endued with equanimity soul would neither be puffed up with joy nor be depressed with sorrow.

दीक्षां राज्ञः संयुगे युद्धमाहुं
योगं राज्ये दण्डनीत्यां च सम्यक्।
वित्तत्यागो दक्षिणानां च यज्ञे
सम्यग् दानं पावनानीति विद्यात्॥३२॥

Battle has been described as the Sacrifice for a king; observance of chastisement is his Yoga; and the gift of riches in sacrifices in the form of presents his Renunciation. All these should be regarded as acts which purify him.

रक्षन् राज्यं बुद्धिपूर्वं नयेन
संत्यक्तात्मा यज्ञशीलो महात्मा।
सर्वल्लोकान् धर्मदृष्ट्या चञ्छा-
प्यूर्ध्वं देहान्मोदते देवलोके॥३३॥

By governing the kingdom with intelligence and policy, casting off pride, celebrating sacrifices, and looking at everything and all the persons with kindness and impartiality, a great king, after death, sports in the region of the celestials.

जित्वा संग्रामान्पालयित्वा च राष्ट्रं
सोमं पीत्वा वर्धयित्वा प्रजाञ्छा-
युक्त्या दण्डं धारयित्वा प्रजानांयुद्धे
क्षीणो मोदते देवलोके॥३४॥

By gaining battles, protecting his kingdom, drinking the Soma juice, making his subjects prosper, holding judiciously the rod of chastisement, and renouncing his body at last in fight, a king enjoy happiness in heaven.

सम्यग् वेदान् प्राप्य शास्त्राण्यधीत्य

सम्यग् राज्यं पालयित्वा च राजा।

चातुर्वर्ण्यं स्थापयित्वा स्वधर्मे

पूतात्मा वै मोदते देवलोके॥३५॥

Having studied all the Vedas and the other scriptures duly, having protected the kingdom duly, and having made all the four orders follow their respective duties, a king become purified and finally sports in heaven.

यस्य वृत्तं नमस्यन्ति स्वर्गस्थस्यापि मानवाः।

पौरजानपदामात्याः स राजा राजसत्तमः॥३६॥

He is the best of kings whose conduct, even after his death, is praised by the denizens of the city and the country and by his counsellors and friends.

CHAPTER 26

(RAJADHARMANUSHASANA PARVA).

— Continued.

Yudhishtira describes the two paths to heaven. The necessity of Sacrifices and Vedic Study. The proper use of wealth.

वैशम्पायन उवाच

अस्मिन्नेव प्रकरणे धनंजयमुदारधीः।

अभिनीततरं वाक्यमित्युवाच युधिष्ठिरः॥१॥

Vaishampayana said—

Thereat, the great Yudhishtira said to Arjuna those words pregnant with reason :—

यदेतन्मन्यसे पार्थ न ज्यायोऽस्ति धनादिति।

न स्वर्गो न सुखं नार्थो निर्धनस्येति तन्मृषा॥२॥

You think, O Partha, that there is nothing superior to wealth, and that the poor man can neither have heaven, nor happiness, nor the accomplishment of his wishes.

स्वाध्याययज्ञसंसिद्धा दृश्यन्ते बहवो जनाः।

तपोरताश्च मुनयो येषां लोकाः सनातनाः॥३॥

This however, is not true. Many persons are seen who have become successful through Sacrifice in the shape of Vedic study. Many

sages are seen who by practising penances have acquired eternal regions for themselves.

ऋषीणां समयं शश्वद् ये रक्षन्ति धनंजया।

आश्रिताः सर्वधर्मज्ञा देवास्तान् ब्राह्मणान् विदुः॥४॥

They, O Dhananjaya who always follow the practice of the Rishis by leading the life of a Brahmacharin and who become acquainted with all duties, are regarded by the gods as Brahmanas.

स्वाध्यायनिष्ठान् हि ऋषीन् ज्ञाननिष्ठांस्तथापरान्।

बुद्धयेथाः संततं चापि धर्मनिष्ठान् धनंजया॥५॥

O Dhananjaya, you should always know those Rishis who are devoted to the study of the Vedas and those who are devoted to the pursuit of true knowledge as persons who are truly virtuous.

ज्ञाननिष्ठेषु कार्याणि प्रतिष्ठाप्यानि पाण्डव।

वैखानसानां वचनं यथा नो विदितं प्रभो॥६॥

O son of Pandu, all our acts should be shaped by those who are devoted to the acquisition of true knowledge. Surely it is the opinion of the Vaikhanasas, O powerful one.

अजाश्च पृश्नयश्चैव सिकताश्चैव भारता।

अरुणाः केतवश्चैव स्वाध्यायेन दिवं गताः॥७॥

The Ajas, the Prishnis, the Sikatas, O Bharata, Arunas, and the Ketavas, have all gone to heaven by the merit of Vedic study.

अवाप्यैतानि कर्माणि वेदोक्तानि धनंजया।

दानमध्ययनं यज्ञो निग्रहश्चैव दुर्ग्रहः॥८॥

दक्षिणेन च पन्थानमर्यम्णो ये दिवं गताः।

एतान् क्रियावतां लोकानुक्तवान् पूर्वमप्यहम्॥९॥

By performing those acts, O Dhananjaya, that are laid down in the Vedas, viz., battle, study of the Vedas, Sacrifices, the control of passion that is so difficult, one goes to heaven by the southern path of the Sun. I have, before this, told you that those very regions are reserved for persons who perform (Vedic) acts.

उत्तरेण तु पन्थानं नियमाद् यं प्रपश्यसि।

एते यागवतां लोका भान्ति पार्थ सनातनाः॥१०॥

You will see, however, that the northern path is trodden by those who are devoted to Yoga. Those eternal and bright regions to which that path leads is reserved for Yogins.

तत्रोत्तरां गतिं पार्थ प्रशंसन्ति पुराविदः।

संतोषो वै स्वर्गतमः संतोषः परमं सुखम्॥११॥

Of these two, the northern path is spoken highly by those conversant with the Puranas. You should know that one gains heaven through contentment begets happiness.

तुष्टेर्न किञ्चित् परमं सा सम्यक् प्रतितिष्ठति।

विनीतक्रोधहर्षस्य सततं सिद्धिरुत्तमा॥१२॥

There is nothing superior to contentment. To the Yogin who has controlled anger and joy, contentment is the greatest success.

अत्राप्युदाहरन्तीमा गाथा गीता ययातिना।

याभिः प्रत्याहरेत् कामान् कूर्मोऽङ्गनीव सर्वशः॥१३॥

Regarding it is cited the discourse of Yayati. Listening to that discourse one can withdraw all his desires like a tortoise drawing in all his limbs.

यदा चायं न विभेति यदा चास्मान् बिभ्यति।

यदा नेच्छति न द्वेष्टि ब्रह्म सम्पद्यते तदा॥१४॥

When one entertains no fear of anything, when one is not feared by anything when one entertains no desire, when one bears no hate, then is one said to have attained to the dignity of Brahma.

यदा न भावं कुरुते सर्वभूतेषु पापकम्।

कर्मणा मनसा वाचा ब्रह्म सम्पद्यते तदा॥१५॥

When one does not commit sin by any creature, in deed, thought, or word, one is then said to have attained to Brahma.

विनीतमानमोहश्च बहुसङ्गविवर्जितः।

तदाऽऽत्मज्योतिषः साधोर्निर्वाणमुपपद्यते॥१६॥

When one has governed his pride and folly, and withdrawn himself from all attachments, it is then that pious man of controlled soul becomes fit for attaining to that emancipation which is brought about by the annihilation of personal existence.

इदं तु शृणु मे पार्थ ब्रुवतः संयतेन्द्रियः।

धर्ममन्ये वृत्तमन्ये धनमीहन्ति चापरे॥१७॥

Listen now to me with rapt attention, O son of Pritha, as I say it to you. Some seek virtue; some, good conduct, and some, wealth.

धनहेतोर्न ईहितं तस्यानीहा गरीयसी।

भूयान् दोषो हि वित्तस्य यश्च धर्मस्तदाश्रयः॥१८॥

One may desire wealth. The abandonment, however, of such desire is better for him. There are many shortcomings attached to wealth and, therefore, to those religious acts that are performed with wealth.

प्रत्यक्षमनुपश्यामि त्वमपि द्रष्टुमर्हसि।

वर्जनं वर्जनीयानामीहमानेन दुष्करम्॥१९॥

We have seen it with our own eyes. You should also see this. He that desires wealth finds it very difficult to leave off that which should by all means be abandoned.

ये वित्तमभिपद्यन्ते सम्यक्त्वं तेषु दुर्लभम्।

दुह्यतः प्रैति तत् प्राहुः प्रतिकूलं यथातथम्॥२०॥

Good deeds are very rare in those who collect riches. It is said that wealth can never be acquired without injuring others, and that, when acquired, it is attended with various troubles.

यस्तु सम्भिन्नवृत्तः स्याद् वीतशोकभयो नरः।

अल्पेन वृषितो दुह्यन् भूणहत्यां न बुध्यते॥२१॥

A weak minded person, disregarding the fear of repentance, oppresses others, tempted by even a little wealth, not knowing all while of the sin Brahmanicide that he incurs by his acts.

दुष्यन्त्याददतो भृत्या नित्यं दस्युभयादिवा।

दुर्लभं च धनं प्राप्य भृशं दत्त्वानुतप्यते॥२२॥

Acquiring wealth which is so difficult of acquisition, one burns with grief if he has to give a part of it, even if it be, to his servants,—tantamount to what he would actually feel if he is robbed by others. If, on the other hand, one does not distribute his wealth, he becomes an object of censure.

अधनः कस्य किं वाच्यो विमुक्तः सर्वशः सुखी।

देवस्वमुपगृह्यैव धनेन न सुखी भवेत्॥२३॥

One, however, that has no wealth, is never blamed. Forsaking all attachments, such a person can become happy in all respects by living upon what little he may get as alms. No one, however, can be happy by acquiring riches.

अत्र गाथां यज्ञगीतां कीर्तयन्ति पुराविदः।

त्रयीमुपाश्रितां लोके यज्ञ संस्तरकारिकाम्॥२४॥

Regarding it certain verses relating to Sacrifices are recited by persons well read in ancient scriptures.

यज्ञाय सृष्टानि धनानि धात्रा

यज्ञाय सृष्टः पुरुषो रक्षिता चा

तस्मात् सर्वं यज्ञ एवोपयोज्यं

धनं न कामाय हितं प्रशस्तम्॥२५॥

Wealth was created by the Creator for celebrating Sacrifices, and man was created by him for protecting that wealth and performing Sacrifices. For this, all wealth should be devoted to Sacrifices. It is not proper that it should be spent for enjoyments.

एतत् स्वार्थे च कौन्तेय धनं धनवतां वरा।

धाता ददाति मर्त्येभ्यो यज्ञार्थमिति विद्धि तत्॥२६॥

The Creator gives wealth to mortals for the sake of Sacrifices. Know this, O Son of Kunti, foremost of all wealthy persons.

तस्माद् बुद्ध्यन्ति पुरुषा न हि तत् कस्यचिदधुवम्।

श्रद्धानस्ततो लोको दद्याच्चैव यजेत चा॥२७॥

Therefore the wise think that wealth, forsooth, is nobody's on Earth. One should celebrate Sacrifices with it and give it away with a confident heart.

लब्धस्य त्यागमित्याहुर्न भोगं न च संचयम्।

तस्य किं संचयेनार्थः कार्ये ज्यायसि तिष्ठति॥२८॥

One should make gift of what he has acquired, and not waste or spend it in gratifying his desire of enjoyment. What use is there in hoarding up wealth when proper objects exist in which to spend it.

ये स्वधर्मादपेतेभ्यः प्रयच्छन्त्यल्पबुद्धयः।

शतं वर्षाणि ते प्रेत्य पुरीषं भुञ्जते जनाः॥२९॥

Those foolish people who give away (wealth) to men who have neglected the duties of their order, have to live hereafter for a hundred years on ordure and dirt.

अनर्हते यद् ददाति न ददाति यदर्हते।

अर्हानर्हापरिज्ञानाद् दानधर्मोऽपि दुष्करः॥३०॥

Being unable to discriminate between the deserving and the undeserving, men give to the undeserving and refrain from giving to the deserving. For this reason the administration of charity is difficult.

लब्धानामपि वित्तानां बोद्धव्यौ द्वावतिक्रमौ।

अपात्रे प्रतिपत्तिश्च पात्रे चाप्रतिपादनम्॥३१॥

These are the two faults with wealth even when acquired, viz., gift to an undeserving person and abstaining to give to a deserving man.

CHAPTER 27

(RAJADHARMANUSHASANA
PARVA).— Continued.

Yudhishtira's lamentations for the death of his people. Vyasa consoles him by saying that all this is the work of Destiny.

युधिष्ठिर उवाच

अभिमन्यौ हते बाले द्रौपद्यास्तनयेषु चा

वृष्टद्युम्ने विराटे च द्रुपदे च महीपतौ॥१॥

वृषसेने च धर्मज्ञे वृष्टकेतौ तु पार्थिवे।

तथान्येषु नरेन्द्रेषु नानादेश्येषु संयुगे॥२॥

न च मुञ्चति मां शोको ज्ञातिधातिनमातुरम्।

राज्यकामुकमत्युग्रं स्ववंशोच्छेदकारिणम्॥३॥

Yudhishtira said—

On account of the death of young Abhimanyu of the sons of Draupadi, of Draupadi, of Dhrishtadyumna, of Virata, of king Drupada, of Vasusena conversant with every duty, of the royal Dhrishtaketu, and of

Various other kings coming from various, countries in battle, grief does not forsake my wretched self that am a destroyer of kinsmen! Indeed, I covet very much for kingdom and am an exterminator of my own race.

यस्माद्धे क्रीडमानेन मया वै परिवर्तितम्।

स मया राज्यलुब्धेन गाङ्गेयो युधि पातितः॥१४॥

He upon whose breast and limbs I used to play, alas, that Ganga's son has been killed by me in battle out of desire for sovereignty.

यदा ह्येनं विघूर्णन्तमपश्यं पार्थसायकैः।

कम्पमानं यथा वज्रैः प्रेक्ष्यमाणं शिखण्डिना॥१५॥

जीर्णसिंहमिव प्राशुं नरसिंहं पितामहम्।

कीर्यमाणं शरैर्दृष्ट्वा भृशं मे व्यथितं मनः॥१६॥

When I saw that foremost of men, viz., our grandfather, assailed by Shikhandin and trembling and reeling in consequence of Partha's arrows that resembled thunder-bolts in power, when I saw his tall form cut all over with blazing arrows and himself become weak like an aged lion, my heart was greatly pained.

प्राङ्मुखं सीदमानं च रथे परस्थारुजम्।

घूर्णमानं यथा शैलं तदा मे कश्मलोऽभवत्॥१७॥

When I saw that destroyer of hostile cars reel like a mountain summit and drop down on the terrace of his own car with his face turned towards the east, my senses were bewildered.

यः स बाणधनुष्पाणिर्योद्धयामास भार्गवम्।

बहून्यहानि कौरव्यः कुरुक्षेत्रे महामृधे॥१८॥

समेतं पाथिवं क्षत्रं वाराणस्यां नदीसुतः।

कन्यार्थमाह्वयद् वीरो रथेनैकेन संयुगे॥१९॥

येन चोग्रायुधो राजा चक्रवर्ती दुरासदः।

दग्धश्चास्त्रप्रतापेन स मया युधि घातितः॥२०॥

That foremost of Kuru's race who with bow and arrow in hand had fought in dreadful battle for many days with Rama himself of Bhrigu's race on the field purified by Kuru, that son of Ganga, that hero, who, at Varanasi, for the sake of maidens, had, on a single car, challenged to battle the assembled Kshatriyas of the world,

he who had consumed by the power of his weapons that irresistible and best of kings Ugrayudha, alas, that hero has been killed in battle by me.

स्वयं मृत्युं रक्षमाणः पाञ्चाल्यं यः शिखण्डिनम्।

न बाणैः पातयामास सोऽर्जुनेन निपातितः॥२१॥

Knowing full well that Shikhandin the prince of Panchala was his slayer, that hero still refrained from killing the prince with his arrow. Alas, such a magnanimous warrior was killed by Arjuna.

यदैनं पतितं भूमावपश्यं रुधिरोक्षितम्।

तदैवाविशदत्युग्रो ज्वरो मां मुनिसत्तमा॥२२॥

O best of sages, when I saw the grandfather stretched on the Earth and bathed in blood, a violent fever afflicted my heart.

येन संवर्धिता बाला येन स्म परिरक्षिताः।

स मया राज्यलुब्धेन पापेन गुरुघातिना॥२३॥

He who had protected and brought us up when we were children alas, he was caused to be killed by my sinful self that am covetous of kingdom, that am a slayer of reverend elders, and a perfect fool, for the sake of fickle sovereignty.

अल्पकालस्य राज्यस्य कृते मूढेन घातितः।

आचार्यश्च महेश्वासः सर्वपार्थिवपूजितः॥२४॥

I gave a false statement of his son to our preceptor, the great bowman Drona, worshipped of all the kings.

अभिगम्य रणे मिथ्या पापेनोक्तः सुतं प्रति।

तन्मे दहति गात्राणि यन्मां गुरुरभाषत॥२५॥

सत्यमाख्याहि राजंस्त्वं यदि जीवति मे सुतः।

सत्यमामर्षयन् विप्रो मयि तत् परिपृष्टवान्॥२६॥

The recollection of that act of mine is burning all my limbs. The preceptor said to me,—Tell me truly, O king, whether my son lives still,—Expecting truth from me, the Brahmana asked me only. By silently saying the word elephant, I behaved falsely towards him.

कुञ्जरं चान्तरं कृत्वा मिथ्योपचरितं मया।

सुभृशं राज्यलुब्धेन पापेन गुरुघातिना॥१७॥

सत्यकञ्चुकमुमुच्य मया स गुरुराहवे।

अश्वत्थामा हत इति निरुक्तः कुञ्जरे हते॥१८॥

Sinful that I am, highly covetous of kingdom, and a destroyer of my reverend elders, I behaved even thus towards my preceptor in battle, casting off the garb of truth—for I said to him that Ashvatthama had been slain when, in sooth, an elephant of the name had been slain.

काँल्लोकांस्तु गमिष्यामि कृत्वा कर्म सुदुष्करम्।

अघातयं च यत् कर्णं समरेष्वपलायिनम्॥१९॥

To what regions shall I go (hereafter) having committed such a crime? I caused also my eldest brother Karna to be killed, that terrible warrior who never retreated from battle. Who is there more sinful than I?

ज्येष्ठभ्रातरमत्युग्रं को मत्तः पापकृतमः।

अभिमन्युं च यद् बालं जातं सिंहमिवाद्विषु॥२०॥

प्रावेशयमहं लुब्धो वाहिनीं द्रोणपालिताम्।

Through covetousness I caused young Abhimanyu that hero who resembled a lion born in the hills, to enter into the array that was protected by Drona himself.

तदाप्रभृति वीभत्सुं न शक्नोमि निरोक्षितुम्॥२१॥

कृष्णं च पुण्डरीकाक्षं किल्बिषी भूणहा यथा।

I am guilty of infanticide. Sinful as I am, I have not, since then, been able to look at the face of Arjuna or the lotus-eyed Krishna.

द्रौपदीं चापि दुःखार्तां पञ्चपुत्रैर्विनाकृताम्॥२२॥

शोचामि पृथिवीं हीनां पञ्चभिः पर्वतैरिव।

I grieve also for Draupadi who is deprived of her five sons like the Earth shorn of her five mountains.

सोऽहमागस्करः पापः पृथिवीनाशकारकः॥२३॥

आसीन एवमेवेदं शोषयिष्ये कलेवरम्।

I am a great sinner and a destroyer of the Earth. Not rising from this seat which I now occupy, I will emaciate my body (by starvation) and meet with death.

प्रायोपविष्टं जानीध्वमथ मां गुरुघातिनम्॥२४॥

जातिध्वन्यास्वपि यथा न भवेद्यं कुलान्तकृत्।

Know me who am the destroyer of my preceptor as one who has sat down here observing the Praya vow. A destroyer of my family, I must do so in order that I may not be born again in any of other orders of being.

न भोक्ष्ये न च पानीयमुपभोक्ष्ये कथञ्चन॥२५॥

शोषयिष्ये प्रियान् प्राणनिहस्योऽहं तपोधनाः।

I shall abstain from taking all food and drink, and without moving from here, O great ascetic, shall dry up my life-breaths which are so dear.

यथेष्टं गम्यतां काममनुजाने प्रसाद्य वः॥२६॥

सर्वे मामनुजानीत तयक्ष्यामीदं कलेवरम्।

I humbly pray you to grant me permission in this and go wherever you please. Let every one grant me permission. I shall renounce this body of mine."

वैशम्पायन उवाच

तमेवंवादिनं पार्थं बन्धुशोकेन विह्वलम्॥२७॥

मैवमित्यब्रवीद् व्यासो निगृह्य मुनिसत्तमः।

Vaishampayana said—

Preventing Pritha's son, who beside himself with sorrow on account of his kinsmen, gave vent to such words, Vyasa, that best of ascetics, said, first telling him,—'This cannot be.'

व्यास उवाच

अतिवेलं महाराज न शोकं कर्तुमर्हसि॥२८॥

पुनरुक्तं तु वक्ष्यामि दिष्टमेतदिति प्रभो।

Vyasa said—

'You should not, O king, indulge in such painful grief. I shall again say what I have once said. All this is Destiny, O powerful one.

संयोगा विप्रयोगान्ता जातानां प्राणिनां ध्रुवम्॥२९॥

बुद्बुदा इव तोयेषु भवन्ति न भवन्ति च।

सर्वे क्षयान्ता निचयाः पतनान्ताः समुच्छ्रयाः॥३०॥

संयोगा विप्रयोगान्ता मरणान्तं हि जीवितम्।

Forsooth, all creatures that are born show at first a union (of various ingredients and forces). Dissolution, however, overtakes them at the end. Like bubbles in water they come and go away. All things collected together are sure to be dissipated, and all things that rise must fall down. Union terminates in dissolution and life terminates in death.

सुखं दुःखान्तमालस्यं दाक्ष्यं दुःखं सुखोदयम्।
भूतिः श्रीहर्षिर्भूतिः कीर्तिर्दक्षे वसति नालसे॥३१॥

Idleness, though pleasant for the time being, ends in misery, and skilful labour, though painful in beginning, ends in happiness. Affluence, Prosperity, Modesty, Contentment, and Fame reside in labour and skill but not in idleness.

नालं सुखाय सुहृदो नालं दुःखाय शत्रवः।
न च प्रजालमर्थेभ्यो न सुखेभ्योऽप्यलं धनम्॥३२॥

Friends cannot confer happiness nor foes inflict misery. Likewise wisdom does not give wealth nor does wealth bring happiness.

यथा सृष्टोऽसि कौन्तेय धात्रा कर्मसु तत् कुरु।
अत एव हि सिद्धिस्ते नेशस्त्वं कर्मणां नृप॥३३॥

O son of Kunti, you have been created by your Maker to engage yourself in action. Success originates from work, You cannot, O king, avoid Work."

CHAPTER 28

(Rajadharmanushasana Parva).—
Continued.

Conversation b-Janaka and Ashma as to how should a man act upon the accession and destruction of both kinsmen and wealth.

वैशम्पायन उवाच

ज्ञातिशोकाभितप्तस्य प्राणानभ्युत्तिसुक्षतः।
ज्येष्ठस्य पाण्डुपुत्रस्य व्यासः शोकमपानुदत्॥१॥

Vaishampayana said—

Vyasa then removed the grief of the eldest son of Pandu, who, filled with sorrow

consequent on the destruction of his kinsmen, had resolved to throw off his life-breaths.

व्यास उवाच

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।
अश्मगीतं नरव्याघ्र तन्निबोध युधिष्ठिर॥२॥

Vyasa said—

'Regarding this subject is cited the old story, O foremost of men, that is known by the name of Ashma's discourse, Listen to it, O Yudhishtira.

अश्मानं ब्राह्मणं प्राज्ञं वैदेहो जनको नृपः।
संशयं परिपप्रच्छ दुःखशोकसमन्वितः॥३॥

Janaka the king of the Videhas, O king, filled with sorrow and grief, asked a wise Brahmana of the name of Ashma for removing his doubts.

जनक उवाच

आगमे यदि वापाये ज्ञातीनां द्रविणस्य च।
नरेण प्रतिपत्तव्यं कल्याणं कथमिच्छता॥४॥

Janaka said—

How should a man seeking his own well-being act upon occasions of the accession and the destruction of both kinsmen and wealth?—

अश्मोवाच

उत्पन्नमिममात्मानं नरस्यानन्तरं ततः।
तानि तान्यनुवर्तन्ते दुःखानि च सुखानि च॥५॥

Ashma said—

Immediately after the formation of a man's body, joys and sorrows are themselves attached to it.

तेषामन्यतरापत्तौ यद् यदेवोपपद्यते।
तदस्य चेतनामाशु हृत्यध्रमिवानिलः॥६॥

Although either of the two may overtake the person, yet whichever actually overtakes him quickly deprives him of his understanding like the wind dissipating gathering clouds.

अभिजातोऽस्मि सिद्धोऽस्मि नास्मि केवलमानुषः।
इत्येभिर्हेतुभिस्तस्य त्रिभिश्चित्तं प्रसिच्यते॥७॥

In prosperity one thinks,—I am of high-birth.—I can do whatever I like.—I am not an ordinary person.—His mind because soaked with these three vain thoughts.

सम्प्रसक्तमना भोगान् विसृज्य पितृसंचितान्।

परिक्षीणः परस्वानामादानं साधु मन्यते॥८॥

Addicted to all earthly pleasures, he begins to dissipate the wealth hoarded by his ancestors. Impoverished in course of time, he considers the misappropriation of others' property as even laudable.

तप्तक्रान्तमर्यादमाददानमसाम्प्रतम्।

प्रतिषेधन्ति राजानो लुब्धा मृगमिवेषुभिः॥९॥

Like a hunter striking a deer with his arrows, the king then punishes the wicked man, that robber of other people's wealth, that transgressor, of law and regulations.

ये च विंशतिवर्षा वा त्रिंशद्वर्षाश्च मानवाः।

परेण ते वर्षशतात् भविष्यन्ति पार्थिव॥१०॥

Without attaining to a hundred years, such man scarcely live beyond twenty or thirty years.

तेषां परमदुःखानां बुद्ध्या भैषज्यमाचरेत्।

सर्वप्राणभृतां वृत्तं प्रेक्षमाणस्ततस्ततः॥११॥

Carefully observing the conduct of all creatures, a king should, by the exercise of his intelligence, concert measures for alleviating the great sorrows of his subjects.

मानसानां पुनर्योनिर्दुःखानां चित्तविभ्रमः।

अनिष्टोपनिपातो वा तृतीयं नोपपद्यते॥१२॥

The causes of all mental sorrow are twofold viz., delusion of the mind and distress. No third cause is there.

एवमेतानि दुःखानि तानि तानीह मानवम्।

विविधान्युपवर्तन्ते तथा संस्पर्शजान्यपि॥१३॥

All these various kinds of misery as also those arising from attachment to earthly pleasures that overtake man, are even such.

जरामृत्यु हि भूतानां खादितारौ वृकाविव।

बलिनां दुर्बलानां च ह्रस्वानां महतामपि॥१४॥

Like a pair of wolves Decrepitude and Death, devour all creatures, strong or weak, short or tall.

न कश्चिज्जात्वतिक्रामेज्जरामृत्यु हि मानवः।

अपि सागरपर्यन्तां विजित्येमां वसुन्धराम्॥१५॥

No man can escape decrepitude and death, not even the conqueror of the whole Earth encompassed by the sea.

सुखं वा यदि वा दुःखं भूतानां पर्युपस्थितम्।

प्राप्तव्यमवशैः सर्वं परिहारो न विद्यते॥१६॥

Happiness or sorrow whatever comes upon creatures, it should be enjoyed or borne without elation or depression. There is no means of escaping from them.

पूर्वं वयसि मध्ये वाप्युत्तरे वा नराधिप।

अवर्जनीयास्तेऽर्था वै कांक्षिता ये ततोऽन्यथा॥१७॥

The evils of life, O king, overtake one in infancy or youth or old age. They can never be avoided, while those which one seeks most never come.

अप्रियैः सह संयोगो विप्रयोगश्च सुप्रियैः।

अर्थानर्थौ सुखं दुःखं विधानमनुवर्तते॥१८॥

The absence of what is pleasant, the presence of what is disagreeable, good and evil, happiness and misery, follow Destiny.

प्रादुर्भावश्च भूतानां देहत्यागस्तथैव च।

प्राप्तिर्व्यायामयोगश्च सर्वमेतत् प्रतिष्ठितम्॥१९॥

Likewise, the birth of creatures and their death, and profit and loss, are all preordained.

गन्धवर्णरसस्पर्शा निवर्तन्ते स्वभावतः।

तथैव सुखदुःखानि विधानमनुवर्तते॥२०॥

As smell, colour, taste, and touch originate of themselves, so happiness and misery originate from what has been preordained.

आसनं शयनं यानमुत्थानं पानभोजनम्।

नियतं सर्वभूतानां कालेनैव भवत्युत॥२१॥

Seats, beds, cars, riches, drink and food, always come to living creatures in the due course of Time.

वैद्याश्चाप्यातुराः सन्ति बलवन्तश्च दुर्बलाः।

श्रीमन्तश्चापरे षण्ढा विचित्रः कालपर्ययः॥२२॥

Physicians even fall ill. The strong become weak. The rich man lose all and become poor. The course of Time is highly wonderful.

कुले जन्म तथा वीर्यमारोग्यं रूपमेव च।

सौभाग्यमुपभोगश्च भवितव्येन लभ्यते॥२३॥

Noble-birth, health, beauty, prosperity, and objects of pleasures, are all begotten by Destiny.

सन्ति पुत्राः सुबहवो दरिद्राणामनिच्छताम्।

नास्तिः पुत्रः समृद्धानां विचित्रं विधिचेष्टितम्॥२४॥

The poor, although they may not desire it, have many children. The rich again are seen to have none. Wonderful is the course of Destiny.

व्याधिरग्निर्जलं शस्त्रं बुभुक्षश्चापदो विषम्।

ज्वरश्च मरणं जन्तोरुच्चाच्च पतनं तथा॥२५॥

निर्माणे यस्य यद् दिष्टं तेन गच्छति सेतुना।

दृश्यते नाप्यतिक्रामन्न निष्कान्तोऽथवा पुनः॥२६॥

दृश्यते चाप्यतिक्रामन्ननिग्राहोऽथवा पुनः।

The dangers of ailment, fire, water, weapons, hunger, poison, fever, and death, and falls from elevated places, visit a man according to the Destiny under which he is born. It is generally seen in this world, that somebody, without committing any sin, suffers many miseries while another, having committed sins, is not pressed down by the weight of calamity.

दृश्यते हि युवैवेह विनश्यन्वसुमान्नरः।

दरिद्रश्च परिवर्तितः शतवर्षे जरावन्तः॥२७॥

It is seen that a rich man dies in youth; while a poor man lives on suffering from decrepitude, for a hundred years.

अकिञ्चनश्च दृश्यन्ते पुरुषाश्चिरजीविनः।

समृद्धे च कुले जाता विनश्यन्ति पतङ्गवत्॥२८॥

One born in a mean family may live very long while one descended from a noble family dies soon like an insect.

प्रायेण श्रीमतां लोके भोक्तुं शक्तिर्न विद्यते।

काष्ठान्यपि हि जीर्यन्ते दरिद्राणां च सर्वशः॥२९॥

It is very common in this world, that rich men have no appetite, while the poor can digest pieces of wood.

अहमेतत् करोमीति मन्यते कालनोदितः।

यद् यदिष्टमसंतोषाद् दुरात्मा पापमाचरेत्॥३०॥

Discontented with his position, whatever sins a wicked man commits, under the influence of destiny, saying,—I am the doer,—he considers to be all for his good.

भृगयाऽक्षाः स्त्रियः पानं प्रसङ्गं निन्दिता बुधैः।

दृश्यन्ते पुरुषाश्चात्र सम्प्रयुक्ता बहुश्रुताः॥३१॥

Hunting, dice, women, wine, quarrels, these are censured by the wise. many persons, well, and greatly, read in the scriptures, are seen to be addicted to them.

इति कालेन सर्वार्थानीप्सितानीप्सितानिह।

स्पृशन्ति सर्वभूतानि निमित्तं नोपलभ्यते॥३२॥

Objects, whether sought for or otherwise, come upon creature in course of Time. No other cause is seen.

वायुमाकाशमग्निं च चन्द्रादित्यावहःक्षणे।

ज्योतींषि सरितः शैलान् कः करोति बिभर्ति च॥३३॥

Who creates and maintains air, ether, fire, moon, sun, day, night, the planets, rivers, and mountains?

शीतमुष्णं तथा वर्षं कालेन परिवर्तते।

एवमेव मनुष्याणां सुखदुःखे नरर्षभा॥३४॥

Cold, and heat, and rain, come in turn in course of Time. Such is the case, O foremost of men, with the happiness and the misery of mankind.

नौषधानि न मन्त्राश्च न होमा न पुनर्जपाः।

त्रायन्ते मृत्युनोपेतं जरया चापि मानवम्॥३५॥

Neither medicines, nor incantations, can save the man attacked by decrepitude or overtaken by death.

यथा काष्ठं च काष्ठं च समेयातां महोदधौ।

समेत्य च व्यपेयातां तद्वद् भूतसमागमः॥३६॥

As two pieces wood, floating on the great ocean, come together and are again separated, so creatures are united and are again separated in time.

ये चैव पुरुषाः स्त्रीभिर्गीतवाद्यैरुपस्थिताः।

य चानाथाः परान्नादाः कालस्तेषु समक्रियः॥३७॥

Time acts impartially towards rich men who enjoy the pleasure of song and dance in the company of women and those unfortunate men who live upon another's food.

मातापितृसहस्राणि पुत्रदारशतानि च।

संसारेष्वनुभूतानि कस्य ते कस्य वा वयम्॥३८॥

In this world a thousand sorts of relationship are made such as mother and father and son and wife. In truth, however, whose are they are whose are we?

नैवास्य कश्चिद् भविता नायं भवति कस्यचित्।

पथि सङ्गतमेवेदं दारबन्धुसुहृज्जनैः॥३९॥

No one can become any one's own, nor can any one become anybody else's own. Our union here with wives and kinsmen and well-wishers is like that of travellers at an inn in the road.

क्वासे क्व च गमिष्यामि को न्वहं किमिहास्थितः।

कस्मात् किमनुशोचेयमित्येवं स्थापयेन्मनः॥४०॥

Where am I? Where shall I go?—Who am I?—How came I here?—Why and for whom should I grieve?—Thinking of all these questions one gets tranquillity.

अनित्ये प्रियसंवासे संसारे चक्रवर्तौ।

पथि सङ्गतमेवैतद् भ्राता माता पिता सखा॥४१॥

Life and its surroundings are always revolving like a wheel, and the companionship of those who are dear in only for the time being. The union with brother, mother, father, and friend is like that of travellers in an inn.

न दृष्टपूर्वं प्रत्यक्षं परलोकं विदुर्बुधाः।

आगमांस्त्वनतिक्रम्य श्रद्धातव्यं बुभूषता॥४२॥

The wise men behold, as if with corporeal eyes, the next world which is unseen. Without

setting at naught the scriptures, one desirous of knowledge should cherish faith.

कुर्वीत पितृदैवतं धर्माणि च समाचरेत्।

यजेच्च विद्वान् विधिवत् त्रिवर्गं चाप्युपाचरेत्॥४३॥

One possessed of knowledge should perform the rites laid down for the Pitris and the gods, perform all religious duties, celebrate sacrifices, judiciously pursue religion, profit and pleasure.

संनिमज्जेज्जगदिदं गम्भीरे कालसागरे।

जरामृत्युमहाग्राहे न कश्चिदवबुध्यते॥४४॥

Alas, no one perceives that the world is sinking in the deep ocean of Time which is infested with those huge crocodiles called decrepitude and death.

आयुर्वेदमधीयानाः केवलं सपरिग्रहाः।

दृश्यन्ते बहवो वैद्या व्याधिभिः समभिप्लुताः॥४५॥

Many physicians are seen suffering from a disease along with all the members of their families, although they have carefully read the science of Life.

ते पिबन्तः कषायांश्च सर्पीषि विविधानि च।

न मृत्युमतिवर्तन्ते वेलामिव महोदधिः॥४६॥

Taking bitters and various sorts of oily drugs, they cannot go beyond death as the ocean cannot transcend its continents.

रसायनविदश्चैव सुप्रयुक्तरसायनाः।

दृश्यन्ते जरया भग्ना नगा नागैरिवोत्तमैः॥४७॥

Despite the wise application of chemical compounds, men well-versed in chemistry, are seen to be broken down by decrepitude like trees broken down by elephants.

तथैव तपसोपेताः स्वाध्यायाभ्यसने रताः।

दातारो यज्ञशीलाश्च न तरन्ति जरान्तकौ॥४८॥

Likewise, persons endued with ascetic merit, devoted to study of the Vedas, practising charity and frequently celebrating sacrifices, cannot escape the hands of decrepitude and death.

न ह्यहानि निवर्तन्ते न मासा न पुनः समाः।

जातानां सर्वभूतानां न पक्षा न पुनः क्षपाः॥४९॥

Neither years, nor months, nor fortnights, nor days, nor nights that have once gone away do ever return to creatures who are born.

सोऽयं विपुलमध्वानं कालेन ध्रुवमध्रुवः।

नरोऽवशः समभ्येति सर्वभूतनिषेवितम्॥५०॥

Man, whose existence is so transitory is compelled, in course of Time, whether he will or no, to come upon this inevitable and broad path of all creatures.

देहो वा जीवतोऽभ्येति जीवो वाभ्येति देहतः।

पथि सङ्गममभ्येति दारैरन्यैश्च बन्धुभिः॥५१॥

Whether the body originates from the creature, or the creature originates from the body, one's union, however, with wives and other friends is like that of travellers in an inn.

नायमत्यन्तसंवासो लभ्यते जातु केनचित्।

अपि स्वेन शरीरेण किमुतान्येन केनचित्॥५२॥

One cannot obtain another as his companion for ever. One cannot obtain such union even with his own body. How then can it be secured with any one else?

क्व नु तेऽद्य पिता राजन् क्व नु तेऽद्य पितामहाः।

न त्वं पश्यसि तानद्य न त्वां पश्यन्ति तेऽनघ॥५३॥

Where, O king, is your father, to-day and where your grandfathers? You do not see them to-day and they do not see you. O sinless one.

न चैव पुरुषो द्रष्टा स्वर्गस्य नरकस्य च।

आगमस्तु सतां चक्षुर्नृपते तमिहाचर॥५४॥

No person can see either heaven or hell. The sacred books, however, are the eyes of the virtuous. O king, regulate your conduct according to the scriptures.

चरितब्रह्मचर्यो हि प्रजायेत यजेत च।

पितृदेवमनुष्याणामानृग्यादनसूयकः॥५५॥

With a pure heart, one should lead the life of Brahmacharya and then procreate children and then celebrate sacrifices for satisfying the debt one owes of the Pitris, the gods and men.

स यज्ञशीलः प्रजने निविष्टः

प्राग्रहचारी प्रविविक्तचक्षुः।

आराधयेत् स्वर्गमिमं च लोकं

परं च मुक्त्वा हृदयव्यलीकम्॥५६॥

Celebrating sacrifices and engaged in begetting (children), after having first observed the vow of Brahmacharya, one who has eyes of wisdom shaking off all anxiety of heart, should seek heaven, this world, and his own soul.

समं हि धर्मं चरतो नृपस्य

द्रव्याणि चाभ्याहरतो यथावत्।

प्रवृत्तधर्मस्य यशोऽभिवर्धते

सर्वेषु लोकेषु चराचरेषु॥५७॥

That virtuous king who tries judiciously for acquiring Heaven and Earth and who takes his own share of earthly goods as sanctioned in the scriptures, acquires a reputation that spreads over all the worlds and among all creatures mobile and immobile.

इत्येवमाज्ञाय विदेहराजो

वाक्यं समग्रं परिपूर्णहितुः।

अश्मानमामन्त्र्य विशुद्धबुद्धि-

र्ययौ गृहं स्वं प्रति शान्तशोकः॥५८॥

Having heard these words pregnant with reason, the king of the Videhas of clear understanding became freed from grief, and taking Ashma's leave proceeded towards his house.

तथा त्वमप्यच्युत मुञ्च शोर्क

मुत्तिष्ठ शक्रोपम हर्षमेहि।

क्षत्रेण धर्मेण मही जिता ते

तां भुङ्क्ष्व कुन्तीसुत मावमंस्था॥५९॥

O you of unfading glory, cast off your sorrow and rise up. You are equal to Shakra himself. Cheer up your heart. The Earth has been conquered by you by means of Kshatriya duties. Enjoy here, O son of Kunti, and do not disobey my words?"

CHAPTER 29

(RAJADHARMANUSHASANA
PARVA).— Continued.Krishna consoles the king. The discourse
between Narada and Shanjaya.

वैशम्पायन उवाच

अव्याहरति राजेन्द्रे धर्मपुत्रे युधिष्ठिरे।

गुडाकेशो हृषीकेशमभ्यभाषत पाण्डवः॥१॥

Vaishampayana said—

“That highest of kings, viz., Yudhishtira the son of Dharma, still remained silent and Pandu’s son Arjuna addressed Krishna and spoke as follows.

अर्जुन उवाच

ज्ञातिशोकाभिसंतप्तो धर्मपुत्रः परंतपः।

एष शोकार्णवे मग्नस्तमाश्रासय माधव॥२॥

Arjuna said—

“This scorcher of foes, viz., Dharma’s son, is grieving for his slain kinsmen. Solace him, O Madhava.

सर्वे स्म ते संशयिताः पुनरेव जनार्दन।

अस्य शोकं महाबाहो प्रणाशयितुमर्हसि॥३॥

Again, O Janardana, all of us have fallen into great calamity, You should, O mighty-armed one, remove his sorrow.

वैशम्पायन उवाच

एवमुक्तस्तु गोविन्दो विजयेन महात्मना।

पर्यवर्तत राजानं पुण्डरीकेक्षणोऽच्युतः॥४॥

Vaishampayana continued :—

Thus accosted by the great Arjuna, the lotus-eyed Govinda of unfading glory looked towards the king.

अनतिक्रमणीयो हि धर्मराजस्य केशवः।

बाल्यात् प्रभृति गोविन्दः प्रीत्या चाभ्यधिकोऽर्जुनात्॥५॥

Yudhishtira could never disobey Keshava. From his infancy Govinda was dearer to Yudhishtira than Arjuna himself.

सम्प्रगृह्य महाबाहुर्भुजं चन्दनभूषितम्।

शैलस्तम्भोपमं शौरिरुवाचाभिविनोदयन्॥६॥

Taking up the king’s hand bedecked with sandal-paste and looking like a column of marble, the mighty-armed Krishna began to speak, cheering up all his hearers.

शुशुभे वदनं तस्य सुदंष्ट्रं चारुलोचनम्।

व्याकोशमिव विस्पष्टं पद्मं सूर्य इवोदिते॥७॥

His face, adorned with beautiful teeth and eyes, shone like a full-blown lotus at sunrise.

वासुदेव उवाच

मा कृथाः पुरुषव्याघ्र शोकं त्वं गात्रशोषणम्।

न हि ते सुलभा भूयो ये हतास्मिन् रणाजिरे॥८॥

Vasudeva said—

Do not, O foremost of men, so grieve as will reduce your body. They who have been killed in this battle will by no mean be got back.

स्वप्नलब्धा यथा लाभा वितथाः प्रतिबोधने।

एवं ते क्षत्रिया राजन् ये व्यतीता महारणे॥९॥

Those Kshatriyas, O king, that have been killed in this great battle, are like objects that one gets in his dreams and which disappear when one awakes.

सर्वेऽप्यभिमुखाः शूरा विजिता रणशोभिनाः।

नैषां कश्चित् पृष्ठतो वा पलायन् वापि पातितः॥१०॥

All of them were heroes and ornaments of the field. They were defeated while attacking their enemies. No one amongst them was killed with wounds on the back or while flying away.

सर्वेत्यक्त्वाऽऽत्मनः प्राणान् युद्ध्वा वीरा महायूथे।

शस्त्रपूता दिवं प्राप्ता न ताञ्छेचितुमर्हसि॥११॥

All of them, having fought with heroes in great battle and having thrown off their life-breaths then, have, purified by weapons, proceeded to heaven. You should not grieve for them.

क्षत्रधर्मरताः शूरा वेदवेदाङ्गयारगाः।

प्राप्ता वीरगतिं पुण्यां तान् न शोचितुमर्हसि॥१२॥

मृतान् महानुभावांस्त्वं श्रुत्वैव पृथिवीपतीन्।

Always following the duties of Kshatriyas, endued with courage, well read in the Vedas and their branches, all of them have attained to that blissful region which is obtainable by heroes. You should not grieve for them after hearing those high-souled kings of Earth, of ancient days, that departed from this world.

अत्रैवोदाहरन्तीममितिहासं पुरातनम्॥१३॥

सृजयं पुत्रशोकार्त्तं यथायं नारदोऽब्रवीत्।

Regarding it is cited the old discourse of Narada before Srinjaya when the latter was greatly stricken with grief on account of the death of his sons.

नारद उवाच

सुखदुःखैरहं त्वं च प्रजाः सर्वाश्च सृजय॥१४॥

अविमुक्ता मरिष्यामस्तत्र का परिदेवना।

Narada said—

Subject to happiness and misery myself, yourself, and all creatures, Srinjaya, shall have to die. What cause then is there for grief.

महाभाग्यं पुरा राज्ञां कीर्त्यमानं मया शृणु॥१५॥

गच्छावधानं नृपते ततो दुःखं प्रहास्यसि।

Listen to me as I describe the great bliss of (some) ancient kings. Hear me with rapt attention. You will then O king, cast off your sorrow.

मृतान् महानुभावांस्त्वं श्रुत्वैव पृथिवीपतीन्॥१६॥

शममानय संतापं शृणु विस्तरशृणु मे।

Listening to the story of those high souled kings, lessen your sorrow. Hear me as I recite fully their stories to you.

क्रूरग्रहाभिषमनमायुर्वर्धनमुत्तमम्॥१७॥

अग्रिमाणां क्षितिभुजामुपादानं मनोहरम्।

By listening to the charming and delightful history of those kings of ancient times, unfavourable stars may be propitiated and longevity may be increased.

आविक्षितं मरुतं च मृतं सृजय शुश्रुम॥१८॥

यस्य सेन्द्राः सवरुणा बृहस्पतिपुरोगमाः।

देवा विश्वसृजो राज्ञो यज्ञमीयुर्महात्मनः॥१९॥

यः स्पर्धयायजच्छक्रं देवराजं पुरंदरम्।

We hear, O Srinjaya, that there was a king of the name of Marutta who was the son of Avikshit. He also met with death. The gods with Indra and Varuna and Brihaspati at their head came to the sacrifice, called Vishvasrij, celebrated by that great king. Challenging Shakra the king of the gods, that king defeated him in battle.

शक्रप्रियैषी यं विद्वान् प्रत्याचष्ट बृहस्पतिः॥२०॥

संवर्तो याजयामास यवीयान् स बृहस्पतेः।

To do Indra a good turn the learned Brihaspati refused to officiate at Marutta's sacrifice. Thereupon Samvarta, the younger brother of Brihaspati, complied with the king's request.

यस्मिन् प्रशासति महीं नृपतौ राजसत्तमा।

अकृष्टपच्या पृथिवी विबभौ चैत्यमालिनी॥२१॥

During the reign of that king, O best of kings, Earth produced crops without being tilled and was adorned with various kinds of ornaments.

आविक्षितस्य वै सत्रे विश्वेदेवाः सभासदः।

मरुतः परिवेशरः साध्याश्चासन् महात्मनः॥२२॥

In the sacrifice of that king, the Vishvedevas were the courtiers, the Maruts acted as distributors (of food and presents) and the great Saddhyas were also present.

मरुद्गणा मरुतस्य यत् सोममपिबंस्ततः।

देवान् मनुष्यान् गन्धर्वानत्यरिच्यन्त दक्षिणाः॥२३॥

In that sacrifice of Marutta, the Maruts drank Soma. The presents of the king excelled (in value) those ever made by the gods, the Gandharvas and men.

स चन्ममार सृजय चतुर्भद्रतरस्त्वया।

पुत्रात् पुण्यतश्चैव मा पुत्रमनुत्प्यथाः॥२४॥

When even that king, O Srinjaya who was superior to you in religious merit, knowledge, renunciation, and wealth, and who was purer than your son, met with death, do not grieve for your son.

सुहोत्रं चैवातिथिं मृतं संजय शुश्रुम।

यस्मिन् हिरण्यं ववृषे मघवा परिवत्सरम्॥२५॥

There was another king of the name of Suhotra the son of Atithi. We hear, O Srinjaya, that even he met with death. During his reign Indra showered gold for one whole year upon his kingdom.

सत्यनामा वसुमती यं प्राप्यासीज्जनाधिपम्।

हिरण्यमवहन् नद्यस्तस्मिज्जनपदेश्वरे॥२६॥

कूर्मान् कर्कटकान् नक्रान् मकराञ्छिकानपि।

नदीष्वपातयद् राजन् मघवा लोकपूजितः॥२७॥

Obtaining that king for her master the Earth became, in sooth, Vasumati (endued with wealth). The rivers, during the administration of that king, bore golden tortoises, crabs, alligators, sharks, and porpoises, for the worshipful Indra, O king had showered these upon them.

हिरण्यान् पातितान् दृष्ट्वा मत्स्यान् मकरकच्छपान्।

सहस्रशोऽथ शतशस्ततोऽस्म्यदथोऽतिथिः॥२८॥

Seeing those innumerable golden fishes and sharks and tortoises, Atithi's son was filled with wonder.

तद्विरण्यमपर्यन्तमावृतं कुरूजाङ्गले।

ईजानो वितते यज्ञे ब्राह्मणेभ्यः समर्पयत्॥२९॥

Collecting that vast wealth of gold that covered the Earth, Suhotra celebrated a sacrifice at Kurujangala and distributed it amongst the Brahmanas.

स चेन्ममार संजय चतुर्भद्रतरस्त्वया।

पुत्रात् पुण्यतरश्चैव मा पुत्रमनुतप्यथाः॥३०॥

When that king, O Srinjaya, who surpassed you in the four attributes of religious, merit, knowledge, renunciation, and wealth, and who was purer than your son, met with death, do not grieve for your son who is dead.

अदक्षिणमयज्वानं श्वैत्यं संशाम्य मा शुचः।

अङ्गं बृहद्रथं चैव मृतं संजय शुश्रुम॥३१॥

Your son never celebrated a sacrifice and never made presents. Knowing this, console your mind and do not grieve. We hear also, O

Srinjaya, that Brihadratha the king of the Angas, met with death.

यः सहस्रं सहस्राणां श्वेतानश्चानवासृजत्।

सहस्रं च सहस्राणां कन्या हेमपरिष्कृतः॥३२॥

ईजानो वितते यज्ञे दक्षिणामत्यकालयत्।

He gave away a hundred thousand horses. He gave away as presents also a hundred thousand maidens, adorned with golden ornaments in a sacrifice he celebrated.

यः सहस्रं सहस्राणां गजानां पद्ममालिनाम्॥३३॥

ईजानो वितते यज्ञे दक्षिणामत्यकालयत्।

शतं शतसहस्राणि वृषाणां हेममालिनाम्॥३४॥

गवां सहस्रानुचरं दक्षिणामत्यकालयत्।

अङ्गस्य यजमानस्य तदा विष्णुपदे गिरौ॥३५॥

अमाद्यदिन्द्रः सोमेन दक्षिणाभिर्द्विजातयः।

यस्य चक्षुषु राजेन्द्र शतसंख्येषु वै पुरा॥३६॥

देवान् मनुष्यान् गन्धर्वानत्यरिच्यन्त दक्षिणाः।

न जातो जनिता नान्यः पुमान् यः सम्प्रदास्यति॥३७॥

यदङ्गः प्रददौ वित्तं सोमसंस्थासु सप्तसु।

He gave away as presents a hundred thousand elephants also of the best breed in another sacrifice celebrated by him. He gave away as presents a hundred millions also of bulls adorned with golden chains, with thousands of kine while the king of Anga performed his sacrifice by the hill called Vishnupada, Indra became intoxicated with the Soma he drank, and the Brahmanas with the presents they obtained. In the hundreds of sacrifices, O monarch, which this king performed of old, the sacrificial presents far surpassed those ever made by the gods, the Gandharvas, and men. No other man was born, or will ever be born, that gave or will give away so much wealth as was distributed by the king of the Angas in the seven sacrifices he celebrated in which Soma juice was given.

स चेन्ममार संजय चतुर्भद्रतरस्त्वया॥३८॥

पुत्रात् पुण्यतरश्चैव मा पुत्रमनुतप्यथाः।

When O Srinjaya, this Brihadratha even, who was your superior in the four attributes and who was purer than your son, met with death, do not grieve for your son who is dead.

शिविमौशीनरं चैव मृतं संजय शुश्रुमा॥३९॥

य इमां पृथिवीं सर्वां चर्मवत्समवेक्ष्यत्।

We hear also, O Srinjaya, that Shivi the son of Ushinara, met with death. That king governed the entire Earth as one holds, the leathern shield in his hand.

महता रथघोषेण पृथिवीमनुनादयन्॥४०॥

एकच्छत्रां महीं चक्रे जैत्रेणैकरथेन यः।

Riding on a single car, which was crowned with success in every battle, king Shivi caused the whole Earth to resound with the rattle of his wheels and brought all kings under subjection.

यावदस्य गवाश्वं स्यादारण्यैः पशुभिः सह॥४१॥

तावतीः प्रददौ गाः स शिविरौशीनरोऽध्वरे।

Ushinara's son Shibi distributed, in a sacrifice, all the kine and horses he had, both domestic and wild.

न वोढारं धुरं तस्य कश्चिन्मेने प्रजापतिः॥४२॥

न भूतं न भविष्यं च सर्वराजसु संजय।

अन्यत्रौशीनराच्छैब्याद् राजर्षेन्द्रविक्रमात्॥४३॥

अदक्षिणमयज्वानं मा पुत्रमनुतप्यथाः।

Brahma himself thought that no one amongst the kings of the past or the future had or could have borne the burden, O Srinjaya, the Ushinara's son Shibi, that best of kings and that most powerful hero, equal to that of Indra himself bore. Do not, therefore, grieve for your son who never celebrated any sacrifice nor made any present.

स चेन्ममार संजय चतुर्भद्रतरस्त्वया।

पुत्रात् पुण्यतरश्चैव मा पुत्रमनुतप्यथाः॥४४॥

Indeed, O Srinjaya, when Shivi, who was far superior to your in four attributes and who was purer than your son met with death, do not grieve for your son, who is dead.

भरतं चैव दौष्यन्ति मृतं संजय शुश्रुमा।

शाकुन्तलं महात्मानं भूरिद्रविणसंचयम्॥४५॥

We hear, O Srinjaya, that the great Bharata also the son of Dushyanta and Shakuntala, who had a vast and well-replenished treasury met with death.

यो बद्ध्वा त्रिशतं चाश्वान् देवेभ्यो यमुनामनु।

सरस्वतीं विंशतिं च गङ्गामनु चतुर्दश॥४६॥

अश्वमेधसहस्रेण राजसूयशतेन च।

इष्टवान् स महातेजा दौष्यन्तिर्भरतः पुरा॥४७॥

Dedicating three hundred horses to the gods on the banks of Yamuna, twenty on the banks of Sarasvati, and fourteen on the banks of Ganga, that highly energetic king, in days of old, (celebrated this order) a thousand Horse-sacrifices and a hundred Rajasuyas. In days of yore, effulgent Bharata, the son of Dushyanta celebrated sacrifices.

भरतस्य महत् कर्म सर्वराजसु पार्थिवाः।

स्वं मर्त्या इव बाहुभ्यां नानुगन्तुमशक्नुवन्॥४८॥

No one amongst the kings of the Earth can imitate the great deeds of Bharata, as on man can, by the power of his arms rise up into the sky.

परं सहस्राद् यो बद्धान् हयान् वेदीर्वितत्य च।

सहस्रं यत्र पद्मानां कण्वाय भरतो ददौ॥४९॥

Erecting numerous sacrificial altars, he presented numberless horses and immense riches to the sage Kanva.

स चेन्ममार संजय चतुर्भद्रतरस्त्वया।

पुत्रात् पुण्यतरश्चैव मा पुत्रमनुतप्यथाः॥५०॥

When even be, O Srinjaya, who was far superior to you in the four attributes and who was purer than your son, met with death, do not grieve for your son who is dead.

रामं दाशरथिं चैव मृतं संजय शुश्रुमा।

योऽन्वकम्पत वै नित्यं प्रजाः पुत्रानिवौरसान्॥५१॥

We hear, O Srinjaya, that Rama also, the son of Dasharatha, met with death. He always treated his subjects like his own begotten sons.

विधवा यस्य विषये नानाथाः काश्चनभवन।

सदैवासीत् पितृसमो रामो राज्यं यदन्वशात्॥५२॥

In his kingdom there were no widows and none that was helpless. Indeed, Rama while governing his kingdom always followed his father Dasharatha.

कालवर्षी च पर्जन्यः सस्यानि समपादयत्।

नित्यं सुभिक्षमेवासीद् रामे राज्यं प्रशासति॥५३॥

The clouds, pouring rain in season, caused the crops to grow profusely. During his regime, food was always abundant in his kingdom.

प्राणिनो नाप्सु मज्जन्ति नान्यथा पावकोऽदहत्।

रूजाभयं न तत्रासीद् रामे राज्यं प्रशासति॥५४॥

No death occurred by drowning or by fire. As long as Rama ruled it, there was no fear in his kingdom of any ailment.

आसन् वर्षसहस्रिण्यस्तथा वर्षसहस्रकाः।

अरोगाः सर्वसिद्धार्था रामे राज्यं प्रशासति॥५५॥

Every man lived for a thousand years, and every man was fortunate enough to have a thousand children. During Rama's reign, all men enjoyed health and obtained the fruition of their wishes.

नान्योऽन्येन विवादोऽभूत् स्त्रीणामपि कुतो नृणाम्।

धर्मनित्याः प्रजाश्चासन् रामे राज्यं प्रशासति॥५६॥

Even the women did not quarrel with one another, what to speak of men? During his reign his subjects were always devoted to virtue.

संतुष्टाः सर्वसिद्धार्था निर्भयाः स्वैरचारिणः।

नराः सत्यव्रताश्चासन् रामे राज्यं प्रशासति॥५७॥

During Rama's regime all men were contented, obtained the fruition of their desire, and were fearless, free, and truthful.

नित्यपुष्पफलाश्चैव पादपा निरुपद्रवाः।

सर्वा द्रोणदुद्या गावो रामे राज्यं प्रशासति॥५८॥

The trees always bore flowers and fruits and suffered from no accidents. Every cow gave milk filling a *drona*-full milk.

स चतुर्दशवर्षाणि वने प्रोष्य महातपाः।

दशान्वमेधान् जारूथ्यानाजहार निरर्गलान्॥५९॥

Having lived for fourteen years in that forest practising severe penances, Rama

celebrated ten Horse-sacrifices to which the freest access was given to all.

युवा श्यामो लोहिताक्षो मातङ्ग इव यूथपः।

आजानुबाहुः सुमुखः सिंहस्कन्धो महाभुजः॥६०॥

Youthful and having a dark complexion, and red eyes, he looked like the leader of an elephantine herd. With arms extending down to his knees and of beautiful face, his shoulders were like those of a lion and the power of his arms was great.

दशवर्षसहस्राणि दशवर्षशतानि च।

अयोध्याधिपतिर्भूत्वा रामो राज्यमकारयत्॥६१॥

Seated on the throne of Ayodhya, he ruled for ten thousand and ten hundred years.

स चेन्ममार संजय चतुर्भद्रतरस्त्वया।

पुत्रात् पुण्यतरश्चैव मा पुत्रमनुत्पद्यथाः॥६२॥

When he, O Srinjaya, who was superior to you in the four principal accomplishments and who was purer than your son, met with death, do not grieve for your son who is dead.

भगीरथं च राजानं मृतं संजय शुश्रुम।

यस्तेन्द्रो वितते यज्ञे सोमं पीत्वा मदोत्कटः॥६३॥

असुराणां सहस्राणि बहूनि सुरसत्तमः।

अजयद् बाहुवीर्येण भगवान् पाकशासनः॥६४॥

We hear, O Srinjaya, that king Bhagiratha also died. In one of the sacrifices of that king inebriate with drinking the Soma juice, Indra, the worshipful chastiser of Paka and the king of the gods, defeated by the strength of his arms, many thousands of Asuras.

यः सहस्रं सहस्राणां कन्या हेमविभूषिताः।

ईजानो वितते यज्ञे दक्षिणामत्यकालयत्॥६५॥

King Bhagiratha, in one of the sacrifices he celebrated, gave away a million of maidens bedecked with ornaments of gold.

सर्वा रथगताः कन्या रथाः सर्वे चतुर्युजः।

शतं शतं रथे नागाः पद्मिनो हेममालिनः॥६६॥

Each of those maidens sat upon a car to each of which were yoked four horses. With each car were a hundred elephants, all of the best breed and adorned with golden trappings.

सहस्रमश्रा एकैकं हस्तिनं पृष्ठतोऽन्वयुः।

गवां सहस्रमश्वेऽश्वे सहस्रं गव्यजाविकम्॥६७॥

Behind each elephant were a thousand horses, and behind each horse a thousand kine, and behind each cow a thousand goats and sheep.

उपह्वरे निवसतो यस्याङ्गे निषसाद ह।

गङ्गा भागीरथी तस्मादुर्वशी चाभवत् पुरा॥६८॥

Ganga, named (from before) Bhagirathi sat upon the lap of this king living near (her stream), and therefore, passed by the name of Urvashi.

भूरिदक्षिणमिक्ष्वाकुं यजमानं भगीरथम्।

त्रिलोकपथगा गङ्गा दुहितृत्वमुपेयुषी॥६९॥

The Ganga who had three courses had agreed to be the daughter of Bhagiratha of Ikshvaku's race, who always celebrated sacrifices with enough presents to the Brahmanas.

स चेन्ममार संजय चतुर्भद्रतरस्त्वया।

पुत्रात् पुण्यतश्चैव मा पुत्रमनुत्पद्यथाः॥७०॥

When he, O Srinjaya, who was superior to you in respect of the four principle attributes and who was purer than your son, met with death, do not grieve for your son.

दिलीपं च महात्मानं मृतं संजय शुश्रुम।

यस्य कर्माणि भूरीणि कथयन्ति द्विजातयः॥७१॥

We hear, O Srinjaya, that the great Dvilipa also met with death. The Brahmanas take pleasure in recounting his innumerable deeds.

य इमां वसुसम्पूर्णां वसुधां वसुधाधिपः।

ददौ तस्मिन् महायज्ञे ब्राह्मणेभ्यः समाहितः॥७२॥

In one of his great sacrifices that king, gave away with full heart the entire Earth, abounding with wealth, to the Brahmanas.

यस्येह यजमानस्य यज्ञे यज्ञे पुरोहितः।

सहस्रं वारणान् हैमान् दक्षिणामत्यकालयत्॥७३॥

In each sacrifice celebrated by him, the chief priest received as sacrificial fee a thousand elephants made of gold.

यस्य यज्ञे महानासीद् धूपः श्रीमान् हिरण्मयः।

तं देवाः कर्म कुर्वाणाः शक्रज्येष्ठा उपाश्रयन्॥७४॥

In one of his sacrifices, the stake was made of gold and looked highly beautiful. Performing the duties assigned to them, the gods having Shakra for their king, used to seek refuge with that king.

चषाले यस्य सौवर्णे तस्मिन् यूपे हिरण्मये।

ननुतुर्देवगन्धर्वाः षट् सहस्राणि सप्तथा॥७५॥

अवादयत् तत्र वीणां मध्ये विश्वावसुः स्वयम्।

सर्वभूतान्यमन्यन्त मम वादयतीत्ययम्॥७६॥

Upon that highly effulgent golden stake decked with a ring, six thousand gods and Gandharvas danced in joy, and Vishvavasu himself, in their midst played on his Vina the seven notes according to the rules of concordance. Such was the nature of Vishvavasu's music that every creature, wherever he might be, thought that the great Gandharva was playing to him alone.

एतद् राज्ञो दिलीपस्य राजानो नानुचक्रिरे।

यस्येभा हेमसंछन्नाः पथि मत्ताः स्म शेरते॥७७॥

No other king could imitate the deeds of king Dvilipa. The elephants of that king, intoxicated and adorned with golden trappings used to lie down on the roads.

राजानं शतधन्वानं दिलीपं सत्यवादिनम्।

येऽपश्यन् सुमहात्मानं तेऽपि स्वर्गजितो नराः॥७८॥

Those men went to heaven who could obtain a glance even of the great king Dvilipa who was ever truthful in speech and whose bow could bear a hundred enemies powerful like a hundred Anantas.

त्रयः शब्दा न जीर्यन्ते दिलीपस्य निवेशने।

स्वाध्यायघोषो ज्याघोषो दीयतामिति वै त्रयः॥७९॥

Three sounds never ceased in Dvilipa's mansion, viz., the sound of Vedic recitations, the twang of bows, and cries of Let it be given.

स चेन्ममार संजय चतुर्भद्रतरस्त्वया।

पुत्रात् पुण्यतरश्चैव मा पुत्रमनुत्पद्यथाः॥८०॥

When he, O Srinjaya, who was superior to you in the four principal attributes and who was purer than your son, met with death, do not grieve for your son who is dead.

मायातारं यौवनाश्वं मृतं संजय शुश्रुम।

यं देवा मरुतो गर्भं पितुः पार्श्वदिपाहरन्॥८१॥

Yuvanashva's son Mandhatri also, O Srinjaya, we have heard, met with death. The celestials named Maruts took out that child from his father's stomach through one of its sides.

समृद्धो युवानश्वस्य जठरे यो महात्मनः।

पृषदाज्योद्धवः श्रीमांस्त्रिलोकविजयी नृपः॥८२॥

Born from a quantity of clarified butter that had been purified by Mantras Mandhatri was born in the stomach of the great Yuvanashva. Highly prosperous, king Mandhatri vanquished the three worlds.

यं दृष्ट्वा पितुरुत्सङ्गे शयानं देवरूपिणम्।

अन्योन्यमब्रुवन् देवाः कमयं धास्यतीति वै॥८३॥

Seeing that child of celestial beauty lying on the lap of his father, the gods asked one another, -whose breasts shall this child suck?

मामेव धास्यतीत्येवमिन्द्रोऽथाभ्युपपद्यत।

मान्यातेति ततस्तस्य नाम चक्रे शतक्रतुः॥८४॥

Then Indra approached him, saying, -He shall suck me. -From this incident the king of the deities named the child Mandhatri.

ततस्तु पयसो धारां पुष्टिहेतोर्महात्मनः।

तस्यास्ये यौवनाश्वस्य पाणिनिन्द्रस्य चास्रवत्॥८५॥

To give nourishment to that high-souled child of Yuvanashva, the finger of Indra, placed in his mouth, began to give a jet of milk.

तं पिबन् पाणिमिन्द्रस्य शतमहा व्यवर्धत।

स आसीद् द्वादशसमो द्वादशहेन पार्थिवः॥८६॥

Sucking Indra's finger, he grew up in a hundred days. In twelve days he looked like a boy of twelve years.

तमिमं पृथिवी सर्वा एकाहा समपद्यत।

धर्मात्मानं महात्मानं शूरमिन्द्रसमं युधि॥८७॥

The whole Earth in one day was subjugated by that high-souled and virtuous and brave king who was like Indra himself in prowess.

यश्चाङ्गारं तु नृपतिं मरुत्तमसितं गयम्।

अङ्गं बृहद्रथं चैव मान्याता समरेऽजयत्॥८८॥

He defeated king Angara, Marutta, Asita, Gaya and Vrihadratha the king of the Angas.

यौवनाश्वो यदाङ्गारं समरे प्रत्ययुध्यत।

विस्फारैर्धनुषो देवा द्यौरभेदीति मेनिरे॥८९॥

When Yuvanashva's son fought in battle with Angara, the gods thought that the sky was breaking with the twang of his bow.

यत्र सूर्य उदेति स्म यत्र च प्रतितिष्ठति।

सर्वं तद् यौवनाश्वस्य मान्यातुः क्षेत्रमुच्यते॥९०॥

The whole Earth from the point from which the Sun rises to where he sets is said to be the field of Mandhatri.

अश्वमेधशतेनेष्ट्वा राजसूयशतेन च।

अददाद् रोहितान् मत्स्यान् ब्राह्मणेभ्यो विशाम्पते॥९१॥

Having celebrated Horse-sacrifices and a hundred Rajasuyas, he gave to the Brahmanas many Rohita fishes.

हैरण्यान् योजनोत्सेधानायतान् दशयोजनम्।

अतिरिक्तान् द्विजातिभ्यो व्यभजंस्त्वितरे जनाः॥९२॥

Those fishes were each ten Yojanas in length and one in breadth. The residue after gratifying the Brahmanas, were divided amongst themselves by the other classes.

स चेन्ममार संजय चतुर्भद्रतरस्त्वया।

पुत्रात् पुण्यतश्चैव मा पुत्रमनुतप्यथाः॥९३॥

When he, O Srinjaya, who was superior to you in respect of the four principal attributes and who was purer than your son, met with death, do not grieve for your son who is dead.

ययार्तिं नाहुषं चैव मृतं संजय शुश्रुम।

य इमां पृथिवीं कृत्स्नां विजित्य सहसागराम्॥९४॥

शम्यापातेनाभ्यतीयाद् वेदीभिश्चित्रयन् महीम्।

ईजानः ऋतुभिर्मुख्यैः पर्यगच्छद् वसुन्धराम्॥१५॥

We hear, O Srinjaya, that Yayati the son of Nahusha also met with death. Having brought under his sway the whole world with its seas, he journeyed through it, adorning it with various sacrificial altars the interstices between which were measured by throws of a heavy piece of wood. Indeed, he reached the very bank of the sea as he went on celebrating great sacrifices.

दृष्ट्वा ऋतुसहस्रेण वाजपेयशतेन च।

तर्पयामास विप्रेन्द्रास्त्रिभिः काञ्चनपर्वतैः॥१६॥

Having celebrated a thousand sacrifices and a hundred Vajapeyas, he pleased the leading Brahmanas with three mountains of gold.

व्यूढेनासुरयुद्धेन हत्वा दैतयदानवान्।

व्यभजत् पृथिवीं कृत्स्नां ययातिर्नहुषात्मजः॥१७॥

Having killed many Daityas and Danavas duly in battle, Nahusha's son Yayati divided the whole Earth (among his children).

अन्येषु पुत्रान् निक्षिप्य यदुद्गुह्यपुरोगमान्।

पूरुं राज्येऽभिषिच्यैव सदारः प्राविशद् वनम्॥१८॥

At last discarding his other sons headed by Yadu and Druhyu, he installed (his youngest son) Puru on his throne and then returned to the forest accompanied by his wife.

स चेन्ममार सृजय चतुर्भद्रतरस्त्वया।

पुत्रात् पुण्यतश्चैव मा पुत्रमनुतप्यथाः॥१९॥

When he, O Srinjaya, who was superior to you in the four principal attributes and who was purer than your son, met with death, do not grieve for your son who is dead.

अम्बरीषं च नाभागं मृतं सृजय शुश्रुम।

य प्रजा वद्विरे पुण्यं गोप्तां नृपसत्तमम्॥२०॥

We hear, O Srinjaya, that Amvarisha also, the son of Nabhaga, met with death. That protector (of the world) and greatest of kings was considered by his subjects as the virtue incarnate.

यः सहस्रं सहस्राणां राज्ञामयुतयाजिनाम्।

ईजानो वितते यज्ञे ब्राह्मणेभ्यः सुसंहितः॥२१॥

That king, in one of his sacrifices dedicated to the Brahmanas, for serving them, a million of kings who had themselves celebrated thousands of sacrifices each.

नैतत् पूर्वं जनाश्चक्रुर्न करिष्यन्ति चापरे।

इत्यम्बरीषं नाभागिमन्वमोदन्त दक्षिणाः॥२२॥

Pious men praised Ambarisha the son of Nabhaga, saying that such deeds had never been done before nor would be done in the future.

शतं राजसहस्राणि शतं राजशतानि च।

सर्वेऽश्वमेधैरोजानास्तेऽन्वयुर्दक्षिणायनम्॥२३॥

Those hundreds upon hundreds and thousands upon thousands of kings became (through Amvarisha's merits) crowned with the fruits of the Horse-sacrifice, and followed their chief by the Southern path to heaven).

स चेन्ममार सृजय चतुर्भद्रतरस्त्वया।

पुत्रात् पुण्यतश्चैव मा पुत्रमनुतप्यथाः॥२४॥

When he, O Srinjaya, who was superior to you in the four principal attributes and who was purer than your son, met with death, do not grieve for your son who is dead.

शशबिन्दुं चैत्ररथं मृतं शुश्रुम सृजय।

यस्य भार्यासहस्राणां शतमासीन्महात्मनः॥२५॥

सहस्रं तु सहस्राणां यस्यासञ्ज्ञाशबिन्द्वाः।

हिरण्यकवचाः सर्वे सर्वे चोत्तमधन्विनः॥२६॥

We hear, O Srinjaya, that Shashabindu also, the son of Chitraratha, met with death. The great king had a hundred thousand wives, and a million of sons. All of them used to wear golden coats of mail and all of them were flowers of bowmen.

शतं कन्या राजपुत्रमेकैकं पृथगन्वयुः।

कन्यां कन्यां शतं नागा नागं नागं शतं रथाः॥२७॥

Each of those princes married a hundred princesses, and each princess brought a hundred elephants. With each of those elephants were a hundred cars.

रथे रथे शतं चाश्वौ देशजा हेममालिनः।

अश्वे अश्वे शतं गावो गवां तद्वदजाविकम्॥२८॥

With each car were a hundred horses, all of good breed and all adorned with golden trappings. With each horse were a hundred kine, and with each cow were a hundred sheep and goats.

एतद् धनमपर्यन्तमश्वमेधे महामखे।

शशबिन्दुर्महाराज ब्राह्मणेभ्यः समर्पयत्॥१०९॥

The immense wealth, O King, Sashavindu distributed in a Horse-sacrifice amongst the Brahmanas.

स चेन्ममार संजय चतुर्भद्रतरस्त्वया।

पुत्रात् पुण्यतश्चैव मा पुत्रमनुतप्यथाः॥११०॥

When he, O Srinjaya, who was superior to you in the four principal attributes and who was purer than your son, met with death, do not grieve for your son who is dead.

गयं चामूर्तरयसं मृतं शुश्रुम संजय।

यः स वर्षशतं राजा हुतशिष्टाशनोऽभवत्॥१११॥

We hear, O Srinjaya, that Gaya also, the son of Amurtharayas, met with death. For a hundred years, that king lived upon the residue of sacrificial food.

यस्मै वह्निर्वरं प्रादात् ततो वव्रे वरान् गयः।

ददतो योऽक्षयं वित्तं धर्मे श्रद्धा च वर्षताम्॥११२॥

(Pleased with his devotion) Agni offered him boons. The boons prayed for by Gaya were,—May not wealth suffer extinction even if I give ceaselessly. Let my respect virtue exist for ever.

मनो मे रमतां सत्ये त्वत्प्रसादान्हुताशन।

लेभे च कामांस्तान् सर्वान् पावकादिति नः श्रुतम्॥११३॥

Let my heart ever love Truth, through your grace, O eater of sacrificial libations.—It has been heard by us that king Gaya secured all those wishes from Agni.

दर्शश्च पूर्णमासैश्च चातुर्मास्यैः पुनः पुनः।

अजयद्वयमेधेन सहस्रं परिवत्सरान्॥११४॥

On days of the new moon, on those of the full moon, and on every fourth month, for a thousand years, Gaya repeatedly celebrated the Horse-sacrifice.

शतं गवां सहस्राणि शतमश्वतराणि च।

उत्थायोत्थाय वै प्रादात् सहस्रं परिवत्सरान्॥११५॥

Rising (at the termination of every sacrifice) he distributed a hundred thousand kine and hundreds of mules during this time.

तर्पयामास सोमेन देवान् वित्तैर्द्विजानपि।

पितृन् स्वधाभिः कामैश्च स्त्रियः स पुरुषर्षभा॥११६॥

That foremost of men pleased the gods with Soma, the Brahmanas with wealth, the Pitris with Svadha, and the women with the satisfaction of all their desires.

सौवर्णीं पृथिवीं कृत्वा दशव्यामां द्विरायताम्।

दक्षिणामददद् राजा वाजिमेधे महाक्रतौ॥११७॥

In this great Horse-sacrifice, king Gaya had a golden ground made, measuring a hundred cubits in length and fifty in breadth, and gave it away as the sacrificial fee.

यावत्यः सिकता राजन् गङ्गायां पुरुषर्षभा।

तावतीरेव गाः प्रादादामूर्तरयसो गयः॥११८॥

That foremost of men viz., Gaya the son Amurtharayas, distributed as many kine as there are sand grains, O king in the river Ganga.

स चेन्ममार संजय चतुर्भद्रतरस्त्वया।

पुत्रात् पुण्यतश्चैव मा पुत्रमनुतप्यथाः॥११९॥

When he, O Srinjaya, who was superior to you in the four principal attributes and who was purer than your son, met with death, do not grieve for your son who is dead.

रन्तिदेवं च सांकृत्यं मृतं संजय शुश्रुम।

सम्यगाराध्य यः शक्राद् वरं लेभे महातपाः॥१२०॥

अन्नं च नो बहु भवेदतिथींश्च लभेमहि।

श्रद्धा च नो मा व्यगमन्मा च याचिष्म कंचन॥१२१॥

We hear, O Srinjaya, that Sankriti's son Rantideva also met with death. Having practised the severest of penances and worshipped him with great reverence, he obtained these boons from Shakra, having solicited them, saying,—Let us have profuse good and innumerable guests! Let not my faith suffer any deterioration, and let us not have to beg anything of any person!

उपातिष्ठन्त पशवः स्वयं तं संशितव्रतम्।

ग्राम्यारण्या महात्मानं रन्तिदेवं यशस्विनम्॥१२२॥

The animals both domestic and wild, killed in his sacrifice, used to come to him, viz., the great Rantideva of rigid vows and great fame, of their own accord.

महानदी चर्मराशेरुत्क्लेदात् ससृजे यतः।

ततश्चर्मण्वतीत्येवं विख्याता सा महानदी॥१२३॥

The secretions that came out of the skins of the animals produced a strong and celebrated river which till now passes by the name of Charmanvati.

ब्राह्मणेभ्यो ददौ निष्कान् सदसि प्रतप्ते नृपः।

तुभ्यं निष्कं तुभ्यं निष्कमिति क्रोशन्ति वै द्विजाः॥१२४॥

सहस्रं तुभ्यमित्युक्त्वा ब्राह्मणान् सम्प्रपद्यते।

King Rantideva used to make presents to the. When the king said,- To you I give a hundred Nishkas! To you I give a hundred Nishkas! To you I give a hundred - the Brahmanas raised a hue and cry of refusal.

अन्वाहार्योपकरणं द्रव्योपकरणं च यत्॥१२५॥

घटाः पात्र्यः कटाहानि स्थाल्यश्च पिठराणि च।

नासीत् किञ्चिदसौवर्णं रन्तिदेवस्य धीमतः॥१२६॥

When, however, the king said- I give a thousand Nishkas - -the gifts were all accepted. All the vessels and plates in Rantideva's mansion for carrying food and other articles, all the jugs and pots, the pans and plates and cups were made of gold.

सांकृते रन्तिदेवस्य यां रात्रिमवसन् गृहे।

आलभ्यन्त शतं गावः सहस्राणि च विंशतिः॥१२७॥

There where the guests used to live in Rantideva's palace twenty thousand and one hundred kine had to be killed.

तत्र स्म सूदाः क्रोशन्ति सुमृण्मणिकुण्डलाः।

सूपं भूयिष्ठमश्नीध्वं नाद्य भोज्यं यथा पुरा॥१२८॥

स चेन्ममार सृजय चतुर्भद्रतरस्त्वया।

पुत्रात् पुण्यतरश्चैव मा पुत्रमनुतप्यथाः॥१२९॥

Yet even on such occasions, the cooks, adorned with ear-rings, used to say,- There is abundant juice. Eat as much as you wish, but we have not as much to-day of meat as on former occasions.-When he O Srinjaya, who was far superior to you in the four principal attributes and who was purer than your son, met with death, do not grieve for your son who is dead.

सगरं च महात्मानं मृतं शुश्रुम सृजया।

ऐक्ष्वाकं पुरुषव्याघ्रमतिमानुषविक्रमम्॥१३०॥

We hear, O Srinjaya, that the high-souled Sagara also met with death. He was born in the family of Ikshvaku, a foremost of men, and of superhuman power.

षष्टिः पुत्रसहस्राणि यं यान्तमनुजग्मिरे।

नक्षत्रराजं वर्षान्ते व्यध्रे ज्योतिर्गणा इव॥१३१॥

Sixty-thousand sons used to follow him, like countless stars waiting upon the Moon, in the cloudless autumnal sky.

एकच्छत्रा मही यस्य प्रतापादभवत् पुरा।

योऽश्वमेधसहस्रेण तर्पयामास देवताः॥१३२॥

He ruled the whole of this Earth. He gratified the gods by celebrating a thousand Horse-sacrifices.

यः प्रादात् कनकस्तम्भं प्रासादं सर्वकाञ्चनम्।

पूर्णं पद्मदलाक्षीणां स्त्रीणां शयनसंकुलम्॥१३३॥

द्विजातिभ्योऽनुरूपेभ्यः कामांश्च विविधान् बहून्।

यस्यादेशेन तद् वित्तं व्यभजन्त द्विजातयः॥१३४॥

He gave away to deserving Brahmanas palatial edifices with columns of gold and (other parts) made entirely of that precious metal, abounding in rich beds and bevvies of beautiful ladies having eyes like lotus-petals, and various other sorts of valuable objects. At his behest the Brahmanas divided those gifts among themselves.

खानयामास यः कोपात् पृथिवीं सागराङ्किताम्।

यस्य नाम्ना समुद्रश्च सागरत्वमुपागतः॥१३५॥

Out of wrath that king made the Earth to be excavated, whereupon she came to have the

ocean on her bosom, and, therefore, the ocean is called Sagara after his name.

स चेन्ममार संजय चतुर्भद्रतरस्त्वया।

पुत्रात् पुण्यतश्चैव मा पुत्रमनुतप्यथाः॥१३६॥

When he, O Srinjaya, who was superior to you in the four principal attributes and who was purer than your son, met with death, do not grieve for your son who is dead.

राजानं च पृथुं वैन्यं मृतं शुश्रुम संजय।

यमभ्यषिञ्चन् सम्भूय महारण्ये महर्षयः॥१३७॥

We hear, O Srinjaya, that king Prithu also, the son of Vena met with death, the great Rishis, assembled together in the great forest, installed him in the sovereignty of the Earth.

प्रथयिष्यति वै लोकान् पृथुरित्येव शब्दितः।

क्षतादयो वै त्रायतीति स तस्मात्क्षत्रियः स्मृतः॥१३८॥

And because it was expected that he would advance all mankind, he was, accordingly, called Prithu (the advancer). And because also he protected people from injuries (Kshatta), he was, therefore, styled of Kshatriya (protector from injuries).

पृथुं वैन्यं प्रजा दृष्ट्वा रक्ताः स्मेति यदब्रुवन्।

ततो राजेति नामास्य अनुरागादजायत॥१३९॥

Seeing Prithu the son of Vena, all the creatures of the Earth, exclaimed, - We love him affectionately! - And for the loving attachment (to him of all creatures), he was called a Raja (one who gratifies all).

अकृष्टपच्या पृथिवी पुटके पुटके मधु।

सर्वा द्रोणदुघा गावो वैन्यस्यासन् प्रशासतः॥१४०॥

The Earth, during his regime produced crops without being tilled, every leaf of the trees bore honey, and every cow gave a jugful of milk.

अरोगाः सर्वसिद्धार्था मनुष्या अकुतोभयाः।

यथाभिकाममवसन् क्षेत्रेषु च गृहेषु च॥१४१॥

All men enjoyed health and all their wishes were fructified. They had no fear of any kind. They used to live, as they pleased, in fields or houses.

आपस्तस्तप्तिरे चास्य समुद्रमभियास्यतः।

सरितश्चानुदीर्यन्त ध्वजभङ्गश्च नाभवत्॥१४२॥

When Prithu desired to cross the sea, the waters become solidified. The rivers also never rose when he had to cross them but remained perfectly calm. The standard on his car moved freely everywhere.

हैरण्यांस्त्रिनलोत्सेधान् पर्वतानेकविंशतिम्।

ब्राह्मणेभ्यो ददौ राजा योऽश्वमेधे महामखे॥१४३॥

King Prithu, in one of his great Horse-sacrifices, distributed amongst the Brahmanas one and twenty mountains of gold, each measuring twelve hundred cubits.

स चेन्ममार संजय चतुर्भद्रतरस्त्वया।

पुत्रात् पुण्यतश्चैव मा पुत्रमनुतप्यथाः॥१४४॥

When he, O Srinjaya, who was far superior to you in the four principal attributes and who was purer than your son met with death, do not grieve for your son who is dead.

किं वा तूष्णीं ध्यायसे संजयत्वं

न मे राजन् वाचमिमां शृणोषि।

न चेन्मोघं विप्रलप्तं ममेदं

पथ्यं मुमूर्षोरिव सुप्रयुक्तम्॥१४५॥

What are you, O Srinjaya, thinking of silently? It seems, O king, that you do not pay heed to these words of mine. If you have not heard them, then this discourse of mine has been fruitless like medicine or diet to a person on the point of death.

संजय उवाच

शृणोमि ते नारद वाचमेनां

विचित्रार्थां स्त्रजमिव पुण्यगन्धाम्।

राजर्षीणां पुण्यकृतां महात्मनां

कीर्त्या युक्तानां शोकनिर्णायनार्थम्॥१४६॥

Srinjaya said:—

I am all attention, O Narada, to this discourse of yours, of excellent sense and perfumed like a garland of flowers, - this

discourse regarding the conduct of great royal sages of meritorious deeds and great fame, that can surely remove grief.

न ते मोघं विप्रलप्तं महर्षे

दृष्ट्वाहं नारद त्वां विशोकः।

शुश्रूषे ते वचनं ब्रह्मवादिन्

न ते तृष्याम्यमृतस्येव पानात्॥१४७॥

Your discourse, O great sage, has not been fruitless. I have been freed from sorrow at your very sight! Like one never satiated with drinking nectar, I am not satiated with your words.

अमोघदर्शिन् मम चेत् प्रसादं

संतापदग्धस्य विभो प्रकुर्याः।

सुतस्य सञ्जीवनमद्य मे स्यात्

तव प्रसादात् सुतसङ्गमश्च॥१४८॥

O you of true vision, If you, O lord, be inclined to show your grace towards this man burning for the death of his son, then that son, through your favour, is sure to be revived and to mix once more with me (in this life).

नारद उवाच

यस्ते पुत्रो गमितोऽयं विजातः

स्वर्णष्ठीवी यमदात् पर्वतस्ते।

पुनस्तु ते पुत्रमहं ददामि

हिरण्यनाभं वर्षसहस्रिणं च॥१४९॥

Narada said:—

I will give back to you that son of yours named Suvarnashtivin, whom Parvata gave you and who has been deprived of life! Effulgent like gold, that child shall live a thousand years.

CHAPTER 30

(RAJADHARMANUSHASANA PARVA)

— Continued

Account of the Rishis Narada and Parvata.

युधिष्ठिर उवाच

स कथं काञ्चनष्ठीवी संजयस्य सुतोऽभवत्।

पर्वतेन किमर्थं वा दत्तस्तेन ममार च॥१॥

Yudhishtira said—

How did the son as Srinjaya become Suvarnashtivin? Why also did Parvata give Srinjaya that child? And why did he die?

यदा वर्षसहस्रायुस्तदा भवति मानवः।

कथमप्राप्तकौमारः संजयस्य सुतो मृतः॥२॥

When all those men lived for a thousand years, why did Srinjaya's son die in infancy?

उताहो नाममात्रं वै सुवर्णष्ठीविनोऽभवत्।

कथं वा काञ्चनष्ठीवीत्येतदिच्छामि वेदितुम्॥३॥

Or, was he in name only Suvarnashtivin? How also did he come to be so! I wish to know all this?

श्रीकृष्ण उवाच

अत्र ते वर्णयिष्यामि यथावृत्तं जनेश्वर।

नारदः पर्वतश्चैव द्वावृषी लोकसत्तमौ॥४॥

Krishna said—

'I will recount, O king, the incidents as they took place. There are two Rishis foremost in the world, named Narada and Parvata.

मातुलो भागिनेयश्च देवलोकादिहागतौ।

विहर्तुकामौ सम्प्रीत्या मानुषेषु पुरा विभो॥५॥

हविःपवित्रभोज्येन देवभोज्येन चैव हि।

नारदो मातुलश्चैव भागिनेयश्च पर्वतः॥६॥

Narada is the maternal uncle and Parvata is his sister's son. With cheerful hearts, the uncle Narada and the nephew Parvata had in days of yore, O king, left the celestial region for a journey on Earth for eating clarified butter and rice.

तावुभौ तपसोपेताववनीतलचारिणौ।

भुञ्जानौमानुषान् भोगान् यथावत् पर्यधावताम्॥७॥

Both of them endued with great ascetic merit, they wandered over the Earth living on food taken by human beings.

प्रीतिमन्तौ मुदा युक्तौ समयं चैव चक्रतुः।

यो भवेद्भुदि संकल्पः शुभो वा यदि वाशुभः॥८॥

अन्योन्यस्य स आख्येयो मृषा शापोऽन्यथा भवेत्।

Filled with joy and cherishing great affection for each other, they entered into an agreement that whatever wish, good or bad, would be entertained by one, should be disclosed to the other, but if one happens to act otherwise, he should be visited by the other's curse.

तौ तथेति प्रतिज्ञाय महर्षी लोकपूजितौ॥९॥

सुंजयं श्वेत्यमभ्येत्य राजानमिदमूचतुः।

Coming at that understanding, those two great Rishis, worshipped of all the worlds, repaired to King Srinjaya the son of Shitya and said to him?—

आवां भवति वत्स्यावः कञ्चित् कालं हिताय ते॥१०॥

यथावत् पृथिवीपाल आवयोः प्रगुणीभव।

We two, for your well-being shall live with you for a few days. O lord of Earth, do you satisfy all our wants duly! The king, saying,—So be it, began to treat them hospitably.

तथेति कृत्वा राजा तौ सत्कृत्योपचचार ह॥११॥

ततः कदाचित्तौ राजा महात्मानौ तपोधनौ।

After some time one day, the king, filled with joy, introduced to those illustrious ascetics his most beautiful daughter, saying,—This my daughter will serve you both.

अब्रवीत् परमप्रीतः सुतेयं वरवर्णिनी॥१२॥

एकैव मम कन्यैषा युवां परिचरिष्यसि।

दर्शनीयानवद्याङ्गी शीलवृत्तसमाहिता॥१३॥

सुकुमारी कुमारी च पद्मकिञ्जल्कसुप्रभा।

परमं सौम्य मित्युक्तं ताभ्यां राजा शशास ताम्॥१४॥

कन्ये विप्रावुपचर देववत् पितृवच्च ह।

Resembling in effulgence the filaments of the lotus, she is beautiful and of faultless limbs, accomplished and of charming manners, and is called Sukumari by name.—The Rishis replied, saying, Very well. Thereupon the king directed his daughter, telling her,—O child, serve those two Brahmanas as you would the gods or your father.

सा तु कन्या तथेत्युक्त्वा पितरं धर्मचारिणी॥१५॥

यथानिदेशं राजस्तौ सत्कृत्योपचचार ह।

The pious princess, saying,— So be it,—began to serve them in obedience to her father's command.

तस्यास्तेनोपचारेण रूपेणाप्रतिमेन च॥१६॥

नारदं हृच्छयस्तूर्णं सहसैवाभ्यपद्यत।

Her dutiful services and her peerless beauty very soon created love in Narada's heart.

ववृधे हि ततस्तस्य हृदि कामो महात्मनः॥१७॥

यथा शुक्लस्य पक्षस्य प्रवृत्तौ चन्द्रमाः शनैः।

That tender feeling began to grow in the heart of the great saint, like the moon gradually increasing in the light fortnight.

न च तं भागिनियाय पर्वताय महात्मने॥१८॥

शशंस हृच्छयं तीव्रं व्रीडमानः स धर्मवित्।

The virtuous Narada, however, out of shame, could not give out that burning love to his sister's son the high-souled Parvata.

तपसा चेद्भित्तैश्चैव पर्वतोऽथ बुबोध तम्॥१९॥

कामार्तं नारदं क्रुद्धः शशापैनं ततो भृशम्।

By his ascetic power, as also by signs, Parvata understood all. Excited with rage, the latter thereupon made up his mind to curse the love-stricken Narada.

कृत्वा समयमव्यग्रो भवान् वै सहितो मया॥२०॥

यो भवेद्भुदि संकल्पः शुभो वा यदि वाशुभः।

अन्योन्यस्य स आख्येय इति तद् वै मृषा कृतम्॥२१॥

भवता वचनं ब्रह्मस्तस्मादेष शपाम्यहम्।

And he said—

'Having of your own accord made an agreement with me that, whatever wish, good or bad, would be entertained by either of us should be disclosed to the other you have violated it! These were your own words. O Brahman! It is for this that I shall curse you.

न हि कामं प्रवर्तन्तं भवानाचष्ट मे पुरा॥२२॥

सुकुमार्यां कुमार्यां ते तस्मादेव शपाम्यहम्।

You did not tell me before that your heart has been stricken with the beauty of the maiden Sukumari, I shall, therefore, curse you.

ब्रह्मचारी गुरुर्यस्मात् तपस्वी ब्राह्मणश्च सन्॥२३॥

अकार्षीः समयध्रंशमावाभ्यां यः कृतो मिथः।

You are a Brahmacharin. You are my preceptor. You are an ascetic and a Brahmana. Yet you have broken the agreement you had made with me.

शप्ये तस्मात् सुसंक्रुद्धो भवन्तं तं निबोध मे॥२४॥

सुकुमारी च ते भार्या भविष्यति न संशयः।

Filled with anger I shall, for this, curse even you. Listen to me. This Sukumari shall, forsooth, become your wife.

वानरं चैव ते रूपं विवाहात् प्रभृति प्रभो॥२५॥

संद्रक्ष्यन्ति नराश्चान्ये स्वरूपेण विनाकृतम्।

From the time of your marriage, however, O powerful one, both she and all men shall see you a monkey, for your real features having disappeared, you will appear like a monkey to all.

स तद् वाक्यं तु विज्ञाय नारदः पर्वतं तथा॥२६॥

अशपत्तमपि क्रोधाद् भागिनेयं स मातुलः।

तपसा ब्रह्मचर्येण सत्येन च दमेन च॥२७॥

युक्तोऽपि नित्यधर्मश्च न वै स्वर्गमवाप्स्यसि।

Hearing these words of his uncle Narada, excited with ire cursed his nephew Parvata in return, saying,—although you possess ascetic merit and Brahmacharya and truth and self-control, and although you are ever devoted to virtue, yet you will not succeed in proceeding to heaven.

तौ तु शप्त्वा भृशं क्रुद्धौ परस्परममर्षणौ॥२८॥

पतिजगमतुरन्योन्यं क्रुद्धाविव गजोत्तमौ।

Filled with anger and feelings of vengeance, they thus cursed each other like a pair of infuriate elephants.

पर्वतः पृथिवीं कृत्स्नां विचचार महामतिः॥२९॥

पूज्यमानो यथान्यायं तेजसा स्वेन भारता।

From that time the great Parvata began to wander over the Earth, respected as he deserved, O Bharata, for his own power.

अथ तामलभत् कन्यां नारदः संजयात्मजाम्॥३०॥

धर्मेण विप्रप्रवरः सुकुमारीमनिन्दिताम्।

सा तु कन्या यथाशापं नारदं तं ददर्श ह॥३१॥

Narada then, that best of Brahmanas, duly married Srinjaya's daughter, the faultless Sukumari.

पाणिग्रहणमन्त्राणां नियोगादेव नारदम्।

सुकुमारी च देवर्षिं वानरप्रतिमाननम्॥३२॥

नैवावामन्यत तदा प्रीतिमत्येव चाभवत्।

The princess, however, saw Narada exactly as he had been. Indeed, just after the last of the wedding Mantras had been recited, Sukumari saw the celestial Rishi to have a face like that of a monkey. She, however, did not for that disregard her husband. Or the other hand, she bestowed her love on him.

उपतस्थे च भर्तारं न चान्यं मनसाप्यगात्॥३३॥

देवं मुनिं वा यक्षं वा पतित्वे पतिवत्सला।

Indeed, that chaste princess, devoted herself entirely to her husband and did not in her heart even desire any one else among the gods, Munis and Yakshas for a husband.

ततः कदाचिद् भगवान् पर्वतोऽनुचचार ह॥३४॥

वनं विरहितं किञ्चित् तत्रापश्यत् स नारदम्।

One day, as the illustrious Parvata, while wandering about entered a solitary forest, he saw Narada there.

ततोऽभिवाद्य प्रोवाच नारदं पर्वतस्तदा॥३५॥

भवान् प्रसादं कुरुतात् स्वर्गदिशाय मे प्रभो।

Bowing to him, Parvata said,—Favour me by permitting me, O powerful one, to go to heaven.

तमुवाचा ततो दृष्ट्वा पर्वतं नारदस्तथा॥३६॥
 कृताञ्जलिमुपासीनं दीनं दीनतरः स्वयम्।
 त्वयाहं प्रथमं शप्तो वानरस्त्वं भविष्यसि॥३७॥
 इत्युक्तेन मया पश्चाच्छप्तस्त्वमपि मत्सरात्।
 अद्यप्रभृति वै वासं स्वर्गे नावाप्स्यसीति ह॥३८॥
 तव नैतद्धि विसदृशं पुत्रस्थाने हि मे भवान्।
 न्यवर्तयेतां तौ शापावन्योन्येन तदा मुनी॥३९॥

Seeing the cheerless Parvata kneeling before him with joined palms, Narada, himself more dispirited, said to him.—You had cursed me first, saying,—Be you a monkey!—After you had said so to me, I cursed you from anger, saying,—From this day you will not live in heaven. You should not have done so, since you are like a son to me.—The two saints then released each other from their mutual curses.

श्रीसमृद्धं तदा दृष्ट्वा नारदं देवरूपिणम्।
 सुकुमारी प्रदुग्धाव परपत्यभिः शङ्कया॥४०॥

Seeing her husband possessed of celestial form shining with beauty, Sukumari fled from him taking him, to be somebody other than her husband.

तां पर्वतस्ततो दृष्ट्वा प्रद्रवन्तीमनिन्दिताम्।
 अब्रवीत् तव भर्तृष नात्र कार्या विचारणा॥४१॥

Seeing the beautiful princess flying away from her husband, Parvata addressed her, saying,—He is your husband. Do not entertain any scruple.

ऋषिः परमधर्मात्मा नारदो भगवान् प्रभुः।
 तवैवाभेद्यहदयो मा तेऽभूदत्र संशयः॥४२॥

He is the illustrious and powerful Rishi Narada, that foremost of virtuous persons. He is your husband entirely devoted to you. Do not cherish any doubt.

सानुनीता बहुविधं पर्वतेन महात्मना।
 शापदोषं च तं भर्तुः श्रुत्वा प्रकृतिमागता॥४३॥
 पर्वतोऽथ ययौ स्वर्गं नारदोऽभ्यगमद् गृहान्।

Assured in various ways be the great Parvata and informed also of the curse on her

husband the princess regained the calmness of men. Then Parvata proceeded to heaven and Narada to his home.'

वासुदेव उवाच

प्रत्यक्षकर्ता सर्वस्य नारदो भगवानृषिः।
 एष वक्ष्यति ते पृष्ठो यथावृत्तं नरोत्तम॥४४॥

Vasudeva said—

The illustrious Rishi Narada, who himself did so, is here, O best of men, asked by you, he will tell you everything that took place."

CHAPTER 31

(RAJADHARMANUSHASANA PARVA).

— Continued.

The story of the birth of the child whose excreta were gold.

वैशम्पायन उवाच

ततो राजा पाण्डुसुतो नारदं प्रत्यभाषत।
 भगवञ्छ्रोतुमिच्छामि सुवर्णघ्नीविसम्भवम्॥१॥

Vaishampayana said:—

The royal son of Pandu then addressed Narada, saying,—'O holy one, I wish to hear of the birth of the child whose excreta were gold.

एवमुक्तस्तु स मुनिर्धर्मराजेन नारदः।
 आचक्षे यथावृत्तं सुवर्णघ्नीविनं प्रति॥२॥

Thus accosted by king Yudhishtira the sage Narada began to describe to him all that had taken place about that child who passed golden excreta.

नारद उवाच

एवमेतन्महाबाहो यथायं केशवोऽब्रवीत्।
 कार्यस्यास्य तु यच्छेषं तत् ते वक्ष्यामि पृच्छतः॥३॥

Narada said—

'It is so, O you of mighty arms, as Keshava here has said. asked by you I shall now recite the remaining portion of this story.

अहं च पर्वतश्चैव स्वस्त्रीयो मे महामुनिः।

वस्तुकामावभिगतौ संजयं जयतां वरम्॥४॥

Myself, and my sister's son, the great ascetic Parvata, once came to Srinjaya, that foremost of all victorious kings, for living with him.

तत्रावां पूजितौ तेन विधिदृष्टेन कर्मणा।

सर्वकामैः सुविहितौ निवसावोऽस्य वेश्मनि॥५॥

Honoured duly by him who gratified every wish of ours, we lived in his palace.

व्यतिक्रान्तासु वर्षासु समये गमनस्य च।

पर्वतो मामुवाचेदं काले वचनमर्थवत्॥६॥

After the rains had gone, and when the time for our own departure arrived, Parvata said to me these weighty words suitable to the hour.

आवामस्य नरेन्द्रस्य गृहे परमपूजितौ।

उषितौ समये ब्रह्मस्तद् विचिन्तय साम्प्रतम्॥७॥

We have, O Brahmana, lived in the house of this king for some time, highly respected by him. Think of what return we should make.

ततोऽहमब्रुवं राजन् पर्वतं शुभदर्शनम्।

सर्वमेतत् त्वयि विभो भागिनेयोपपद्यते॥८॥

I then, O king, said to Parvata,—O nephew, it is really like you, and, O ye of great power, all this depends upon yourself.

वरेण च्छन्दतां राजा लभतां यद् यदिच्छति।

आवयोस्तपसा सिद्धिं प्राप्नोतु यदि मन्यसे॥९॥

By your boons let the king be made happy and let him obtain his wishes. Or, if you wish, let him be crowned with success by the power of ascetic merits of both of us.

तत आहूय राजानं संजयं जयतां वरम्।

पर्वतोऽनुमतो वाक्यमुवाच कुरुपुङ्गव॥१०॥

After this, Parvata having summoned king Srinjaya, that foremost of victorious persons, said to him these words, O foremost of Kurus:-

प्रीतौ स्वो नृप सत्कारैर्भवदार्जवसम्भृतैः।

आवाभ्यामभ्यनुज्ञातो वरं नृवर चिन्तया॥११॥

We have been highly gratified, O king, with your hospitality given with every sincerity. With our permission, O foremost of men, think of the boon you should pray.

देवानामविर्हिसायां न भवेन्मानुषक्षयम्।

तद् गृहाण महाराज पूजार्हो नौ मतो भवान्॥१२॥

Let the boon, however, be such that it may not create enmity with the gods or bring on destruction to men. Accept then, O king, a boon, for you deserved one as we think.

संजय उवाच

प्रीतौ भवन्तौ यदि मे कृतमेतावता मम।

एष एव परो लाभो निर्वृत्तो मे महाफलः॥१३॥

Hearing these words, Srinjaya replied,—If you have been pleased with me my object then has been gained, for this itself is the highest gain and the fruition of all my desires.

तमेवंवादिनं भूयः पर्वतः प्रत्यभाषत।

वृणीष्व राजन् संकल्पं यत् ते हृदि चिरं स्थितम्॥१४॥

To Srinjaya who said so, Parvata again said,—Pray, O king, for the fruition of that wish which you are cherishing in your heart for a long time.

संजय उवाच

अभीप्सामि सुतं वीरं वीरवन्तं दृढव्रतम्।

आयुष्मन्तं महाभागं देवराजसमद्युतिम्॥१५॥

Srinjaya answered, I wish to have a son who will be heroic and endued with great energy, firm in his vows and of long life, highly blessed and effulgent like the king of gods.

पर्वत उवाच

भविष्यत्येव ते कामो न त्वायुष्मान् भविष्यति।

देवराजाभिभूत्यर्थं संकल्पो ह्येष ते हृदि॥१६॥

At this, Parvata said,—This your desire will be satisfied. Your son, however shall not live long, since you wish to have such a son for prevailing over the king of the gods.

ख्यातः सुवर्णहवीति पुत्रस्तव भविष्यति।

रक्ष्यश्च देवराजात् स देवराजसमद्युतिः॥१७॥

Your son shall be known by the name of Suvarnashthivin. He shall be effulgent like the king of gods, but take care to protect him always from that deity.

तच्छ्रुत्वा संजयो वाक्यं पर्वतस्य महात्मनः।

प्रसादयामास तदा नैतदेवं भवेदिति॥१८॥

आयुष्मान् मे भवेत् पुत्रो भवतस्तपसा मुने।

न च तं पर्वतः किंचिदुवाचेन्द्रव्यपेक्षया॥१९॥

Hearing those words of the great Parvata, Srinjaya begged that saint for ordaining otherwise, saying,—May my son live long, O Muni, through your ascetic merit.—Parvata, however, said nothing, out of his partiality for Indra.

तमहं नृपतिं दीनमब्रुवं पुनरेव च।

स्मर्तव्योऽस्मि महाराज दर्शयिष्यामि ते सुतम्॥२०॥

Seeing the king very cheerless, I said to him,—Think of me, O king, (in your distress), and I shall promise to come when thought of by you.

अहं ते दयितं पुत्रं प्रेतराजवशं गतम्।

पुनर्दास्यामि तद्रूपं मा शुचः पृथिवीपते॥२१॥

Do not grieve, O king. I will give you back your beloved child alive, even if he be dead.

एवमुक्त्वा तु नृपतिं प्रयातौ स्वो यथेप्सितम्।

संजयश्च यथाकामं प्रविवेश स्वमन्दिरम्॥२२॥

Having said so to that king both of us left him for coming to where we wished, and Srinjaya returned to his palace.

संजयस्याथ राजर्षेः कस्मिंश्चित् कालपर्यये।

जज्ञे पुत्रो महावीर्यस्तेजसा प्रज्वलन्निवा॥२३॥

After some time had passed, the royal sage Srinjaya had born unto him a highly powerful and energetic son.

ववृधे स यथाकालं सरसीव महोत्पलम्।

बभूव काञ्चनष्ठीवी यथार्थं नाम तस्य तत्॥२४॥

The child grew up like a large lotus in a lake, and became Suvarnashthivin in reality as well as in name.

तदद्भुततमं लोके पप्रथे कुरुसत्तम।

बुबुधे तच्च देवेन्द्रो वरदानं महर्षितः॥२५॥

This wonderful fact, O best of the Kurus, soon became widely known over the world. The king of the gods also learnt of it as the outcome of Paravata's boon.

ततः स्वाभिभवाद् भीतो बृहस्पतिमते स्थितः।

कुमारस्यान्तरप्रेक्षी बभूव बलवृत्रहा॥२६॥

Fearing humiliation the slayer of Vala and Vritra began to watch for the loopholes in that prince.

चोदयामास तद् वज्रं दिव्यास्त्रं मूर्तिमत् स्थितम्।

व्याघ्रो भूत्वा जहीमं त्वं राजपुत्रमिति प्रभो॥२७॥

He commanded his celestial weapon Thunder, standing before him, in embodied form saying,—Go, O powerful one, and assuming the form of a tiger kill this prince.

प्रवृद्धः किल वीर्येण मामेषोऽभिभविष्यति।

संजयस्य सुतो वज्रं यथैनं पर्वतोऽब्रवीत्॥२८॥

एवमुक्तस्तु शक्रेण वज्रः परपुरञ्जयः।

कुमारमन्तरप्रेक्षी नित्यमेवान्वपद्यत॥२९॥

When grown up, this child of Srinjaya may, by his deeds humiliate me, O Thunder, as Parvata had said, thus addressed by Shakra, the celestial weapon Thunder, the subjugator of enemy's towns, began from that day to continually watch for the weak points of the prince.

संजयोऽपि सुतं प्राप्य देवराजसमद्युतिम्।

हृष्टः सान्तःपुरो राजा वननित्यो बभूव ह॥३०॥

Srinjaya, meanwhile, having obtained that child who was effulgent like Indra himself, became filled with joy. The king, accompanied by his wives, and the other ladies of his household, took up his quarter in the midst of a forest.

ततो भागीरथीतीरे कदाचिन्निर्जने वने।

धात्रीद्वितीयो बालः स क्रीडार्थं पर्यधावत्॥३१॥

One day, on the bank of the Bhagirathi, the boy accompanied by his nurse, ran here and there in play.

पञ्चवर्षकदेशीयो बालो नागेन्द्रविक्रमः।

सहस्रोत्पतितं व्याघ्रमाससाद महाबलम्॥३२॥

Though only five years' old, his prowess, even then, resembled that of a powerful elephant. While thus playing the child met a powerful tiger that attacked him suddenly.

स बालस्तेन निष्पिष्टो वेपमानो नृपात्मजः।

व्यसुः पपात मेदिन्यां ततो धात्री विचुक्रुशे॥३३॥

The infant prince trembled greatly as he was being mangled by the tiger and soon fell down dead on the Earth. Seeing in the nurse cried aloud in grief.

हत्वा तु राजपुत्रं स तत्रैवान्तरधीयत।

शार्दूलो देवराजस्य माययान्तर्हितस्तदा॥३४॥

Having killed the prince, the tiger through Indra's powers of delusion, vanished there and then.

धात्र्यास्तु निनदं श्रुत्वा रुदत्याः परमार्तवत्।

अभ्यधावत तं देशं स्वयमेव महीपतिः॥३५॥

Hearing the cries of the nurse, the king in great anxiety ran there.

स ददर्श शयानं तं गतासुं पीतशोणितम्।

कुमारं विगतानन्दं निशाकरमिव च्युतम्॥३६॥

He saw his son there, his blood quaffed off and lying dead on the ground like the moon dropped from the sky.

स तमुत्सङ्गमारोप्य परिपीडितमानसः।

पुत्रं रुधिरसंसिक्तं पर्यदेवयदातुरः॥३७॥

Taking up on his lap the boy bathed in blood, and the king, with heart stricken with grief, began to lament piteously.

ततस्ता मातरस्तस्य रुदत्यः शोककर्षिताः।

अभ्यधावन्त तं देशं यत्र राजा स संजयः॥३८॥

The queen also smitten with sorrow, and crying, quickly ran where king Srinjaya was.

ततः स राजा सस्मार मामेव गतमानसः।

तदाहं चिन्तनं ज्ञात्वा गतवांस्तस्य दर्शनम्॥३९॥

In that plight the king thought of me with rapt attention. Knowing that the king was thinking of me I appeared before him.

मयैतानि च वाक्यानि श्रावितः शोकलालसः।

यानि ते यदुवीरेण कथितानि महीपते॥४०॥

Assailed with grief as the king was, I recounted to him all those stories, O king, that this hero of Yadu's race has already recited to you.

संजीवितश्चापि पुनर्वासवानुमते तदा।

भवितव्यं तथा तच्च न तच्छक्यमतोऽन्यथा॥४१॥

I restored Srinjaya's child to life with Indra's permission. That which is ordained must take place. It is impossible to make it otherwise.

तत ऊर्ध्वं कुमारस्तु स्वर्णष्ठीवी महायशाः।

चित्तं प्रसादयामास पितुर्मातुश्च वीर्यवान्॥४२॥

After this prince Suvarnashthivin of great renown and power began to gladden the hearts of his parents.

कारयामास राज्यं च पितरि स्वर्गति नृप।

वर्षाणां शतमेकं च सहस्रं भीमविक्रमः॥४३॥

Of great prowess, he ascended the throne of his father after the latter had died, and reigned for one thousand and one hundred years.

तत ईजे महायज्ञैर्बहुभिर्भूरिदक्षिणैः।

तर्पयामास देवांश्च पितृंश्चैव महाद्युतिः॥४४॥

He worshipped the gods in many great sacrifices accompanied with profuse presents. Highly effulgent he gratified the gods and the Pitris.

उत्पाद्य च बहून् पुत्रान् कुलसंतानकारिणः।

कालेन महता राजन् कालधर्ममुपेयिवान्॥४५॥

Having begotten many sons all of whom by their children multiplied the race, he breathed his last, O king, after many years.

स त्वं राजेन्द्र संजातं शोकमेनं निवर्तय।

यथा त्वां केशवः प्राह व्यासश्च सुमहातपाः॥४६॥

Do you, O foremost of kings, remove this grief of your heart, as Keshava has advised you, as also Vyasa of austere penances.

पितृपैतामहं राज्यमास्थाय धुरमुद्बह।

इष्ट्वा पुण्यैर्महायज्ञैरिष्टं लोकमवाप्स्यसि॥४७॥

Rise up, O king, and carry the burden of this your ancestral kingdom, and celebrate high and great sacrifices so, that you may obtain (hereafter) whatever regions you may wish to acquire.

CHAPTER 32

(RAJADHARMANUSHASANA PARVA)— Continued.

Vyasa consoles Yudhishtira saying that he has merely done his duties.

वैशम्पायन उवाच

तूष्णींभूतं तु राजानं शोचमानं युधिष्ठिरम्।
तपस्वी धर्मतत्त्वज्ञः कृष्णद्वैपायनोऽब्रवीत्॥१॥

Vaishampayana said—

Dvaipayana-Vyasa, that great ascetic conversant with the truths of religion, spoke again to king Yudhishtira, who still remained silent and plunged in grief.

व्यास उवाच

प्रजानां पालनं धर्मो राज्ञां राजीवलोचना।
धर्मः प्रमाणं लोकस्य नित्यं धर्मानुवर्तिनः॥२॥

Vyasa said—

‘O you having eyes like lotus petals, the protection of subjects is the duty of kings. Those men who are always observant of duty regard duty to be all powerful.

अनुतिष्ठस्व तद् राजन् पितृपैतामहं पदम्।
ब्राह्मणेषु तपो धर्मः स नित्यो वेदनिश्चितः॥३॥

Do you, therefore, O king, follow your forefathers. The penances are the duty of the Brahmanas. This is the eternal prescription of the Vedas.

तत् प्रमाणं ब्राह्मणानां शाश्वतं भरतर्षभ।
तस्य धर्मस्य कृत्स्नस्य क्षत्रियः परिरक्षिता॥४॥

Penances, therefore, O foremost of Bharata's race, are the eternal duty of the Brahmanas. A Kshatriya's duty is to protect all persons.

यः स्वयं प्रतिहन्ति स्म शासनं विषये रतः।

स बाहुभ्यां विनिग्राहो लोकयात्राविघातकः॥५॥

That man, who addicted to earthly objects, disregards wholesome restrictions, that man who transgresses at social harmony, should be punished with a strong hand.

प्रमाणमप्रमाणं यः कुर्यान्मोहवशं गतः।

भृत्यो वा यदि वा पुत्रस्तपस्वी वाथ कञ्चन॥६॥

पापान् सर्वैरुपायैस्तान् नियच्छेच्छातयीत वा।

अतोऽन्यथा वर्तमानो राजा प्राप्नोति किल्बिषम्॥७॥

The fool who tries to transgress authority, be he an attendant, a son or even a saint—indeed all such sinful men,—should by every means be punished or even killed. That king who behaves otherwise incurs sin.

धर्मं विनश्यमानं हि यो न रक्षेत् स धर्महा।

ते त्वया धर्महन्तारो निहताः सपदानुगाः॥८॥

He who does not protect morality when it is being disregarded, is himself a trespasser of the same. The Kauravas transgressed morality. They have with their followers been killed by you.

स्वधर्मे वर्तमानस्त्वं किं नु शोचसि पाण्डवा।

राजा हि हन्याद् दद्याच्च ब्रजा रक्षेच्च धर्मतः॥९॥

You have simply observed the duties of your own order. Why then, O son of Pandu, do you indulge in such grief? The king should kill those that deserve death, make gifts to persons deserving of charity, and protect his subjects according to the sacred laws.

युधिष्ठिर उवाच

न तेऽभिर्शङ्के वचनं यद् ब्रवीषि तपोधन।

अपरोक्षो हि ते धर्मः सर्वधर्मविदां वरः॥१०॥

Yudhishtira said—

I do not doubt your words, O you of great ascetic merit? Everything regarding morality and duty is well known to you, O foremost of all persons, conversant with morality and duty.

मया त्ववध्या बहवो घातिता राज्यकारणात्।
तानि कर्माणि मे ब्रह्मन् दहन्ति च पचन्ति च॥११॥

I have, however, for the sake of kingdom, caused many persons to be killed. Those deeds, O Brahmana, are burning and consuming me.

व्यास उवाच

ईश्वरो वा भवेत् कर्ता पुरुषो वापि भारत।
हठो वा वर्तते लोके कर्मजं वा फलं स्मृतम्॥१२॥

Vyasa said—

O Bharata, is the Supreme Being the actor, or is men the doer? Is everything the outcome of Chance in the worlds, or are the fruits of our pristine deeds?

ईश्वरेण नियुक्तो हि साध्वसाधु च भारत।

कुरुते पुरुषः कर्म फलमीश्वरगामि तत्॥१३॥

If man, O Bharata, does all acts, good or evil, being urged by the Supreme Being, then the fruits thereof should attach to the Supreme Being himself.

यथा हि पुरुषश्छिद्याद् वृक्षं परशुना वने।

छेतुरेव भवेत् पापं परशोर्न कथञ्चन॥१४॥

If a person cuts down by an axe a tree in the forest, it is the person that commits the sin and not the axe.

अथवा तदुपादानात् प्राप्नुयात् कर्मणः फलम्।

दण्डशस्त्रकृतं पापं पुरुषे तन्न विद्यते॥१५॥

Or, if it be said that, the axe being only the material cause, the consequence of the act should attach to the animate agent, then the sin visits to the person who has made the axe. This, however, can scarcely be true.

न चैतदिष्टं कौन्तेय यदन्येन कृतं फलम्।

प्राप्नुयादिति यस्माच्च ईश्वरे तन्निवेश्य॥१६॥

If this be not reasonable, O son of Kunti, that one man should be visited by the sin of an act done by another, then guided by this, you should throw all responsibility upon the Supreme Being.

अथापि पुरुषः कर्ता कर्मणोः शुभपापयोः।

न परो विद्यते तस्मादेवमेतच्छुभं कृतम्॥१७॥

If, on the other hand, man is himself the agent of all his acts, good and evil, then there is no Supreme Being and, therefore, whatever you have done cannot bring evil consequences on you.

न हि कश्चित् क्वचिद् राजन् दिष्टं प्रतिनिवर्तते।

दण्डशस्त्रकृतं पापं पुरुषे तन्न विद्यते॥१८॥

No one, O king, can ever escape from what is ordained. If, again, Destiny be the result of pristine acts, then no sin visits one in this life even as the sin of cutting down a tree cannot affect the maker of the axe.

यदि वा मन्यसे राजन् हतमेकं प्रतिष्ठितम्।

एवमप्यशुभं कर्म न भूतं न भविष्यति॥१९॥

If you say it is Chance only that acts in the world, then such an act of destruction could never take place nor will ever take place.

अथाभिपत्तिर्लोकस्य कर्तव्या पुण्यपापयोः।

अभिपन्नमिदं लोके राज्ञामुद्यतदण्डनम्॥२०॥

If it is necessary to determine what is good and what bad in the world, attend to the scriptures. In those scriptures. In those scriptures it has been ordained that kings should stand with the rod of punishment uplifted in their hands.

तथापि लोके कर्माणि समावर्तन्ति भारत।

शुभाशुभफलं चैते प्राप्नुवन्तीति मे मतिः॥२१॥

I think, O Bharata, that acts, good and bad, are perpetually revolving here as on a wheel, and men reap the fruits of those acts, good or bad, that they do.

एवमप्यशुभं कर्म कर्मणस्तत्फलात्मकम्।

त्यज त्वं राजशार्दूल मैवं शोके मनः कृथाः॥२२॥

One sinful act begets another. Therefore, O foremost of kings, avoid all evil acts and do not indulge in grief.

स्वधर्मे वर्तमानस्य सापवादेऽपि भारत।

एवमात्मपरित्यागस्तव राजन् न शोभनः॥२३॥

You should follow, O Bharata, the duties, even if reproachable, of your own order. This self-destruction, O king, does not appear in you.

विहितानि हि कौन्तेय प्रायश्चित्तानि कर्मणाम्।

शरीरवांस्तानि कुर्यादशरीरः पराभवेत्॥२४॥

Expiations, O king, have been laid down for (evil) acts. He that is alive can perform them, but he that dies cannot perform them.

तद् राजन् जीवनमानस्त्वं प्रायश्चित्तं करिष्यसि।

प्रायश्चित्तमकृत्वा तु प्रेत्य तप्तासि भारत॥२५॥

Therefore, O king, without laying down your life, perform those expiatory acts. If you do not perform them you may have to repent in the next world."

CHAPTER 33

(RAJADHARMANUSHASANA PARVA)—Continued.

Vyasa exhorts him to cast off his grief and rule his kingdom.

युधिष्ठिर उवाच

हताः पुत्राश्च पौत्राश्च भ्रातरः पितरस्तथा।

श्वशुरा गुरवश्चैव मातुलाश्च पितामहाः॥१॥

क्षत्रियाश्च महात्मानः सम्बन्धिसुहृदस्तथा।

वयस्या भागिनेयाश्च ज्ञातयश्च पितामहाः॥२॥

बहवश्च मनुष्येन्द्रा नानादेशसमागताः।

घातिता राज्यलुब्धेन मयैकेन पितामहा॥३॥

Yudhishtira said—

Sons, grandsons, brothers, sires, fathers-in-law, preceptors, maternal uncles, grandsires, many great Kshatriyas, many relatives, friends, companions, sisters' sons, and kinsmen, O grandfather, and many foremost of men hailing from various countries, have been killed. All these, O grandfather, have been caused to be killed by myself alone, from desire of kingdom.

तांस्तादृशानहं हत्वा धर्मनित्यान् महीक्षितः।

असकृत् सोमपां वीरान् किं प्राप्स्यामि तपोधन॥४॥

Having brought about the death of so many heroic kings who were always righteous and all of whom had drunk Soma in sacrifices, what end shall I obtain, O great ascetic.

दह्याम्यनिशमद्यापि चिन्तयानः पुनः पुनः।

हीनां पार्थिवसिंहसैः श्रीमद्भिः पृथिवीमिमाम्॥५॥

Thinking that this Earth has been deprived of many foremost of kings, all of whom enjoyed great prosperity, I burn continually to this day.

दृष्ट्वा ज्ञातिवधं घोरं हतांश्च शतशः परान्।

कोटिंश्च नरानन्यान् परितप्ये पितामहा॥६॥

Having seen this destruction of kinsmen and of millions of other men, I burn with grief, O grandfather.

का नु तासां वरस्त्रीणामवस्थाद्य भविष्यति।

विहीनानां तु तनयैः पतिभिर्भ्रातृभिस्तथा॥७॥

Oh, what will be the condition of those foremost of ladies who have been deprived of sons, of husbands, and of brothers.

अस्मानन्तकरान् घोरान् पाण्डवान् वृष्णिसंहतान्।

आक्रोशन्त्यः कृशा दीनाः प्रपतिष्यन्ति भूतले॥८॥

Censuring the Pandavas and the Vrishnis as cruel murderers, those ladies, reduced greatly and sunk in grief, will throw themselves on the Earth.

अपश्यन्त्यः पितृन् भ्रातृन् पत्नीन् पुत्रांश्च योषितः।

त्यक्त्वा प्राणान् स्त्रियः सर्वा गमिष्यन्ति यमक्षयम्॥९॥

वत्सलत्वाद् द्विजश्रेष्ठ तत्र मे नास्ति संशयः।

व्यक्तं सौक्ष्म्याच्च धर्मस्य प्राप्स्यामः स्त्रीवधंवयम्॥१०॥

Not seeing their father and brothers and husbands and sons, those ladies renouncing their lives in agony, will go to the abode of Yama, O foremost of Brahmanas! I have no doubt of this! The course of morality is very subtle. It is clear that we shall be guilty of killing women for this.

यद् वयं सुहृदो हत्वा कृत्वा पापमनन्तकम्।

नरके निपतिष्यामो ह्यधःशिरस एव ह॥११॥

Having killed our kinsmen and friends and thereby committed a sin which cannot be expiated, we shall have to fall into hell with heads downwards.

शरीराणि विमोक्ष्यामस्तपसोऽग्रेण सत्तम।

आश्रमाणां विशेषं त्वमथाचक्ष्व पितामह॥ १२॥

O best of men, we shall, therefore, reduce our bodies with the austere of penances! Tell me, O grand-father, what mode of life I should follow.

वैशम्पायन उवाच

युधिष्ठिरस्य तद् वाक्यं श्रुत्वा द्वैपायनस्तदा।

निरीक्ष्य निपुणं बुद्ध्या ऋषिः प्रोवाच पाण्डवम्॥ १३॥

Vaishampayana said—

Hearing these words of Yudhishtira, the Dvaipayana-Rishi, having reflected keenly for sometime, said again to the son of Pandu.

व्यास उवाच

मा विषादं कृथा राजन् क्षत्रधर्ममनुस्मरन्।

स्वधर्मेण हता ह्येते क्षत्रियाः क्षत्रियर्षभा॥ १४॥

Vyasa said—

Remembering the duties of a Kshatriya, O king, do not indulge in grief! All those Kshatriyas, O foremost of Kshatriyas, have been killed while following their legitimate duties.

काङ्क्षमाणाः श्रियं कृत्स्नां पृथिव्यां च महद् यशः।

कृतान्तविधिसंयुक्ताः कालेन निधनं गताः॥ १५॥

Pursuing great prosperity and fame on Earth, those foremost of men, all of whom were liable to death, have died through the influence of Time.

न त्वं हन्ता च भीमोऽयं नार्जुनो न यमावपि।

कालः पर्यायधर्मेण प्राणानादत्त देहिनाम्॥ १६॥

You have not been their slayer, nor this Bhima, nor Arjuna, nor the twins. It is Time that took away their lives according to the great law of change.

न तस्य मातापितरौ नानुग्राह्यौ हि कश्चन।

कर्मसाक्षी प्रजानां यस्तेन कालेन संहताः॥ १७॥

Time has neither mother, nor father, nor anybody to whom he shows any mercy. He is the witness of the acts of all creatures, By him have they been snatched away.

हेतुमात्रमिदं तस्य विहितं भरतर्षभा।

यद्धन्ति भूतैर्भूतानि तदस्मै रूपमैश्वरम्॥ १८॥

This battle, O foremost of Bharata's race, was only an occasion ordained by him. He brought out the destruction of creatures through the instrumentality of Time. In this manner it displays its irresistible power.

कर्मसूत्रात्मकं विद्धि साक्षिणं शुभपापयोः।

सुखदुःखगुणोदकं कालं कालफलप्रदम्॥ १९॥

Know that Time depends upon the fetters of action and is the witness of all actions good and evil. It is Time that brings about the fruits, pleasurable or miserable, of our actions.

तेषामपि महाबाहो कर्माणि परिचिन्तय।

विनाशहेतुकानि त्वं यैस्ते कालवशं गताः॥ २०॥

Think, O mighty-armed one, of the acts of those Kshatriyas that have been killed. Those acts were the causes of their destruction and it is on account of them that they have died.

आत्मनश्च विजानीहि नियतव्रतशासनम्।

यदा त्वमीदृशं कर्म विधिनाऽऽक्रम्य कारितः॥ २१॥

Think also of your own acts of observances of vows with controlled mind, And think also how you have been compelled by the Supreme Ordainer to do such an act.

त्वष्ट्रेव विहितं यन्नं यथा चेष्टयितुर्वशे।

कर्मणा कालयुक्तेन तथेदं चेष्टते जगत्॥ २२॥

As a weapon made by a smith or carpenter is under the control of the person who uses it, and moves as moves it, likewise this universe, controlled by actions done in Time, moves as those actions move it.

पुरुषस्य हि दृष्ट्वेमाप्नुत्तिमनिमित्ततः।

यदृच्छया विनाशं च शोकहर्षावर्णार्थकौ॥ २३॥

Beholding that the births and deaths of creatures take place without any perceptible cause and order, grief and joy are absolutely useless.

व्यलीकमपि यत् त्वत्र चित्तवैतंसिकं तदा।

तदर्थमिष्यते राजन् प्रायश्चित्तं तदाचर॥ २४॥

Although this confusion of your heart is a mere delusion, still, if you like, O king, perform expiatory rites.

इदं तु श्रूयते पार्थ युद्धे देवासुरे पुरा।

असुरा भ्रातरो ज्येष्ठा देवाश्चापि यवीयसः॥ २५॥

It is heard, O Partha, that the gods and the Asuras fought against each other. The Asuras were the elder, and the gods the younger brothers.

तेषामपि श्रीनिमित्तं महानासीत् समुच्छ्रयः।

युद्धं वर्षसहस्राणि द्वात्रिंशदभवत् किला॥ २६॥

Seeking prosperity, they fought a dreadful battle between them. The fight lasted for thirty-two thousand years.

एकार्णवां महीं कृत्वा रुधिरेण परिप्लुताम्।

जघ्नुर्देत्यांस्तथा देवास्त्रिदिवं चाभिलेभिरे॥ २७॥

Converting the Earth to one vast sea of blood, the gods killed the Daityas and occupied the celestial region.

तथैव पृथिवीं लब्ध्वा ब्राह्मणा वेदपारगाः।

संश्रिता दानवानां वै साह्यार्थं दर्पमोहिताः॥ २८॥

Having occupied the Earth, a host of Brahmanas, conversant with the Vedas, armed themselves, stupefied with pride, with the Danavas for helping in the fight.

शालावृका इति ख्यातास्त्रिषु लोकेषु भारता।

अष्टाशीतिसहस्राणि ते चापि विबुधैर्हताः॥ २९॥

They were known by the name of Shalavrika and were eighty-eight thousand in number. All of them, however, were killed by the gods.

धर्मव्युच्छित्तिमिच्छन्तो येऽधर्मस्य प्रवर्तकाः।

हन्तव्यास्ते दुरात्मानो देवैर्देत्या इवोल्बणाः॥ ३०॥

Those wicked persons who desire to root out virtue and encourage sinfulness deserve to be killed even as the furious Daityas were killed by the gods.

एकं हत्वा यदि कुले शिष्टानां स्यादनामयम्।

कुलं हत्वा च राष्ट्रं च न तद् वृत्तोपघातकम्॥ ३१॥

If by killing a single individual a family may be saved, or, if by killing a single family

the whole kingdom may be saved, such an act of slaughter is not sinful.

अधर्मरूपो धर्मो हि कश्चिदस्ति नराधिप।

धर्मश्चाधर्मरूपोऽस्ति तच्च ज्ञेयं विपश्चिता॥ ३२॥

Sin, O king, sometimes becomes virtue, and virtue sometimes becomes sin. The learned know which is which.

तस्मात् संस्तम्भयात्मानं श्रुतवानसि पाण्डव।

देवैः पूर्वगतं मार्गमनुयातोऽसि भारत॥ ३३॥

Therefore, console yourself, O son of Pandu, for you are well read in the scriptures. You have, O Bharata, only followed the path of the very gods.

न हीदृशा गमिष्यन्ति नरकं पाण्डवर्षभा।

भ्रातृनाम्नासयैतांस्त्वं सुहृदश्च परंतप॥ ३४॥

Men like yourselves never go to hell, O foremost of Pandu's race! Comfort these your brothers and all your friends, O scorcher of foes.

यो हि पापसमारम्भे कार्ये तद्भावभावितः।

कुर्वन्नपि तथैव स्यात् कृत्वा च निरपत्रपः॥ ३५॥

तस्मिंस्तत् कलुषं सर्वं समाप्तमिति शब्दितम्।

प्रायश्चित्तं न तस्यास्ति हासो वा पापकर्मणः॥ ३६॥

He who deliberately commits sinful acts, and committing them feels no compunction but continues the same as before, is known as a great sinner. There is no expiation for him, and his sins never disappear.

त्वं तु शुक्लाभिजातीयः परदोषेण कारितः।

अनिच्छमानः कर्मेदं कृत्वा च परितप्यसे॥ ३७॥

You are born in a noble family. Urged by the sons of others, you have most reluctantly done this, and having done this you repent for it.

अश्वमेधो महायज्ञः प्रायश्चित्तमुदाहृतम्।

तमाहर महाराज विपाश्चैवं भविष्यसि॥ ३८॥

The rite of Horse-sacrifice, has been indicated as an expiation for you. Make preparations for that sacrifice, O king, and you will be freed off of all your sins.

मरुद्भिः सह जित्वारीन् भगवान् पाकशासनः।

एकैकं क्रतुमाहृत्य शतकृत्वः शतक्रतुः॥३९॥

Having defeated his foes with the help of the Maruts, Indra gradually celebrated a hundred sacrifices and became Shatakratu.

धूतपाष्माजितस्वर्गो लोकान् प्राप्य सुखोदयान्।

मरुद्गणैर्वृतः शक्रः शुशुभे भासयन् दिशः॥४०॥

Freed from sin, occupying heaven, and having obtained many blissful regions and great happiness and prosperity, Shakra surrounded by the Maruts, is shining in beauty, and lighting up all the quarters with his effulgence.

स्वर्गे लोके महीयन्तमप्सरोभिः शचीपतिम्।

ऋषयः पर्युपासन्ते देवाश्च विबुधेश्वरम्॥४१॥

The lord of Shachi is worshipped in the heaven by the Apsaras. The Rishis and the other gods all adore him with respect.

सेयं त्वामनुसम्प्राप्ता विक्रमेण वसुधरा।

निर्जिताश्च महीपाला विक्रमेण त्वयानय॥४२॥

You have obtained the Earth through your prowess. All the kings have been defeated by you, O sinless one, through your prowess.

तेषां पुराणि राष्ट्राणि गत्वा राजन् सुहृद्वृतः।

भ्रातृन् पुत्रांश्चपौत्रांश्च स्वे स्वे राज्येऽभिषेचय॥४३॥

Proceeding with your friends to their kingdoms, O king, install their brothers, sons, or grandsons on their thrones.

बालानपि च गर्भस्थान् सान्त्वेन समुदाचरन्।

रञ्जयन् प्रकृतीः सर्वाः परिपाहि वसुधराम्॥४४॥

Treating kindly even the children in the womb, make you subjects glad and happy, and govern the Earth.

कुमारो नास्ति येषां च कन्यास्तत्राभिषेचय।

कामाशयो हि स्त्रीवर्गः शोकमेवं प्रहास्यसि॥४५॥

Install on their thrones the daughters of those that have no sons. Women are fond of pleasure and power. By this they will shake off their sorrows and become happy.

एवमाश्वासनं कृत्वा सर्वराष्ट्रेषु भारत।

यजस्व वाजिमेधेन यथेन्द्रो विजयी पुरा॥४६॥

अशोच्यास्ते महात्मानः क्षत्रियाः क्षत्रियवर्षा

स्वकर्मभिर्गता नाशं कृतान्तबलमोहिताः॥४७॥

Having comforted the entire empire in this way, O Bharata, worship the gods in a Horse-sacrifice as did the victorious Indra in days of yore. It is not proper for us to grieve for those great Kshatriyas, O foremost of Kshatriyas. Stupefied by the power of the Destroyer, they have died while satisfying the duties of their own order.

अवाप्तः क्षत्रधर्मस्ते राज्यं प्राप्तमकण्टकम्।

रक्षस्व धर्मं कौन्तेय श्रेयान् यः प्रेत्य भारत॥४८॥

You have performed the duties of a Kshatriya and obtained the Earth thornless. Follow your own duties, O son of Kunti, for then, O Bharata, you will enjoy happiness in the next world.

CHAPTER 34

(RAJADHARMANUSHASANA PARVA)

— Continued.

Vyasa exhorts him to cast off his grief and rule his kingdom.

युधिष्ठिर उवाच

कानि कृत्वेह कर्माणि प्रायश्चित्तीयते नरः।

किं कृत्वा मुच्यते तत्र तन्मे ब्रूहि पितामह॥१॥

Yudhishtira said—

‘What are the necessary rites of expiation? And what are those acts which one must do for being released from sin? Tell me this, O grandfather.

व्यास उवाच

अकुर्वन् विहितं कर्म प्रतिषिद्धानि चाचरन्।

प्रायश्चित्तीयते ह्येवं नरो मिथ्यानुवर्तयन्॥२॥

Vyasa said—

‘Having omitted to perform those acts that have been ordained, and done those that have

been forbidden, and have behaved deceitfully, a man becomes liable to perform expiation.

सूर्येणाभ्युदितो यश्च ब्रह्मचारी भवत्युत।

तथा सूर्याभिनिर्मुक्तः कुनखी श्यावदन्त्रपि॥३॥

परिवित्तिः परिवेत्ता ब्रह्मघ्नो यश्च कुत्सकः।

दिधिषूपपतिर्यः स्यादग्रेदिधिषुरेव च॥४॥

अवकीर्णी भवेद् यश्च द्विजातिवधकस्तथा।

अतीर्थे ब्राह्मणस्त्यागी तीर्थे चाप्रतिपादकः॥५॥

ग्रामघाती च कौन्तेय मांसस्य परिविक्रयी।

यश्चाग्नीनपविष्येत तथैव ब्रह्मविक्रयी॥६॥

स्त्रीशूद्रवधको यश्च पूर्वः पूर्वस्तु गर्हितः।

यथा पशुसमालम्भी गृहदाहस्य कारकः॥७॥

अनृतेनोपवर्ती च प्रतिरोद्धा गुरोस्तथा।

एतान्येनांसि सर्वाणि व्युत्क्रान्तसमयश्च यः॥८॥

The Brahmacharin, who rises from bed after the sun rise, or goes to bed while the sun is setting, one who has a rotten nail or black teeth, one whose younger brother married first, one who marries before his elder brother is married, one who has been guilty of Brahmanicide, one who speaks ill of others, one who marries a younger sister before the elder sister has been married, one who marries an elder sister after having married a younger one, one who does not observe his vow, one who kill who a saint, one who imparts a knowledge of the Vedas to a unworthy person, one who does not impart a knowledge thereof a worthy person, one who takes many lives, one who sells flesh, one who has abandoned his (sacred) fire, one who sells the knowledge of the Vedas, one who kills his preceptor or a woman, one born in a sinful family, one who kills an animal wilfully, one who gives fire to a dwelling house, one who lives by deceit, one who disobeys his preceptor, and one who has violated agreement,—these all are guilty of sins requiring expiation.

अकार्याणि तु वक्ष्यामि यानि तानि निबोध मे।

लोकवेदविरुद्धानि तान्येकाग्रमनाः शृणु॥९॥

I shall now mention other acts which men should not do, viz., acts that are forbidden by

men and the Vedas. Listen to me with rapt attention.

स्वधर्मस्य परित्यागः परधर्मस्य च क्रिया।

अयाज्ययाजनं चैव तथाभक्ष्यस्य भक्षणम्॥१०॥

शरणागतसंत्यागो भृत्यस्याभरणं तथा।

रसानां विक्रयश्चापि तिर्यग्योनिवधस्तथा॥११॥

आधानादीनि कर्माणि शक्तिमान्न करोति यः।

अप्रयच्छंश्च सर्वाणि नित्यदेयानि भारत॥१२॥

दक्षिणानामदानं च ब्राह्मणस्वाभिमर्शनम्।

सर्वाण्येतान्यकार्याणि प्राहुर्यमविदो जनाः॥१३॥

The rejection of one's own religion, the following of other people's religion, assisting at the sacrifice or the religious rites of one who does not deserve such assistance, eating of forbidden food, deserting one who seeks refuge, neglect in maintaining servants and dependents, selling salt and treacle, killing of birds and animals, refusal, though able to beget children, upon a soliciting woman, negligence of making the daily offering, negligence to present the *Dakshina*, humiliating a Brahmana, — these all are considered as forbidden acts by persons conversant with duty.

पित्रा विवदते पुत्रो यश्च स्याद् गुरुत्तल्पगः।

अप्रजायन् नरव्याघ्र भवत्यधार्मिको नरः॥१४॥

The son that quarrels with the father, the person who violates the bed of his preceptor, one who neglects to beget children on his wife, are all sinful, O foremost of men.

उक्तान्येतानि कर्माणि विस्तरेणेतरेण च।

यानि कुर्वन्नकुर्वंश्च प्रायश्चित्तीयते नरः॥१५॥

I have now described to you in brief as also in detail, those acts and omissions by which a man is compelled to perform expiation.

एतान्येव तु कर्माणि क्रियमाणानि मानवाः।

येषु येषु निमित्तेषु न लिप्यन्तेऽथ ताञ्शृणु॥१६॥

Listen now to the circumstances under which men, by even committing these acts, are not sullied with sin.

प्रगृह्य शस्त्रमायान्तमपि वेदान्तं रणे।

जिघांसन् जिघांसीयात्र तेन ब्रह्महा भवेत्॥१७॥

If a Brahmana well acquainted with the Vedas takes up arms and tries to kill you in battle, you may proceed against him for taking his life. By such an act the slayer does not become guilty of Brahmanicide.

इति चाप्यत्र कौन्तेय मन्त्रो वेदेषु पठ्यते।

वेदप्रमाणविहितं धर्मं च प्रब्रवीमि ते॥१८॥

There is a Mantra in the Vedas, O son of Kunti, that sanctions it, I describe to you only those practices which are sanctioned by the authority of the Vedas.

अपेतं ब्राह्मणं वृत्ताद् यो हन्यादाततायिनम्।

न तेन ब्रह्महा स स्यान्मन्युस्तन्मन्युमृच्छति॥१९॥

One who kills a Brahmana who deviates from his own duties and who goes armed for killing a man, does not truly become the killer of a Brahmana. In such a case it is the anger of the slayer that proceeds against the anger of the slain.

प्राणात्यये तथाज्ञानादाचरन्मदिरामपि।

आदेशितो धर्मपरैः पुनः संस्कारमर्हति॥२०॥

A person by drinking alcohol unknowingly or upon the advice of a virtuous physician when his life is in a danger should have the expiatory rites performed once more in his case.

एतत् ते सर्वमाख्यातं कौन्तेयामक्ष्यभक्षणम्।

प्रायश्चित्तविधानेन सर्वमेतेन शुद्ध्यति॥२१॥

All that I have told you, O son of Kunti, about the eating of forbidden food, may be purified by such expiatory rites.

गुरुतल्पं हि गुर्वर्थं न दूषयति मानवम्।

उद्दालकः श्वेतकेतुं जनयामास शिष्यतः॥२२॥

Knowing the preceptor's wife at the preceptor's behest, does not stain the pupil. The sage Uddalaka caused his son Shvetaketu to be begotten by a disciple.

स्तेयं कुर्व्यश्च गुर्वर्थमापत्सु न निषिध्यते।

बहुशः कामकारेण न चेद् यः सम्प्रवर्तते॥२३॥

A person by committing theft for his preceptor in a time of distress, is not sullied by that sin. One, however, who commits theft for procuring enjoyments for himself, becomes stained.

अन्यत्र ब्राह्मणस्वेभ्य आददानो न दुष्यति।

स्वयमप्राशिता यश्च न स पापेन लिप्यते॥२४॥

One is not sullied by stealing from other than Brahmanas in times of distress and for the sake of his preceptor. Only one who steals under such circumstances without reserving for himself any portion thereof, is not sullied by sin.

प्राणत्राणेऽनृतं वाच्यमात्मनो वा परस्य च।

गुर्वर्थे स्त्रीषु चैव स्याद् विवाहकरणेषु च॥२५॥

A falsehood may be uttered for saving one's own life or that of another, or for the sake of one's preceptor, or for gratifying a woman, or for bringing about a marriage.

नावर्तते व्रतं स्वप्ने शुक्रमोक्षे कथंचन।

आज्यहोमः समिद्धेऽग्नौ प्रायश्चित्तं विधीयते॥२६॥

One's vow of celibacy is not broken by having nocturnal pollutions. In such cases the expiation consists in the pouring of libations of clarified butter on the burning fire.

पारिवित्त्यं तु पतिते नास्ति प्रव्रजिते तथा।

भिक्षिते पारदार्यं च तद् धर्मस्य न दूषकम्॥२७॥

If the elder brother is killed or has left the world, the younger brother does not commit sin by marrying. He who solicited by a woman, knows her commits no sin.

वृथा पशुसमालम्भं नैव कुर्यान्न कारयेत्।

अनुग्रहः पशूनां हि संस्कारो विधिनोदितः॥२८॥

One should not kill or cause to be killed an animal except in a sacrifice. Animals have become sacred for the kindness shown towards them by the creator, himself in the ordinance laid down by him.

अनर्हे ब्राह्मणे दत्तमज्ञानात् तन्न दूषकम्।

सत्काराणां तथा तीर्थे नित्यं वाप्रतिपादनम्॥२९॥

By making a gift unknowingly to an undeserving Brahmana one does not commit sin. The ignorant omission of behaving with liberality towards a deserving person does not lead to sin.

स्त्रियास्तथापचारिण्या निष्कृतिः स्याददूषिका।

अपि सा पूयते तेन न तु भर्ता प्रदुष्यति॥३०॥

By forsaking an unchaste wife one does not incur sin. By such treatment the woman herself may be purified while the husband may avoid sin.

तत्त्वं ज्ञात्वा नु सोमस्य विक्रयः स्याददोषवान्।

असमर्थस्य भृत्यस्य विसर्गः स्याददोषवान्।

वनदाहो गवामर्थे क्रियमाणो न दूषकः॥३१॥

One who knows the true uses of the Soma juice, does not commit sin by selling it. By dismissing a servant who is incapable of doing service, one is not visited with sin.

उक्तान्येतानि कर्माणि यानि कुर्वन्न दुष्यति।

प्रायश्चित्तानि वक्ष्यामि विस्तरेणैव भारत॥३२॥

I have now described those acts by doing which one does not commit sin. I shall now speak to you of expiation in detail.

CHAPTER 35

(RAJADHARMANUSHASANA PARVA)—Continued

The necessary rites of expiation of sin are describe.

व्यास उवाच

तपसा कर्मणा चैव प्रदानेन च भारत।

पुनाति पापं पुरुषः पुनश्चेन्न प्रवर्तते॥३१॥

Vyasa said—

‘By penances, religious rites, and gifts, O Bharata, a man purify his sins if he does not commit them again.

एककालं तु भुञ्जीत चरन् भैक्ष्यं स्वकर्मकृत्।

कपालपाणिः खट्वाङ्गी ब्रह्मचारी सदोत्थितः॥३२॥

अनसूयुरधःशायी कर्म लोके प्रकाशयन्।

पूर्णैर्द्वादशाभिर्वर्षैर्ब्रह्महा विप्रमुच्यते॥३३॥

By living upon only one meal a day, procured by begging, by doing all his acts himself, by going about begging with a human skull in one hand and a staff with a skull on it in another, by becoming a Brahmacharin and always ready for work, by renouncing all malice, by sleeping on the naked earth, by declaring his offence publicly, by doing all this for full twelve years, a person can cleanse himself from the sin of a Brahmanicide.

लक्ष्यः शस्त्रभृतां वा स्याद् विदुषामिच्छयाऽऽत्मनः।

प्रास्येदात्मानमग्नौ वा समिद्धे त्रिरवाक्छिराः॥३४॥

जपन् वान्यतमं वेदं योजनानां शतं व्रजेत्।

सर्वस्वं वा वेदविदे ब्राह्मणायोपपादयेत्॥३५॥

धनं वा जीवनायालं गृहं वा सपरिच्छदम्।

मुच्यते ब्रह्महत्याया गोप्ता गोब्राह्मणस्य च॥३६॥

By perishing by the weapons of a person living by the use of arms, of one's own accords and upon the advice of persons read in the scriptures, or by throwing one's self down, for three times, with head downwards, upon a burning fire, or by walking a hundred Yojanas reciting the Vedas, or by presenting one's all to a Brahmana well read in the Vedas, or at least so much by which he would live comfortably for life, or a house properly furnished, and by protecting kine and Brahmanas, one may be purged of the sin of Brahmanicide.

षड्भिर्वर्षैः कृच्छ्रभोजी ब्रह्महा पूयते नरः।

मासे मासे समश्नन्तु त्रिभिर्वर्षैः प्रमुच्यते॥३७॥

By living upon poor diet every day for six years, a person may be purged off that sin. By observing a more difficult vow about food one may be cleansed in three years.

संवत्सरेण मासाशी पूयते नात्र संशयः।

तथैवोपवसन् राजन् स्वल्पेनापि प्रपूयते॥३८॥

ऋतुना चाश्वमेधेन पूयते नात्र संशयः।

ये चाप्यवभृथस्नाताः केचिदेवंविधा नराः॥३९॥

ते सर्वे धूतपाप्मानो भवन्तीति परा श्रुतिः।

ब्राह्मणार्थं हतो युद्धे मुच्यते ब्रह्महत्याया॥४०॥

By living upon one meal a month, one may be cleansed in a year. By an absolute fast, one may be cleansed within a very short time, one is again purified by a Horse-sacrifice. Men that have been guilty of Brahmanicide and who have succeeded in taking the final bath at the completion of the Horse-sacrifice, become washed off all their sins. This is highly authoritative injunction of the Shrutis. One again, by renouncing his life in a battle undertaking for a Brahmana, becomes cleansed of the sin of Brahmanicide.

गवां शतसहस्रं तु पात्रेभ्यः प्रतिपादयेत्।

ब्रह्मा विप्रमुच्येत सर्वपापेभ्य एव च॥११॥

By giving away a hundred thousand kine to deserving persons, one becomes cleansed of the sin of Brahmanicide as also of all other sins.

कपिलानां सहस्राणि यो दद्यात् पञ्चविंशतिम्।

दोग्ध्रीणां स च पापेभ्यः सर्वेभ्यो विप्रमुच्यते॥१२॥

One that gives away twenty-five thousand kine of the Kapila breed all of them having calves becomes cleansed of all his sins.

गोसहस्रं सवत्सानां दोग्ध्रीणां प्राणसंशये।

साधुभ्यो वै दरिद्रेभ्यो दत्त्वा मुच्येत किल्बिषात्॥१३॥

One who, at the time of death, presents a thousand kine with calves to poor but deserving persons, becomes freed for sin.

शतं वै यस्तु काम्बोजान् ब्राह्मणेभ्यः प्रयच्छति।

नियतेभ्यो महीपाल स च पापात् प्रमुच्यते॥१४॥

That man, O king, who gives away a hundred horse of the Kamvoja breed to Brahmanas of regulated conduct, becomes freed from sin.

मनोरथं तु यो दद्यादेकस्मा अपि भारता

न कीर्तयेत् दत्त्वा यः स च पापात् प्रमुच्यते॥१५॥

That man, O Bharata, who gives to even one man all that he asks for, and who, having given it, does not advertise his act, becomes freed from sin.

सुरापानं सकृत् कृत्वा योऽग्निवर्णां सुरां पिबेत्।

स पावयत्यथात्मानमिह लोके परत्र च॥१६॥

If a person who has once taken wine, drinks hot water, he purifies himself both here and hereafter.

मरुत्पातं प्रपतन् ज्वलनं वा समाविशन्।

महाप्रस्थानमातिष्ठन् मुच्यते सर्वकिल्बिषैः॥१७॥

By falling from the summit of a mountain or entering a burning fire, or by going on journey for ever after renouncing the world, one is freed from all sins.

बृहस्पतिसवेनेष्टा सुरापो ब्राह्मणः पुनः।

समिति ब्राह्मणो गच्छेदिति वै ब्रह्मणः श्रुतिः॥१८॥

By celebrating the sacrifice laid down by Brihaspati, a Brahmana who drinks wine may obtain the region of Brahmana this has been said by Brahma himself.

भूमिप्रदानं कुर्याद् यः सुरां पीत्वा विमत्सरः।

पुनर्न च पिबेद् राजन् संस्कृतः स च शुद्ध्यति॥१९॥

If a person, after having drunk wine, becomes humble and makes a gift of land, and abstains himself from it ever afterwards he becomes purified and cleansed.

गुरुतल्पी शिलां तप्तामायसीमभिसंविशेत्।

अवकृत्यात्मनः शेषं प्रव्रजेदूर्ध्वदर्शनः॥२०॥

The person that has violated his preceptor's bed, should lie down on a sheet of heated iron, and having cut off the male organ, should leave the world and live in the woods, with eyes always turned upwards.

शरीरस्य विमोक्षेण मुच्यते कर्मणोऽशुभात्।

कर्मभ्यो विप्रमुच्यन्ते यत्ताः संवत्सरं स्त्रियः॥२१॥

By renouncing one's body, one become cleansed of all his sins. Women, by leading a regular life for one year, becomes freed off of all their sins.

महाव्रतं चरेद् यस्तु दद्यात् सर्वस्वमेव तु।

गुर्वर्थे वा हतो युद्धे स मुच्येत कर्मणोऽशुभात्॥२२॥

The person who practises a very rigid vow, or gives away the whole of his wealth, or dies in a battle fought for the sake of his preceptor, becomes freed off of all his sins.

अनृतेनोपवर्ती चेत् प्रतिरोद्धा गुरोस्तथा।

उपाहत्य प्रियं तस्मै तस्मात् पापात् प्रमुच्यते॥२३॥

One who utters untruth before one's preceptor or acts against his wishes, becomes freed of that sin by doing something agreeable to one's preceptor.

अवकीर्णनिमित्तं तु ब्रह्महत्याद्वतं चरेत्।

गोचर्मवासाः षण्मासांस्तथा मुच्येत किल्बिषात्॥२४॥

One who has deviated from the vow of celibacy may become freed of that sin by being clad in a hide of a cow for six months and observing the penances laid down for Brahmanicide.

परदारापहारी तु परस्यापहरन् वसु।

संवत्सरं व्रती भूत्वा तथा मुच्येत किल्बिषात्॥२५॥

One who has been guilty of adultery or of theft, is purified by practising rigid vows for a year.

धनं तु यस्यापहरेत् तस्मै दद्यात् सप्तं वसु।

विविधेनाभ्युपायेन तदा मुच्येत किल्बिषात्॥२६॥

When one steals another's property, one should, by all means in his power, return to the said party another property of the value of what has been stolen. One may then be freed of the sin.

कृच्छ्राद् द्वादशरात्रेण संयतात्मा व्रते स्थितः।

परिवेत्ता भवेत् पूतः परिवित्तिस्तथैव च॥२७॥

The younger brother who has married before his elder brother is married, as also the elder brother whose younger brother has married before him, becomes freed by observing a rigid vow, with controlled mind for twelve nights.

निवेश्यं तु पुनस्तेन सदा तारयता पितृन्।

न तु स्त्रिया भवेद् दोषो न तु सा तेन लिप्यते॥२८॥

The younger brother, however, should marry again for rescuing his departed manes. Upon such second marriage the first wife becomes purified and her husband himself would not commit sin by taking her.

भोजनं ह्यन्तराशुद्धं चातुर्मास्ये विधीयते।

स्त्रियस्तेन प्रशुध्यन्ति इति धर्मविदो विदुः॥२९॥

Men well read in the scriptures say that women may be freed of even the greatest sins by practising the vow of *Chaturmasya* living all the while upon restricted and pure diet.

स्त्रियस्त्वाशुद्धिताः पापा नोपगम्या विजानता।

रजसा ता विशुध्यन्ते भस्मना भाजनं यथा॥३०॥

Persons well read in the scriptures take no notice of the sins that women may commit at heart. Whatever their sins may be they are cleaned by their menstrual course like a metallic plate that is cleansed with ashes.

पादजोच्छिष्टकांस्यं यद् गवा घ्रातमथापि वा।

गण्डूषोच्छिष्टमपि वा विशुध्येद् दशभिस्तु तत्॥३१॥

Plates desecrated by a Shudra eating off it, or a vessel of the same metal that has been smelt by a cow, or stained by a Brahmana's *Gandusha*, may be cleansed by the ten purifying substances.

चतुष्पात् सकलो धर्मो ब्राह्मणस्य विधीयते।

पादावकृष्टो राजन्ये तथा धर्मो विधीयते॥३२॥

It has been ordained that a Brahmana should acquire and practise all the virtues. For a Kshatriya it has been ordained that he should acquire and practise one fourth of all virtues.

तथा वैश्ये च शूद्रे च पादः पादो विधीयते।

विद्यादेवविधेनैषां गुरुलाघवनिश्चयम्॥३३॥

So, a Vaishya should practise less (than a Kshatriya's) by a fourth, and a Shudra less (than a Vaishya's) for a fourth. The gravity or lightness of sins of each of the four orders, should thus be ascertained.

तिर्यग्योनिवधं कृत्वा द्रुमाश्छित्त्वेतरान् बहून्।

त्रिरात्रं वायुभक्षः स्यात् कर्म च प्रथयन्नरः॥३४॥

Having killed a bird or an animal, or cut down living trees, a person should declare his sin publicly and fast for three nights.

अगम्यागमने राजन् प्रायश्चित्तं विधीयते।

आर्द्रवस्त्रेण षण्मासान् विहार्य भस्मशायिना॥३५॥

By having intercourse with one whom intercourse is forbidden, the expiation consists in wandering in wet clothes and sleeping on a bed of ashes.

एष एव तु सर्वेषामकार्याणां विधिर्भवेत्।

ब्राह्मणोक्तेन विधिना दृष्टान्तागमहेतुभिः॥३६॥

These, O king, are the expiations for sins, as laid down in scriptures and by Brahmana himself.

सावित्रीमण्यधीयीत शुचौ देशे मिताशनः।

अहिंसो मन्दकोऽजल्पो मुच्यते सर्वकिल्बिषैः॥३७॥

A Brahmana may be freed off all sins by reciting the *Gayatri* in a sacred place, living all the while upon restricted fare, casting off malice, abandoning anger and hate, unaffected by praise and blame, and observing the vow of silence.

अहःसु सततं तिष्ठेदभ्याकाशं निशां स्वप्नं।

त्रिरह्नि त्रिर्निशायां च सवासा जलमाविशेत्॥३८॥

He should during the day be under shelter of the sky and should sleep in the same way at night, thrice during the day, and thrice during the night, he should also plunge with the clothes into a river or lake for performing his ablutions.

स्त्रीशूद्रं पतितं चापि नाभिभाषेद् व्रतान्वितः।

पापान्यज्ञानतः कृत्वा मुच्येदेवंव्रतो द्विजः॥३९॥

Practising rigid vows, he should abstain from speaking with women, Shudras, and degraded persons. A Brahmana by observing such rules may be freed off of all sins unconsciously committed by him.

शुभाशुभफलं प्रेत्य लभते भूतसाक्षिकम्।

अतिरिच्येत यो यत्र तत्कर्ता लभते फलम्॥४०॥

A person reaps in the next world the fruits, good or bad, of his acts here which are all seen by the elements. Proportionate to virtue or vice, one enjoys or suffers the consequences.

तस्माद् दानेन तपसा कर्मणा च फलं शुभम्।

वर्धयेदशुभं कृत्वा यथा स्यादतिरेकवान्॥४१॥

By knowledge, by penances, and by pious acts, therefore, one multiplies his happiness. One, therefore, may likewise increase his misery by committing sinful acts.

कुर्याच्छुभानि कर्माणि निर्वर्तेत् पापकर्मणः।

दद्यान्नित्यं च वित्तानि तथा मुच्येत किल्बिषात्॥४२॥

One should, therefore, perform righteous deeds and avoid altogether sinful ones.

अनुरूपं हि पापस्य प्रायश्चित्तमुदाहृतम्।

महापातकवर्जं तु प्रायश्चित्तं विधीयते॥४३॥

I have now described what the expiations of the sins are. There is expiation for every sin except those that are (highly heinous.)

भक्ष्याभक्ष्येषु चान्येषु वाच्यावाच्ये तथैव च।

अज्ञानज्ञानयो राजन् विहितान्यनुजानतः॥४४॥

As regards sins regarding unclean food and the like, and improper speeches, etc., they are of two classes, viz., those committed knowingly and those that committed unconsciously.

जानता तु कृतं पापं गुरु सर्वं भवत्युत।

अज्ञानात् स्वल्पको दोषः प्रायश्चित्तं विधीयते॥४५॥

All sins that are committed knowingly are serious, while those that are committed unwittingly are light. there is expiation for both.

शक्यते विधिना पापं यथोक्तेन व्यपोहितुम्।

आस्तिके श्रद्धाधने च विधिरेष विधीयते॥४६॥

Forsooth, sin is capable of being washed away by following the ordinances. Those ordinances, however, have been laid down only for them who have faith in God.

नास्तिकाश्रद्धाधनेषु पुरुषेषु कदाचन।

दम्भद्वेषप्रधानेषु विधिरेष न दृश्यते॥४७॥

They are not for atheists or those that have no faith, or those who are full of pride and malice.

शिष्टाचारश्च शिष्टश्च धर्मो धर्मभृतां वर।

सेवितव्यो नरव्याघ्र प्रेत्येह च सुखेप्सुना॥४८॥

A person, O foremost of men, who seeks well-being both here and hereafter should, O foremost of virtuous men, always follow virtue, hear the righteous, and satisfy the duties that have been ordained for him.

स राजन् मोक्ष्यसे पापात् तेन पूर्णेन हेतुना।

प्राणार्थं वा धनेनैषामथवा नृपकर्मणा॥४९॥

Therefore, for the reasons already pointed out by me, you, O king, shall be freed off of all your sins, for you have slain your enemies in the discharge of your duties as a king and for the protection of your life and inheritance.

अथवा ते घृणा काचित् प्रायश्चित्तं चरिष्यसि।

मा त्वेवानार्यजुष्टेन मन्युना निधनं गमः॥५०॥

Or, if despite it, you still consider yourself sinful, perform expiation. Do not cast away your life for such grief that does not become a wise man.'

वैशम्पायन उवाच

एवमुक्तो भगवता धर्मराजो युधिष्ठिरः।

चिन्तयित्वा मुहुर्तेन प्रत्युवाच तपोधनम्॥५१॥

Vaishampayana said—

This accosted by the holy Rishi, king Yudhishtira the just, having thought for a short time, said these words to the sage.

CHAPTER 36

(RAJADHARMANUSHASANA
PARVA)—Continued.

The same subject.

युधिष्ठिर उवाच

किं भक्ष्यं चाप्यभक्ष्यं च किं च देयं प्रशस्यते।

किं च पात्रमपात्रं वा तन्मे ब्रूहि पितामह॥५१॥

Yudhishtira said—

—Tell me, O grandfather, what food is clean and what, unclean, what gift is praiseworthy, and who is the deserving, and who, undeserving (recipients of gifts).

व्यास उवाच

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

सिद्धानां चैव संवादं मनोश्चैव प्रजापतेः॥५२॥

Vyasa said—

'Regarding it is cited a old discourse between the ascetics and that lord of creation, viz., Manu.

ऋषयस्तु व्रतपराः समागम्य पुरा विभुम्।

धर्मं पप्रच्छुरासीनमादिकाले प्रजापतिम्॥५३॥

कथमन्नं कथं पात्रं दानमध्ययनं तपः।

कार्याकार्यं च यत् सर्वं शसं वै त्वं प्रजापते॥५४॥

तैरेवमुक्तो भगवान् मनुः स्वायम्भुवोऽब्रवीत्।

शुश्रूषध्वं यथावृत्तं धर्मं व्याससमासतः॥५५॥

In the Krita age, a concourse of Rishis, of rigid vows, having approached the great and powerful lord of creation, Manu, while seated at his ease requested him to describe duties, saying,—What food should be taken, who is to be considered a deserving person (for gifts), what gifts should be made, how should a person study and what penances should one perform and how, and what acts should be done and what acts should not be done. O lord of creation, tell us everything in detail. Thus solicited by them, the divine and self-sprung Manu said to them,—Listen to me as I describe the duties in brief and in detail.

अनादेशे जपो होम उपवासस्तथैव च।

आत्मज्ञानं पुण्यनद्यो यत्र प्रायश्च तत्पराः॥५६॥

अनादिष्टं तथैतानि पुण्यानि धरणीभृतः।

सुवर्णप्राशनमपि रत्नादिस्नानमेव च॥५७॥

In regions which have not been forbidden, silent recitation of sacred Mantras, homa round fasts, knowledge of soul, sacred rivers, regions inhabited by men devoted to pious acts,—these have been laid down as purifying acts and objects. Certain mountains also are purifying, as also the eating of gold and bathing in waters into which have been washed gems and precious stones.

देवस्थानाभिगमनमाज्यप्राशनमेव च।

एतानि मेध्यं पुरुषं कुर्वन्त्याशु न संशयः॥५८॥

Sojourn to sacred pilgrimages and eating of sanctified butter,—these also, forsooth, speedily cleanse a man.

न गर्वेण भवेत् प्राज्ञः कदाचिदपि मानवः।

दीर्घमायुरथेच्छन् हि त्रिरात्रं चोष्णपो भवेत्॥११॥

No man would ever be called wise if he is proud. If he wishes to live long, he should for three nights drink hot water as an expiation for the same.

अदत्तस्यानुपादानं दानमध्ययनं तपः।

अहिंसा सत्यमक्रोध इज्या धर्मस्य लक्षणम्॥१०॥

Refusal to take what is not given, gift, study of sacred books, penance, abstention from injury, truth, freedom from anger, and adoration of the gods in sacrifices,—these are the marks of virtue.

स एव धर्मः सोऽधर्मो देशकाले प्रतिष्ठितः।

आदानमनृतं हिंसा धर्मो ह्यावस्थिकः स्मृतः॥११॥

Virtue again, according to time and place, becomes sin. Thus misappropriation of another's property, untruth, and injury and killing, may under special circumstances, become virtue.

द्विविधौ चाप्युभावेतौ धर्माधर्मौ विजानताम्।

अप्रवृत्तिः प्रवृत्तिश्च द्वैविध्यं लोकवेदयोः॥१२॥

अप्रवृत्तेरमर्त्यत्वं मर्त्यत्वं कर्मणः फलम्।

अशुभस्याशुभं विद्याच्छुभस्य शुभमेव च।

एतयोश्चोभयोः स्यातां शुभाशुभतया तथा॥१३॥

To persons capable of judging, acts are of two kinds, viz., virtuous and sinful. From the worldly and the Vedic points of view again, virtue and vice become good or bad. From the Vedic point of view, virtue and vice, would be classed under action and inaction. Inaction, i.e., abstention from Vedic rites leads to liberation (from re-birth while the fruits of action) i.e., performance of Vedic rites, leads to repeated death and re-birth. From the worldly point of view, acts that are evil, lead to sins and those that are good, or virtue. From the worldly point of view, therefore, virtue and vice are to be

marked out by the good and the evil character of their fruits.

दैवं च दैवसंयुक्तं प्राणश्च प्राणदश्च ह।

अपेक्षापूर्वकरणादशुभानां शुभं फलम्॥१४॥

Even evil acts, when performed for divine purposes, the scriptures, life itself, and the means by which life is sustained, yield good consequences.

ऊर्ध्वं भवति संदेहादिह दृष्टार्थमेव च।

अपेक्षापूर्वकरणात् प्रायश्चित्तं विधीयते॥१५॥

Expiation has been laid down, for an act undertaken for the purpose of doing mischief (to some one) in the future, as well as for an act done whose consequence is apparently mischievous.

क्रोधमोहकृते चैव दृष्टान्तागमहेतुभिः।

शरीराणामुपक्लेशो मनसश्च प्रियाप्रिये।

तदौषधैश्च मन्त्रैश्च प्रायश्चित्तैश्च शाम्यति॥१६॥

When an act is performed from wrath or misjudgment, then expiation should be performed by paining the body, guided by example by scriptures, and by reason. when any action, is performed for pleasing or displeasing the mind, the sin originating therefrom may be cleansed by pure food and recitation of Mantras.

उपवासमेकरात्रं दण्डोत्सर्गे नराधिपः।

विशुद्धेचदात्मशुद्ध्यर्थं त्रिरात्रं तु पुरोहितः॥१७॥

The king who does not use (in a particular case) the rod of chastisement, should fast for one night. The priest who does not advise the king to inflict punishment (in a proper case) should fast for three nights.

क्षयं शोकं प्रकुर्वाणो न म्रियेत यदा नरः।

शस्त्रादिभिरुपाविस्त्रिरात्रं तत्र निर्दिशेत्॥१८॥

A man who, from grief, attempts to commit suicide by means of weapons, should fast for three nights.

जातिश्रेण्यधिवासानां कुलधर्माश्च सर्वतः।

वर्जयन्ति च ये धर्मं तेषां धर्मो न विद्यते॥१९॥

There is no expiation for them who do not observe duties and practices of their order and caste, country, and family, and who forsake their own creed.

दश वा वेदशास्त्रज्ञास्त्रयो वा धर्मपाठकाः।

यद् ब्रूयुः कार्य उत्पन्ने स धर्मो धर्मसंशये॥२०॥

When any doubt arises regarding what should be done, it should be settled by the injunction of the scriptures which ten persons versed in Vedic scriptures or three of those who frequently recite them may declare.

अनङ्गान् मृत्तिका चैव तथा क्षुद्रपिपीलिकाः।

श्लेष्मातकस्तथा विप्रैरभक्ष्यं विषमेव च॥२१॥

The bull, earth, little ants, worms born in dirt, and poison, should not be eaten by Brahmanas.

अभक्ष्या ब्राह्मणैर्मत्स्याः शल्कैर्ये वै विवर्जिताः।

चतुष्पात् कच्छपादन्यो मण्डूका जलजाश्च ये॥२२॥

They should also abstain from eating fishes that have scales, and four-legged aquatic animals like frogs and others, except the tortoise.

भासा हंसाः सुपर्णाश्च चक्रवाकाः प्लवा वकाः।

काको मदगुश्च गृधश्च श्येनोलूकस्तथैव च॥२३॥

ऋव्यादा दंष्ट्रिणः सर्वे चतुष्पात् पक्षिणश्च ये।

येषां चोभयतो दन्ताश्चतुर्दंष्ट्रश्च सर्वशः॥२४॥

एडकाम्बखरोष्ठीणां सूतिकानां गवामपि।

A Brahmana should not also take water-fowls called Bhasas, ducks, Suparnas, Chakravakas, diving ducks, cranes, crow, shags, vultures, hawks, owls, as also all four-legged carnivorous animals and that have sharp and long teeth, and birds, and animals having two teeth and those having four teeth, as also the milk of the sheep, the she-ass, the she-camel, the newly-calved cow, women and deer.

मानुषीणां मृगीणां च न पिबेद् ब्राह्मणः पयः॥२५॥

प्रेतान् सूतिकान् च यच्च किञ्चिदनिर्दशम्।

अभोज्यं चाप्यपेयं च धेनोर्दुग्धमनिर्दशम्॥२६॥

Besides this the good that has been offered to the departed manes, that which has been

cooked by a woman who has recently given birth to a child, and food cooked by a unknown person, should not be taken. The milk also of a cow that has recently calved should not be drunk.

राजानं तेज आदत्ते शूद्रानं ब्रह्मवर्चसम्।

आयुः सुवर्णकारान्नमवीरायाश्च योषितः॥२७॥

If a Brahmana takes food which has been cooked by a Kshatriya, it diminishes his power; if he takes the food supplied by effulgence; and if he takes the food supplied by a goldsmith or a woman who has neither husband nor children, it decreases his longevity.

विष्ठा वार्षिकस्यान्नं गणिकान्नमथेन्द्रियम्।

मृष्यन्ति ये चोपपत्तिं स्त्रीजितान् च सर्वशः॥२८॥

The food supplied by an usurer is equivalent to dirt, while that supplied by a prostitute is equivalent to semen. The food also supplied by persons who connive at the unchastity of their wives, and by persons who are henpecked, is forbidden.

दीक्षितस्य कदर्यस्य ऋतुविक्रयिकस्य च।

तक्षश्चर्मवर्कतुश्च पुंश्चल्या रजकस्य च॥२९॥

चिकित्सकस्य यच्चात्रमभोज्यं रक्षिणस्तथा।

गणग्रामाभिज्ञस्तानां रङ्गस्त्रीजीविनां तथा॥३०॥

परिविक्तीनां पुंसां च बन्दिद्युतविदां यथा।

वामहस्ताहतं चान्नं भक्तं पर्युषितं च यत्॥३१॥

सुरानुगतमुच्छिष्टमभोज्यं शेषितं च यत्।

पिष्टस्य चेक्षुशाकानां विकाराः पयसस्तथा॥३२॥

The food supplied by a person selected (for receiving present) at a sacrifice; by one who does not enjoy his riches or make any gifts, that supplied by one who sells Soma, or one who is a shoe-maker, by an unchaste woman, by a washerman, by a physician, by watchmen, by a number of persons, by one who is marked by a whole village, by one who lives on the income of dancing girls, by persons marrying before their elder brothers are married, by professional panegyrist and bards, and by gamblers, the food also which is brought with

the left hand or which is stale, the food which is mixed with alcohol, the food which is already tasted, and the residue of a feast, should not be taken (by a Brahmana.) Cakes sugarcane, potherbs, and rice boiled in sugared milk, when of relish should not be taken.

सक्तधानांकरम्भाणां नोपभोग्याश्चिरस्थिताः।

पायसं कृसरं मांसमपूपश्च वृथाकृताः॥३३॥

अपेयाश्चाप्यभक्ष्याश्च ब्राह्मणैर्गृहमेधिभिः।

देवानृषीन् मनुष्यांश्च पितृन् गृह्याश्च देवताः॥३४॥

पूजयित्वा ततः पश्चाद् गृहस्थो भोक्तुमर्हति।

यथा प्रव्रजितो भिक्षुस्तथैव स्वे गृहे वसेत्॥३५॥

The powder of fried barley and of other sorts of fried grain, mixed with curds, when stale with age, should not be taken. Rice boiled in Sugared milk, food mixed with the Tila seed, meat, and cakes, that have not been dedicated to the gods, should not be taken by Brahmanas, who live as householders. Having first pleased the gods, Rishis, guests, Pitris, and the tutelary deities, a Brahmana householder should then take his food. A householder by living thus in his own house becomes like a person of the mendicant order that has renounced the world.

एवंवृत्तः प्रियैर्दारैः संवसन् धर्ममाप्नुयात्।

न दद्याद् यशसे दानं न भयान्नोपकारिणे॥३६॥

A man of such conduct even living with his wives as a householder, earns great religious merit. No one should make a gift for gaining fame, or from fear of censure or to a benefactor.

न नृत्यगीतशीलेषु हासकेषु च धार्मिकः।

न मत्ते चैव नोन्मत्ते न स्तेने न च कुत्सके॥३७॥

न वाग्धीने विवर्णे वा नाङ्गहीने न वाग्धने।

न दुर्जने दौष्कुले वा व्रतैर्यो वा न संस्कृतः।

A pious man would never make gifts to persons living by singing and dancing or to those that are jesters by profession, or to a

drunkard, or to a mad man, or to a thief, or to slanderer or to an idiot, or to one that is pale coloured or to one that is defective of a limb, or to a dwarf, or to wicked person, or to one born in a degraded and wicked family, or to one that has not been sanctified by the observance of vows.

न श्रोत्रियमृते दानं ब्राह्मणे ब्रह्मवर्जिते॥३८॥

असम्यक् चैव यद् दत्तमसम्यक् च प्रतिग्रहः।

उभयं स्यादनर्थाय दातुरादातुरेव च॥३९॥

No gift should be made to a Brahmana who has no knowledge of the Vedas Gifts should be made to him only who is well read in the Vedas. An improper gift and an improper acceptance beget bad consequences to both the giver and the acceptor.

यथा खदिरमालम्ब्य शिलां वाप्यर्णवं तरन्।

मज्जेत मज्जतस्तद्वद् दाता यश्च प्रतिग्रही॥४०॥

As a person who tries to cross the sea with the help of a rock or a mass of catechu sinks with the supports, so the improper giver and the acceptor both sink together.

काष्ठैराद्रैर्यथा वह्निरुपस्तीर्णो न दीप्यते।

तपःस्वाध्यायचारित्रैरेवं हीनः प्रतिग्रही॥४१॥

As a fire that is covered with wet fuel does not burn, so the acceptor of a gift who has not practised penances, and piety to those who studied Vedas, but cannot confer any benefit (upon the giver).

कपाले यद्वदापः स्युः श्वदूतौ च यथा पयः।

आश्रयस्थानदोषेण वृत्तहीने तथा श्रुतम्॥४२॥

As water in a skull and milk in a bag made of dog-skin become impure for the uncleanness of the vessels in which they are kept, so the Vedas become fruitless in a person who is not of good conduct.

निर्मन्त्रो निर्वृतो यः स्यादशास्त्रज्ञोऽनसूयकः।

अनुक्रोशात् प्रदातव्यं हीनेष्वव्रतिकेषु च॥४३॥

One may give from pity to a low Brahmana who is without Mantras and vows, who is innocent of the scriptures and who is envious.

न वै देयमनुक्रोशाद् दीनायाप्यपकारिणे।

आप्ताचरित इत्येव धर्म इत्येव वा पुनः॥४४॥

One may, from pity, give to a person who is poor or afflicted or ill. But he should not make charities to such a person with the belief that he would drive any (spiritual) benefit from it or that he would acquire any religious merit by it.

निष्कारणं स्मृतं दत्तं ब्राह्मणे ब्रह्मवर्जिते।

भवेदपात्रदोषेण न चात्रास्ति विचारणा॥४५॥

Forsooth, gift made to a Brahmana ignorant of the Vedas, becomes perfectly fruitless for the shortcomings of the recipient.

यथा दारुमयो हस्ती यथा चर्ममयो मृगः।

ब्राह्मणश्चानधीयानस्त्रयस्ते नाम विघ्नति॥४६॥

As an elephant made of wood, or an antelope made of leather, so is a Brahmana who has not read the Vedas. All the three have nothing but names.

यथा षण्ढोऽफलः स्त्रीषु यथा गौर्गवि चाफला।

शकुनिर्वाप्यपक्षः स्यान्निर्मन्त्रो ब्राह्मणस्तथा॥४७॥

As a eunuch cannot beget children on women, as a cow does not procreate on another cow, as a bird lives in vain that is featherless, even so is a Brahmana that without Mantras.

ग्रामो धान्यैर्यथा शून्यो यथा कूपश्च निर्जलः।

यथा हुतमनग्नौ च तथैव स्यान्निराकृतौ॥४८॥

As grain without kernel, as a well without water, as libations poured on ashes, even so is a gift to a Brahmana who is ignorant.

देवतानां पितॄणां च हव्यकव्यविनाशकः।

शत्रुर्थहरो मूर्खो न लोकान् प्राप्नुमर्हति॥४९॥

An unlearned Brahmana is an enemy (to all) and is the destroyer of the food that is offered to the gods and the departed manes. A gift made to such a person become useless. He is, therefore, like a robber. He can never attain to blissful regions hereafter.

एतत् ते कथितं सर्वं यथावृत्तं युधिष्ठिर।

समासेन महद्ध्येतच्छ्रोतव्यं भरतर्षभ॥५०॥

I have now told you in brief, O Yudhishtira, all that was said by Manu on that occasion. This high discourse should be listened to by all, O foremost of Bharata's race.'

CHAPTER 37

(Rajadharmanushasana Parva)—
Continued.

Vyasa describes what food is clean and what unclean.

युधिष्ठिर उवाच

श्रोतुमिच्छामि भगवन् विस्तरेण महामुने।

राजधर्मान् द्विजश्रेष्ठ चातुर्वर्ण्यस्य चाखिलान्॥१॥

Yudhishtira said—

O holy and great ascetic, I wish to hear at length what the duties of kings are and what the duties, in full, of all the four orders.

आपत्सु च यथा नीतिः प्रणेतव्या द्विजोत्तमा।

धर्म्यमालक्ष्य पन्थानं विजयेयं कथं महीम्॥२॥

I wish to hear, O foremost of Brahmanas, how persons should behave in times of distress, and how I may subjugate the world by following path of morality.

प्रायश्चित्तकथा ह्येषा भक्ष्याभक्ष्यविवर्जिता।

कौतूहलानुप्रवणा हर्षं जनयतीव मे॥३॥

This discourse on expiation, describing facts and capable of exciting great curiosity, has pleased me.

धर्मचर्या च राज्यं च नित्यमेव विरूढ्यते।

एवं मुह्यति मे चेतश्चित्तयानस्य नित्यशः॥४॥

The practice of virtue and the performance of royal duties are always inconsistent with each other. I am always perplexed to think how one may reconcile the two.

वैशम्पायन उवाच

तमुवाच महाराज व्यासो वेदविदां वरः।

नारदं समभिप्रेक्ष्य सर्वज्ञानां पुरातनम्॥५॥

श्रोतुमिच्छसि चेद् धर्मं निखिलेन नराधिप।

प्रैहि भीष्मं महाबाहो वृद्धं कुरुपितामहम्॥६॥

Vaishampayana said—

Then Vyasa, O king, that foremost of all persons conversant with the Vedas, looking at that ancient and omniscient person, viz., Narada, said,—If O king, you wish to hear of duties and morality at length, then ask Bhishma, O mighty-armed one, that old grandfather of the Kurus.

स ते धर्मरहस्येषु संशयान् मनसि स्थितान्।

छेत्ता भागीरथीपुत्रः सर्वज्ञः सर्वधर्मवित्॥७॥

Conversant with all duties and endued with universal knowledge that son of Bhagirathi will remove all your doubts regarding the difficult subjects of duties.

जनयामास यं देवी दिव्या त्रिपथगा नदी।

साक्षाद् ददर्श यो देवान् सर्वानिन्द्रपुरोगमान्॥८॥

That goddess the celestial river of three courses, gave birth to him. He saw with his physical eyes all the celestials headed by Indra.

बृहस्पतिपुरोगांस्तु देवर्षीनसकृत् प्रभुः।

तोषयित्वोपचारेण राजनीतिमधीतवान्॥९॥

Having pleased with his dutiful services the celestial Rishis, headed by Brihaspati, he acquired a knowledge of royal duties.

उशना वेदं यच्छास्त्रं यच्च देवगुरुर्द्विजः।

तच्च सर्वं सवैयाख्यं प्राप्तवान् कुरुसत्तमः॥१०॥

That foremost one among the Kurus acquired a knowledge also of that science, with its interpretations, which Ushanas and the Rishi who is the preceptor of the celestials know.

भार्गवाच्च्यवनाच्चापि वेदानङ्गोपबृंहितान्।

प्रतिपेदे महाबाहुर्वसिष्ठाच्चरितव्रतः॥११॥

Having practised rigid vows, that mighty-armed one obtained a knowledge of all the Vedas and their branches, from Vashishtha and from Chyavana of Bhṛigu's race.

पितामहसुतं ज्येष्ठं कुमारं दीपतेजसम्।

अध्यात्मगतितत्त्वज्ञमुपाशिक्षत यः पुरा॥१२॥

In the days of yore he studied under the eldest son of the Grandfather himself, viz., the effulgent Sanatkumara, well conversant with the truths of mental and spiritual science.

मार्कण्डेयमुखात् कृत्स्नं यतिधर्ममवाप्तवान्।

रामादस्त्राणि शक्नाच्च प्राप्तवान् पुरुषर्षभः॥१३॥

He learnt the duties in full of the Yatis from Markandeya. That foremost of men learnt the science from Rama and Shakra.

मृत्युरात्मेच्छया यस्य जातस्य मनुजेष्वपि।

तथानपत्यस्य सतः पुण्यलोका दिवि श्रुताः॥१४॥

Although born as man, his death itself is in his own hands. Although childless, yet he has many blissful regions hereafter as heard by us.

यस्य ब्रह्मर्षयः पुण्या नित्यमासन् सभासदः।

यस्य नाविदितं किञ्चिज्ज्ञानयज्ञेषु विद्यते॥१५॥

Rishis of great merit were his courtiers. There is nothing on earth which is unknown to him.

स ते वक्ष्यति धर्मज्ञः सूक्ष्मधर्मार्थतत्त्ववित्।

तमभ्येहि पुरा प्राणान् स विमुञ्चति धर्मवित्॥१६॥

Conversant with all duties and the subtle truths of morality, he will describe to you the duty and morality. See him before he dies.

एवमुक्तस्तु कौन्तेयो दीर्घप्रज्ञो महामतिः।

उवाच वदतां श्रेष्ठं व्यासं सत्यवतीसुतम्॥१७॥

Thus accosted by him, the high-souled and wise son of Kunti, said the following to Satyawati's son Vyasa, that foremost of all orators.

युधिष्ठिर उवाच

वैशसं सुमहत् कृत्वा ज्ञातीनां रोमहर्षणम्।

आगस्कृत् सर्वलोकस्य पृथिवीनाशकारकः॥१८॥

Yudhishtira said—

Having caused a great and dreadful destruction of kinsmen, I have offended all and am a destroyer of the Earth.

घातयित्वा तमेवाजौ छलेनाजिह्मयोधिनम्।

उपसम्प्रष्टुमर्हामि तमहं केन हेतुना॥१९॥

Having caused that Bhishma himself, that honest warrior, to be killed deceitfully how shall I approach him for asking him (about duties and morality)?

वैशम्पायन उवाच

ततस्तं नृपतिश्रेष्ठं चातुर्वर्ण्यहितेप्सया।

पुनराह महाबाहुर्यदुश्रेष्ठो महामतिः॥२०॥

Vaishampayana said—

Actuated by the desire of benefiting all the four orders, the mighty-armed and great chief of Yadu's race once more addressed that foremost of kings (in the following words)—

वासुदेव उवाच

नेदानीमतिनिर्वन्धं शोके त्वं कर्तुमर्हसि।

यदाह भगवान् व्यासस्तत् कुरुष्व नृपोत्तम॥२१॥

Vasudeva said—

You should not thus continually indulge in grief. Do, O best of kings, what the holy Vyasa has said.

ब्राह्मणास्त्वां महाबाहो भ्रातॄश्च महौजसः।

पर्जन्यमिव घर्मान्ते नाथमाना उपासते॥२२॥

The Brahmanas, O mighty-armed one, and these your highly energetic brothers stand before you beseechingly like persons soliciting Indra the gods of the clouds at the close of summer.

हतशिष्टाश्च राजानः कृत्स्नं चैव समागतम्।

चातुर्वर्ण्यं महाराज राष्ट्रं ते कुरुजाङ्गलम्॥२३॥

The surviving kings, and the people belonging to all the four orders of your kingdom of Kurujangala, O king, are here.

प्रियार्थमपि चैतेषां ब्राह्मणानां महात्मनाम्।

नियोगादस्य च गुरोर्व्यासस्यामिततेजसः॥२४॥

सुहृदामस्मदादीनां द्रौपद्याश्च परंतप।

कुरु प्रियममिन्न लोकस्य च हितं कुरु॥२५॥

For the sake of doing what is agreeable to these great Brahmanas, for satisfying the behest of your reverend senior Vyasa of immeasurable energy, and at the request of

ourselves who are well-wishers, and of Draupadi, O destroyer of foes, do what is agreeable to us, O slayer of foes, and what is beneficial to the world.

वैशम्पायन उवाच

एवमुक्तः स कृष्णेन राजा राजीवलोचनः।

हितार्थं सर्वलोकस्य समुत्तस्थौ महात्मनाः॥२६॥

Vaishampayana said—

Thus addressed by Krishna, the great king (Yudhishtira) having eyes like lotus petals, rose from his seat for the well-being of the entire world.

सोऽनुनीतो नरव्याघ्र विष्टरश्रवसा स्वयम्।

द्वैपायनेन च तथा देवस्थानेन जिष्णुना॥२७॥

एतैश्चान्यैश्च बहुभिरनुनीतो युधिष्ठिरः।

व्यजहान्मानसं दुःखं संतापं च महायशाः॥२८॥

That foremost of men, the illustrious Yudhishtira, solicited by Krishna himself, by the Dvaipayana (Vyasa), by Devasthana, by Jishnu, by these and many others, shook off his grief, and anxiety.

श्रुतवाक्यः श्रुतनिधिः श्रुतश्रव्यविशारदः।

व्यवस्य मनसः शान्तिमगच्छत् पाण्डुनन्दनः॥२९॥

Full conversant with the teachings of the Srutis, with the science that explains them and with all that men usually hear and all that is worthy of being heard, the son of Pandu acquired peace of mind and resolved upon what he should next do.

स तैः परिवृतो राजा नक्षत्रैरिव चन्द्रमाः।

धृतराष्ट्रं पुरस्कृत्य स्वपुरं प्रविवेश ह॥३०॥

Surrounded by them all like the moon by the stars, the king, placing Dhritarashtra at the head started for the city.

प्रविविक्षुः स धर्मज्ञः कुन्तीपुत्रो युधिष्ठिरः।

अर्चयामास देवांश्च ब्राह्मणांश्च सहस्रशः॥३१॥

Desirous of entering the city, Kunti's son Yudhishtira, conversant with everyday, worshipped the gods and thousands of Brahmanas.

ततो नवं रथं शुभ्रं कम्बलाजिनसंवृतम्।
युक्तं षोडशभिर्गोभिः पाण्डुरैः शुभलक्षणैः॥३२॥
मन्त्रैरभ्यर्चितं पुण्यैः स्तूयमानश्च बन्दिभिः।
आरुरोह यथा देवः सोमोऽमृतमयं रथम्॥३३॥

He then got upon a new and white car covered with blankets and deer-skins, and to which were yoked sixteen white bullocks endued with auspicious marks, and which had been purified with Vedic Mantras. Adored by panegyrists and bards, the king got upon that car like Soma riding upon his own nectarine vehicle.

जग्राह रश्मीन् कौन्तेयो भीमो भीमपराक्रमः।
अर्जुनः पाण्डुरं छत्रं धारयामास भानुमत्॥३४॥

His powerful brother Bhima took the reins. Arjuna held over his head a highly lustrous umbrella.

ध्रियमाणं तच्छत्रं पाण्डुरं रथमूर्धनि।
शुशुभे तारकाकीर्णं सितमभ्रमिवाम्बरे॥३५॥

That white a umbrella held upon the car shone like a white cloud adorned with stars in the sky.

चामरव्यजने त्वस्य वीरौ जगृहतुस्तदा।
चन्द्ररश्मिप्रभे शुभ्रे माद्रीपुत्रावलङ्कृते॥३६॥

The two heroic sons of Madri, viz., Nakula and Sahadeva, took up two yak-tails white as the rays of the moon and let with gems, for fanning the king.

ते पञ्च रथमास्थाय भ्रातरः समलङ्कृताः।
भूतानीव समस्तानि राजन् ददृशिरे तदा॥३७॥

The five brothers, adorned with ornaments, having got upon the car, O king, shone like the five elements.

आस्थाय तु रथं शुभ्रं युक्तमश्वैर्मनोजवैः।
अन्वयात् पृष्ठतो राजन् युयुत्सुः पाण्डवाग्रजम्॥३८॥

Riding upon another white car to which were yoked horses fleet as thought, Yuyutsu, O king, followed the eldest son of Pandu.

रथं हेममयं शुभ्रं शैब्यसुग्रीवयोजितम्।
सह सात्यकिना कृष्णः समास्थायान्वयात् कुरून्॥३९॥

Upon his own shining car of gold to which were yoked Shivya and Sugriva. Krishna, with Satyaki, followed the Kurus.

नरयानेन तु ज्येष्ठः पिता पार्थस्य भारत।
अग्रतो धर्मराजस्य गान्धारीसहितो ययौ॥४०॥

The eldest uncle of Pritha's son, O Bharata, accompanied by Gandhari, headed the train, upon a vehicle carried by men.

कुरुस्त्रियश्च ताः सर्वाः कुन्ती कृष्णा तथैव चा
यानैरुच्चावचैर्जगमुर्विदुरेण पुरस्कृताः॥४१॥

The other Kuru ladies, as also Kunti and Krishna, all proceeded on excellent cars, headed by Vidura.

ततो रथाश्च बहुला नागाश्च समलङ्कृताः।
पादातश्च हयाश्चैव पृष्ठतः समनुव्रजन्॥४२॥

Then followed a large number of cars and elephants adorned with ornaments, and the infantry and horses.

ततो वैतालिकैः सूतैर्मगधैश्च सुभाषितैः।
स्तूयमानो ययौ राजा नगरं नागसाह्वयम्॥४३॥

His praises sung by sweet-voiced panegyrists and birds, the king went towards the city of Hastinapur.

तत् प्रयाणं महाबाहोर्बभूवाप्रतिमं भुवि।
आकुलाकुलमुत्क्रुष्टं हृष्टपुष्टजनाकुलम्॥४४॥

The march, O might-armed one, of king Yudhishtira, was so beautiful that its like had never been witnessed on Earth. Containing healthy and cheerful men, the busy hum of numberless voices was heard there.

अभियाने तु पार्थस्य नरैर्नगरवासिभिः।
नगरं राजमार्गश्च यथावत्समलङ्कृताः॥४५॥

During the march of Pritha's son, the city and its streets were adorned with lively citizens.

पाण्डुरेण च माल्येन पताकाभिश्च मेदिनी।
संस्कृतो राजमार्गोऽभूद्धूपनैश्च प्रधूपितः॥४६॥

The part through which the king passed had been adorned with white festoons of flowers and numberless flags. The streets of the city were perfumed with incense.

अथ चूर्णैश्च गन्धानां नानापुष्पप्रियङ्गुद्वभिः।

माल्यदामभिरासक्तै राजवेश्मभिसंवृतम्॥४७॥

The palace was covered with powdered perfumes and flowers and fragrant plants, and ornamented with garlands and wreaths.

कुम्भाश्च नगरद्वारि वारिपूर्णा नवा दृढाः।

सिताः सुमनसो गौराः स्थापितास्तत्र तत्र ह॥४८॥

New metallic jars, brimful with water, were kept at the door of every house, and bevy of beautiful maidens stood at different parts.

तथा स्वलंकृतद्वारं नगरं पाण्डुनन्दनः।

स्तूयमानः शुभैर्वाक्यैः प्रविवेश सुहृद्वृतः॥४९॥

Accompanied by his friends, and welcomed with sweet words the son of Pandu, entered the city through its well-adorned gate.

CHAPTER 38

(RAJADHARMANUSHASANA PARVA)— Continued.

Vyasa ask Yudhishtira, on being asked, to enquired of Bhishma the duties of the four orders.

वैशम्पायन उवाच

प्रवेशने तु पार्थानां जनानां पुरवासिनाम्।

दिदृक्षुणां सहस्राणि समाजग्मुः सहस्रशः॥१॥

Vaishampayana said—

Then the sons of Pritha entered the city, thousands of citizens came out to see the spectacle.

स राजमार्गः शुशुभे समलंकृतचत्वरः।

यथा चन्द्रोदये राजन् वर्धमानो महोदधिः॥२॥

The well adorned squares and streets, with the crowd of men, shone like the ocean rising at the rise of the moon.

गृहाणि राजमार्गेषु रत्नवन्ति महान्ति च।

प्राकम्पन्तेद भारेण स्त्रीणां पूर्णानि भारत॥३॥

The large palaces that stood on the street-sides, gaily decked and full of ladies seemed to shake, O Bharata, with their fair denizens.

ताः शनैरिव सव्रीडं प्रशशंसुर्युधिष्ठिरम्।

भीमसेनार्जुनौ चैव माद्रीपुत्रौ च पाण्डवौ॥४॥

With soft and modest voices they described the praises of Yudhishtira, of Bhima and Arjuna, and of the two sons of Madri.

धन्या त्वमसि पाञ्चालि या त्वं पुरुषसत्तमान्।

उपतिष्ठसि कल्याणि महर्षीनिव गौतमी॥५॥

And they said,—You deserve every praise, O blessed princess of Panchala, who wait by the side of these foremost of men like Gautami by the side of the (seven) Rishis.

तव कर्माण्यमोघानि व्रतचर्या च भाविनि।

इति कृष्णां महाराज प्रशशंसुस्तदा स्त्रियः॥६॥

'Your acts and vows have fructified, O lady.' Thus, O king, the ladies praised the princess Krishna.

प्रशंसावचनैस्तासां मिथःशब्दैश्च भारता।

प्रीतिजैश्च तदा शब्दैः पुरमासीत् समाकुलम्॥७॥

Praises being thus chanted, O Bharata, and they conversing with one another, and for the shouts of joy (uttered by the men), the city became filled with a loud noise.

तमतीत्य यथायुक्तं राजमार्गं युधिष्ठिरः।

अलंकृतं शोभमानमुपायाद् राजवेश्म ह॥८॥

Having passed through the streets with becoming conduct, Yudhishtira then entered the beautiful palace (of the Kurus) adorned with all ornaments.

ततः प्रकृतयः सर्वाः पौरा जानपदास्तदा।

ऊचुः कर्णसुखा वाचः समुपेत्य ततस्ततः॥९॥

Approaching the palace, citizens and villagers uttered speeches that were pleasing to his ears.

दिष्ट्या जयसि राजेन्द्र शत्रूञ्छत्रुनिषूदन।

दिष्ट्या राज्यं पुनः प्राप्तं धर्मेण च बलेन च॥१०॥

'By good luck, O foremost of kings, you have defeated your enemies, O slayer of foes. By good luck, you have regained your kingdom through virtue and prowess.

भव नस्त्वं महाराज राजेह शरदां शतम्।

प्रजाः पालय धर्मेण यथेन्द्रस्त्रिदिवं तथा॥११॥

Be, O foremost of king, our monarch for a century and protect your subjects virtuously like Indra protecting the celestials'.

एवं राजकुलद्वारि मङ्गलैरभिपूजितः।

आशीर्वादान् द्विजैरुक्तान् प्रतिगृह्य समन्ततः॥१२॥

प्रविश्य भवनं राजा देवराजगृहोपमम्।

श्रद्धाविजयसंयुक्तं रथात् पश्चादवातरत्॥१३॥

Thus welcomed at the palace-gate with words of blessings and accepting the benedictions uttered by the Brahmanas from all sides, the king, graced with victory and the blessings of his people, entered the palace resembling the mansion of Indra himself, and then got down from his car.

प्रविश्याभ्यन्तरं श्रीमान् दैवतान्यभिगम्य च।

पूजयामास रत्नैश्च गन्धमाल्यैश्च सर्वशः॥१४॥

Entering the palace, Yudhishtira approached the tutelary deities and adored them with gems and scents and garlands.

निश्चक्राम ततः श्रीमान् पुनरेव महायशः।

ददर्श ब्राह्मणांश्चैव सोऽभिरूपानवस्थितान्॥१५॥

Endued with great fame and prosperity, the king came out once more and saw a number of Brahmanas waiting with sacred articles in their hands.

स संवृतस्तदा विप्रैराशीर्वादविवक्षुभिः।

शुशुभे विमलश्चन्द्रस्तारागणवृतो यथा॥१६॥

Surrounded by those Brahmanas desirous of uttering blessings on him, the king shone beautiful like the spotless moon in the midst of the stars.

तांस्तु वै पूजयामास कौन्तेयो विधिवद् द्विजान्।

धौम्यं गुरुं पुरस्कृत्य ज्येष्ठं पितरमेव च॥१७॥

सुमनोमोदकै रत्नैर्हिरण्येन च भूरिणा।

गोभिर्वस्त्रैश्च राजेन्द्र विविधैश्च किमिच्छकैः॥१८॥

Accompanied by his priest Dhaumya and his eldest uncle, the son of Kunti gladly

adored, with due rites, those Brahmanas with sweets, gems, and profuse gold, and kine and dresses, O king, and with various other articles that each desired.

ततः पुण्याहघोषोऽभूद् दिवं स्तब्धेव भारत।

सुहृदां प्रीतिजननः पुण्यः श्रुतिसुखावहः॥१९॥

Then loud acclamations of—This is a blessed day,—arose, filling the entire sky, O Bharata. That sacred sound which was sweet to the ear was highly gratifying to the friends and well-wishers of the Pandavas.

हंसवद् विदुषां राजन् द्विजानां तत्र भारती।

शुश्रुवे वेदविदुषां पुष्कलार्थपदाक्षरा॥२०॥

The king heard that sound uttered by those learned Brahmanas loud and clear like the sound of swans. He listened also to the melodious and significant speeches, of those persons well read in the Vedas.

ततो दुन्दुभिनिर्घोषः शङ्खानां च मनोरमः।

जयं प्रवदतां तत्र स्वनः प्रादुरभून्पुनः॥२१॥

Then arose, O king, the peal of drums and the pleasant blare of conchs, indicative of triumph.

निःशब्दे च स्थिते तत्र ततो विप्रजने पुनः।

राजानं ब्राह्मणच्छद्वा चार्वाको राक्षसोऽब्रवीत्॥२२॥

Some time after, when the Brahmanas had become silent, a Rakshasa of the name of Charvaka, who had disguised himself as a Brahmana, addressed the king.

तत्र दुर्योधनसखा भिक्षुरूपेण संवृतः।

साक्षः शिखी त्रिदण्डी च घृष्टो विगतसाध्वसः॥२३॥

वृतः सर्वैस्तथा विप्रैराशीर्वादविवक्षुभिः।

परःसहस्रै राजेन्द्र तपोनियमसंवृतैः॥२४॥

He was a friend of Duryodhana and stood there under the disguise of a religious mendicant. With a rosary, with a tuft of hair on his head, and with a staff in his hand, he stood proudly and fearlessly in the midst of all those Brahmanas that had come there in thousands for uttering for blessings, (upon the king) O king, and all of whom had practised penances and vows.

स दुष्टः पापमाशंसुः पाण्डवानां महात्मनाम्।
अनामन्त्र्यैव तान् विप्रांस्तमुवाच महीपतिम्॥२५॥

That wicked Rakshasa, desirous of doing evil to the high-souled Pandavas, and without having consulted those Brahmanas, said these words to the king.

चार्वाक उवाच

इमे प्राहुर्द्विजाः सर्वे समारोप्य वचो मयि।
धिग् भवन्तं कुनृपतिं ज्ञातिघातिनमस्तु वै॥२६॥

Charvaka said—

Making me their spokesman all these Brahmanas, are saying,—Fie on you. You are a wicked king. You are a destroyer of kinsmen.

किं तेन स्याद्धि कौन्तेय कृत्वेमं ज्ञातिसंक्षयम्।
घातयित्वा गुरुंश्चैव मृतं श्रेयो न जीवितम्॥२७॥

What will you gain, O son of Kunti, by having thus exterminated your race? Having killed also your elders and preceptor, it is proper for you to cast away your life.

इति ते वै द्विजाः श्रुत्वा तस्य दुष्टस्य रक्षसः।
विव्यथुश्चुकुशुश्चैव तस्य वाक्यप्रघर्षिताः॥२८॥

‘Hearing these words of that wicked Rakshasa, the Brahmanas there were greatly moved. Cut to the quick by that speech, they set up a loud uproar.

ततस्ते ब्राह्मणाः सर्वे स च राजा युधिष्ठिरः।
व्रीडिताः परमोद्विग्नास्तूष्णीमासन् विशाम्पते॥२९॥

And all those Brahmanas, with king Yudhishtira, O king, became silent from anxiety and shame.

युधिष्ठिर उवाच

प्रसीदन्तु भवन्तो मे प्रणतस्याभियाचतः।
प्रत्यासन्नव्यसनिनं न मां धिक्कर्तुमर्हथ॥३०॥

Yudhishtira said—

I bow down to you and solicit you humbly, to be pleased with me. You should not cry fie on me. I shall soon cast off my life.

वैशम्पायन उवाच

ततो राजन् ब्राह्मणास्ते सर्वे एव विशाम्पते।
ऊचुर्नैतद् वचोऽस्माकं श्रीरस्तु तव पार्थिव॥३१॥

Vaishampayana said—

O lord of men, then all those Brahmanas, loudly said,—These are not our words. Prosperity to you, O king.

जज्ञुश्चैव महात्मानस्ततस्तं ज्ञानचक्षुषा।

ब्राह्मणा वेदविद्वांसस्तपोभिर्विमलीकृताः॥३२॥

Those great persons, well read in the Vedas, with understandings rendered clear by penances, then learnt the disguise of the speaker by means of their spiritual sight.

ब्राह्मणा ऊचुः

एव दुर्योधनसखा चार्वाको नाम राक्षसः।

परिव्राजकरूपेण हितं तस्य चिकीर्षति॥३३॥

And they said—

This is the Rakshasa Charvaka, the friend of Duryodhana. Having put on the guise of a religious mendicant, he seeks the well-being of his friend Duryodhana.

वयं ब्रूमो न धर्मात्मन् व्येतु ते भयमीदृशम्।

उपतिष्ठतु कल्याणं भवन्तं भ्रातृभिः सह॥३४॥

We have not, O you righteous soul, said anything of the kind. Drive away your anxiety. May prosperity be with you and your brothers.

वैशम्पायन उवाच

ततस्ते ब्राह्मणाः सर्वे हुंकारैः क्रोधमूर्छिताः।

निर्भर्त्सयन्तः शुचयो निजघ्नुः पापराक्षसम्॥३५॥

Vaishampayana said—

Those Brahmanas then, beside themselves with anger, uttered the sound hum. Freed off of all sins, they censured the sinful Rakshasa and killed him there.

स पपात विनिर्दग्धस्तेजसा ब्रह्मवादिनाम्।

महेन्द्राशनिनिर्दग्धः पादयोऽङ्कुरवानिव॥३६॥

Consumed by the power of those Brahmanas, Charvaka fell down dead, like a

tree with all its blasted spouts by the thunder of Indra.

पूजिताश्च ययुर्विप्रा राजानमभिनन्द्य तम्।

राजा च हर्षमापेदे पाण्डवः ससुहृज्जनः॥३७॥

Duly adored the Brahmanas went away, having pleased the king with their blessing. The royal son of Pandu also, with all his friends, became highly happy.

CHAPTER 39

(RAJADHARMANUSHASANA PARVA)—Continued.

The Pandavas enter the city. Charvaka condemns the king.

वैशम्पायन उवाच

ततस्तत्र तु राजानं तिष्ठन्तं भ्रातृभिः सह।

उवाच देवकीपुत्रः सर्वदर्शी जनार्दनः॥१॥

Vaishampayana said—

Then Devaki's son Janardana endued with universal knowledge said to king Yudhishtira who stood there with his brothers,

वासुदेव उवाच

ब्राह्मणास्तात लोकेऽस्मिन्नर्चनीयाः सदा मम।

एते भूमिचरा देवा वाग्विषाः सुप्रसादकाः॥२॥

Vasudeva said—

In this world, O friend, I adore only the Brahmanas. They are gods on Earth, have venom in their words, and are exceedingly easy to gratify.

पुरा कृतयुगे राजंश्चार्वाको नाम राक्षसः।

तपस्तेपे महाबाहो बदर्या बहुवार्षिकम्॥३॥

Formerly, in the Krita age, O king, a Rakshasa of the name of Charvaka, O mighty-armed one, practised austere penances for many years in Badari.

वरेण च्छन्दमानश्च ब्रह्मणा च पुनः पुनः।

अभयं सर्वभूतेभ्यो वरयामास भारता॥४॥

Brahma repeatedly asked him to ask for boons. At last the Rakshasa prayed for the

boon, O Bharata, of being freed from fear of every being in the universe.

द्विजावमानादन्यत्र प्रादाद् वरमनुत्तमम्।

अभयं सर्वभूतेभ्यो ददौ तस्मै जगत्पतिः॥५॥

The Lord of the universe granted that high boon of freedom from fear of all creatures, subject to the only condition that he should be careful of how he offended the Brahmanas.

स तु लब्धवरः पापो देवानमितविक्रमः।

राक्षसस्तापयामास तीव्रकर्मा महाबलः॥६॥

Having obtained that boon, the sinful and powerful Rakshasa of terrific deeds and great power began to assail the gods.

ततो देवाः समेतश्च ब्रह्मणामिदमब्रुवन्।

वधाय राक्षसस्तस्य बलविप्रकृतास्तदा॥७॥

The gods, oppressed by the power of the Rakshasa, assembling together, approached Brahman, for bringing about their enemy's destruction.

तानुवाच ततो देवो विहितस्तत्र वै मया।

यथास्य भविता मृत्युरचिरेणेति भारता॥८॥

The eternal god answered them, O Bharata, saying,—I have already arranged the means by which the death of this Rakshasa may soon be encompassed.

राजा दुर्योधनो नाम सखास्य भविता नृषु।

तस्य स्नेहावबद्धोऽसौ ब्राह्मणानवमंस्यते॥९॥

There will be a king of the name of Duryodhana. Among men, he will be the friend of this creature. Out of affection towards him, the Rakshasa will insult the Brahmanas.

तत्रैनं रुषिता विप्रा विप्रकारप्रवर्षिताः।

धक्ष्यन्ति वाग्बलाः पापं ततो नाशं गमिष्यति॥१०॥

Pained by the wrong he will inflict upon them, the Brahmanas, whose power is in speech, will in anger censure him, at which he will die.

स एष निहतः शेते ब्रह्मदण्डेन राक्षसः।

चार्वाको नृपतिश्रेष्ठ मा शुचो भरतर्षभा॥११॥

That Rakshasa Charvaka, O foremost of kings, killed by the curse of the Brahmanas,

lies there, dead. Do not, O foremost of Bharata's race, grieve.

हतास्ते क्षत्रधर्मेण ज्ञातयस्तव पार्थिव।

स्वर्गतश्च महात्मानो वीराः क्षत्रियपुङ्गवाः॥१२॥

Your kinsmen, O king, have all died while performing the Kshatriya duties, Those leading Kshatriyas, those high-souled heroes, have all gone to heaven.

स त्वमातिष्ठ कार्याणि मा तेऽभूद् ग्लानिरच्युत।

शत्रून् जहि प्रजा रक्ष द्विजांश्च परिपूजया॥१३॥

Do you attend to your duties now, O you of unfading glory, do not grieve, Kill your enemies, protect your subjects, and worship the Brahmanas.

CHAPTER 40

(RAJADHARMANUSHASANA PARVA)

— Continued

Krishna consoles the king.

वैशम्पायन उवाच

ततः कुन्तीसुतो राजा गतमन्युर्गतज्वरः।

काञ्चने प्राङ्मुखो हृष्टो न्यवीदत् परमासने॥१॥

Vaishampayana said—

Shorn of grief and anxiety the royal son of Kunti, took his seat, with face eastwards, on an excellent seat made of gold.

तमेवाभिमुखो पीठे प्रदीप्ते काञ्चने शुभे।

सात्यकिर्वासुदेवश्च निषीदतुरिन्दमौ॥२॥

On another seat, beautiful and shining and made of gold, sat, with face directed towards him, those two destroyer of foes, viz., Satyaki and Vasudeva.

मध्ये कृत्वा तु राजानं भीमसेनार्जुनावुभौ।

निषीदतुर्मात्मानौ श्लक्ष्णयोर्मणिपीठयोः॥३॥

Placing the king in their midst, on his two sides sat Bhima and Arjuna upon two beautiful seats set with gems.

दान्ते सिंहासने शुभ्रे जाम्बूनदविभूषिते।

पृथापि सहदेवेन सहास्ते नकुलेन च॥४॥

Upon a white ivory throne, decked with gold, sat Pritha with Sahadeva and Nakula.

सुधर्मा विदुरो धौम्यो धृतराष्ट्रश्च कौरवः।

निषेदुर्ज्वलनाकारेष्वासनेषु पृथक् पृथक्॥५॥

Sudharman, and Vidura, and Dhaumya, and the Kuru king Dhritarashtra, each sat separately on separate seats that shone with the effulgence of fire.

युयुत्सुः संजयश्चैव गान्धारी च यशस्विनी।

धृतराष्ट्रो यतो राजा ततः सर्वे समाविशन्॥६॥

Yuyutsu and Sanjaya and the illustrious Gandhari, all sat down where king Dhritarashtra had sat.

तत्रोपविष्टो धर्मात्मा श्वेताः सुमनसोऽस्पृशत्।

स्वस्तिकानक्षतान् भूमिं सुवर्णं रजतं मणिम्॥७॥

Seated there, the righteous king, touched the beautiful white flowers, Swastikas, vessels full of various articles, earth, gold, silver, and gems.

ततः प्रकृतयः सर्वाः पुरस्कृत्य पुरोहितम्।

ददुर्धर्मराजानमादाय बहुमङ्गलम्॥८॥

Then headed by the priest all the subjects came to see king Yudhishtira, bringing with them various kinds of sacred articles.

पृथिवीं च सुवर्णं च रत्नानि विविधानि च।

आभिषेचनिकं भाण्डं सर्वसम्भारसम्भृतम्॥९॥

Then earth and gold, and many sorts of gems, and all other articles in profusion which were necessary for the performance of the coronation rite, were brought there.

काञ्चनोदुम्बरास्तत्र राजताः पृथिवीमयाः।

पूर्णकुम्भाः सुमनसो लाजा बर्हीषि गोरसम्॥१०॥

शमीपिप्पलपालाशसमिधो मधुसर्पिषी।

स्रुव औदुम्बरः शङ्खस्तथा हेमविभूषितः॥११॥

There were golden jars brimful with water, those made of copper and silver and earth, flowers, fried paddy, Kusha grass, cow's milk, (sacrificial) fuel consisting of the wood of Shami, Pippala, and Palasa, honey, clarified butter, (sacrificial) ladles made of Udumbara, and conchs adorned with gold.

दाशार्हेणाभ्यनुज्ञातस्तत्र धौम्यः पुरोहितः।

प्रागुदक्प्रवणां वेदीं लक्षणेनोपलिख्य चा॥१२॥

Then requested by Krishna, the priest Dhaumya, constructed according to rule, an altar gradually inclining towards the east and the north.

व्याघ्रचर्मोत्तरे शुक्ले सर्वतोभद्र आसने।

दृढपादप्रतिष्ठाने हुताशनसमत्विषि॥१३॥

उपवेश्य महात्मानं कृष्णां च द्रुपदात्मजाम्।

जुहाव पावकं धीमान् विधिमन्त्रपुरस्कृतम्॥१४॥

Making the great Yudhishtira then, with Krishna the daughter of Drupada, seated upon a handsome seat, called Sarvatobhadra, with firm feet and covered with tiger-skin and effulgent, began to pour libations of clarified butter upon the sacrificial fire with proper Mantras.

तत उत्थाय दाशार्हः शङ्खपादाय पूजितम्।

अभ्यविञ्चत् पतिं पृथ्व्याः कुन्तीपुत्रं युधिष्ठिरम्॥१५॥

धृतराष्ट्रश्च राजर्षिः सर्वाः प्रकृतयस्तथा।

अनुज्ञातोऽथ कृष्णेन भ्रातृभिः सह पाण्डवः॥१६॥

पाञ्चजन्याभिषिक्तश्च राजामृतमुखोऽभवत्।

ततोऽनुवादयामासुः पणवानकदुन्दुभीन्॥१७॥

Then rising from his seat, Krishna took up the sanctified conch, poured the water it continued upon the head of king Yudhishtira the son of Kunti. The royal sage Dhritarashtra and all the subjects also did the same as requested by Krishna. Thus bathed with the sanctified water of the conch, the son of Pandu then, with his brothers, looked highly beautiful.

धर्मराजोऽपि तत् सर्वं प्रतिजग्राह धर्मतः।

पूजयामास तांश्चापि विधिवद् भूरिदक्षिणः॥१८॥

Then Pandavas and Anakas and drums were beat. King Yudhishtira duly accepted the present made to him by the subjects. Always making enough of presents in profusion in all his sacrifices, the king honoured his subjects in return.

ततो निष्कसहस्रेण ब्राह्मणान्वस्ति वाचयन्।

वेदाध्ययनसम्पन्नान् धृतिशीलसमन्वितान्॥१९॥

He gave a thousand nishkas to the Brahmanas who uttered blessings on him. All of them had studied the Vedas and were wise and well-behaved.

ते प्रीता ब्राह्मणा राजन् स्वस्त्यूर्चयमेव चा।

हंसा इव च नर्दन्तः प्रशशंसुर्युधिष्ठिरम्॥२०॥

युधिष्ठिर महाबाहो दिष्ट्या जयसि पाण्डव।

Pleased (with presents), the Brahmanas, O king, wished him prosperity and victory, and with voice melodious like that of swans, chanted his praises, saying—O Yudhishtira of mighty arms, by good luck, O son of Pandu, you have acquired victory. By good luck, O highly effulgent hero, you have regained your position through prowess.

दिष्ट्या स्वधर्मं प्राप्नोऽसि विक्रमेण महाद्युते॥२१॥

दिष्ट्या गाण्डीवधन्वा च भीमसेनश्च पाण्डवः।

त्वं चापि कुशली राजन् माद्रीपुत्रौ च पाण्डवौ॥२२॥

मुक्ता वीरक्षयात् तस्मात् संग्रामाद् विजितद्विषः।

क्षिप्रमुत्तरकार्याणि कुरु सर्वाणि भारता॥२३॥

By good luck, the wielder of Gandiva, and Bhimasena, and yourself, O king, and the two sons of Madri, are all well, having killed your foes and escaped alive from this battle, destructive of heroes. Do you, O Bharata, attend forthwith to those acts that should next be done.

ततः प्रत्यर्चितः सद्भिर्धर्मराजो युधिष्ठिरः।

प्रतिपेदे महद् राज्यं सुहृद्भिः सह भारता॥२४॥

Thus worshipped by those pious men, king Yudhishtira, with his friends, became installed on the throne of a large kingdom, O Bharata.

CHAPTER 41

(RAJADHARMANUSHASANA
PARVA)—Continued.

Yudhishtira's installation.

वैशम्पायन उवाच

प्रकृतीनां च तद् वाक्यं देशकालोपबृंहितम्।

श्रुत्वा युधिष्ठिरो राजा चोत्तरं प्रत्यभाषत॥१॥

धन्याः पाण्डुसुता नूनं येषां ब्राह्मणपुङ्गवाः।

तथ्यान् वाप्यथवातथ्यान् गुणानाहुः समागताः॥२॥

Vaishampayana said—

Having listened to those words suitable to the hour and place, of his subjects, king Yudhishtira answered them saying,—‘Great indeed must be the son of Pandu, whose merits, true or false, are thus recited by such foremost of Brahmanas assembled together.

अनुग्राह्या वयं नूनं भवतामिति मे मतिः।

यदेवं गुणसम्पन्नानस्मान् ब्रूथ विमत्सराः॥३॥

Forsooth, we are all your favourites, since you so freely describe us as possessing those accomplishment.

धृतराष्ट्रो महाराजः पिता मे दैवतं परम्।

शासनेऽस्य प्रिये चैव स्थेयं मत्प्रियकाङ्क्षिभिः॥४॥

King Dhritarashtra, however, is our father and god. If you wish to do what is pleasing to me, always obey him and do what he likes.

एतदर्थं हि जीवामि कृत्वा ज्ञातिवधं महत्।

अस्य शुश्रूषणं कार्यं मया नित्यमतन्त्रिणा॥५॥

Having killed all my kinsmen, I live for him alone. My great duty is to always serve him with particular care.

यदि चाहमनुग्राह्यो भवतां सुहृदां तथा।

धृतराष्ट्रे यथापूर्वं वृत्तिं वर्तितुमर्हथ॥६॥

If you, as also my friends, think that I should be a favourite with you and them, let me then request you all to treat Dhritarashtra as you used to do before.

एष नाथो हि जगतो भवतां च मया सह।

अस्यैव पृथिवी कृत्स्ना पाण्डवाः सर्व एव च॥७॥

He is the master of the world, of yourselves, and of myself. The whole world with the Pandavas, is his.

एतन्मनसि कर्तव्यं भविद्भर्वचनं मम।

अनुज्ञाप्याथ तान् राजा यथेष्टं गम्यतामिति॥८॥

You should always remember those words of mine.’ The king then asked them to go where they liked.

पौरजानपदान् सर्वान् विसृज्य कुरुनन्दनः।

यौवराज्येन कौन्तेयं भीमसेनमयोजयत्॥९॥

Having sent away the citizens and the people of the provinces, the Kuru king appointed his brother Bhimasena as Yuvaraja.

मन्त्रे च निष्ठये चैव षाड्गुण्यस्य च चिन्तने।

विदुरं बुद्धिसम्पन्नं प्रीतिमान् स समादिशत्॥१०॥

And he gladly appointed the highly intelligent Vidura for helping him with his advice and for looking after the sixfold requirements of the state.

कृताकृतपरिज्ञाने तथाऽऽयव्ययचिन्तने।

संजयं योजयामास वृद्धं सर्वगुणैर्युतम्॥११॥

बलस्य परिमाणे च भक्तवेतनयोस्तथा।

नकुलं व्यादिशद् राजा कर्मणां चान्ववेक्षणो॥१२॥

And he appointed the old Sanjaya endued with every accomplishment, as the superintendent of finances. He appointed Nakula superintendent of the forces, for giving them food and pay and for looking after other affairs of the army.

परचक्रोपरोधे च दुष्टानां चावमर्दने।

युधिष्ठिरो महाराज फाल्गुनं व्यादिदेश ह॥१३॥

King Yudhishtira appointed Phalguna for resisting hostile forces and punishing the wicked.

द्विजानां देवकार्येषु कार्येष्वन्येषु चैव ह।

धौम्यं पुरोधसां श्रेष्ठं नित्यमेव समादिशत्॥१४॥

He appointed Dhaumya, the foremost of priests to attend daily to the Brahmanas and perform all rites in honour of the gods and all other religious rites.

सहदेवं समीपस्थं नित्यमेव समादिशत्।

तेन गोप्यो हि नृपतिः सर्वावस्थो विशाम्यते॥१५॥

He appointed Sahadeva to always remain by his side, for the king thought, O king, that he should always be protected by that brother of his.

यान् यानमन्यद् योग्यांश्च येषु येष्विह कर्मसु।
तांस्तास्तेष्वेव युयुजे प्रीयमाणो महीपतिः॥१६॥

The king cheerfully supported others in various other affairs according to their gratification.

विदुरं संजयं चैव युयुत्सुं च महामतिम्।
अब्रवीत् परवीरघ्नो धर्मात्मा धर्मवत्सलः॥१७॥
उत्थायोत्थाय तत् कार्यमस्य राज्ञः पितुर्मम।
सर्वं भवद्भिः कर्तव्यमप्रमत्तैर्यथायथम्॥१८॥

That destroyer of hostile heroes, viz., the righteous-souled king Yudhishtira, ever devoted to virtue, commanded Vidura and the high-souled Yuyutsu, saying,—‘You should always with attention and care do everything that my royal father Dhritarashtra desires.

पौरजानपदानां च यानि कार्याणि सर्वशः।
राजानं समनुज्ञाप्य तानि कर्माणि भागशः॥१९॥

Everything for the citizens and the residents of the provinces should be done by you in your respective departments, after the king's permission.

CHAPTER 42

(RAJADHARMANUSHASANA PARVA)— Continued.

**Yudhishtira requests all to treat
Dhritarashtra as king—Distribution of
offices.**

वैशम्पायन उवाच

ततो युधिष्ठिरो राजा ज्ञातीनां ये हता युधि।
श्राद्धानि कारयामास तेषां पृथगुदारधीः॥१॥

Vaishampayana said—

After this the noble king Yudhishtira caused the Shraddha rites to be performed for every one of his kinsmen killed in battle.

धृतराष्ट्रो ददौ राजा पुत्राणामौर्ध्वदेहिकम्।
सर्वकामगुणोपेतमन्नं गच्छ धनानि च॥२॥

King Dhritarashtra also distributed, for the good of his dead sons, excellent food, and kine,

and immense wealth, and many beautiful and costly gems amongst the Brahmanas.

रत्नानि च विचित्राणि महार्हाणि महायशाः।
युधिष्ठिरस्तु द्रोणस्य कर्णस्य च महात्मनः॥३॥
धृष्टद्युम्नाभिमन्युभ्यां हैडिम्बस्य च रक्षसः।
विराटप्रभृतीनां च सुहृदामुपकारिणाम्॥४॥
द्रुपदद्रौपदेयानां द्रौपद्या सहितो ददौ।

Yudhishtira, accompanied by Draupadi, distributed much wealth for the sake of Drona and the great Karna, of Dhritadyumna and Abhimanyu, of the Rakshasa Ghatotkacha the son of Hidimba, and of Virata, and his other well-wishers who had served him loyally, and of Drupada and the five sons of Draupadi.

ब्राह्मणानां सहस्राणि पृथगेकैकमुद्दिशन्॥५॥
धनै रत्नैश्च गोभिश्च वस्त्रैश्च समतर्पयत्।

For each of these, the king pleased thousands of Brahmanas with presents of wealth, gems, kine and clothes.

ये चान्ये पृथिवीपाला येषां नास्ति सुहृज्जनः॥६॥
उद्दिश्योद्दिश्य तेषां च चक्रे राजौर्ध्वदेहिकम्।

The king performed the Shraddha rite for the good, in the next world, of every one of those kings also who had been killed in the battle without a single excepted kinsman or friend.

सभाः प्रपाञ्च विविधास्तटाकानि च पाण्डवः॥७॥
सुहृदां कारयामास सर्वेषामौर्ध्वदेहिकम्।

And the king also, for the good of the souls of all his friends, set up houses for the distribution of food, and erected places for the distribution of water, and tanks to be excavated in their names.

स तेषामनृणो भूत्वा गत्वा लोकेष्ववाच्यताम्॥८॥
कृतकृत्योऽभवद् राजा प्रजा धर्मेण पालयन्।

Thus satisfying the debt he owed to them and warding off the chance of censure in the world, the king became happy and began to protect his subjects virtuously.

धृतराष्ट्रं यथापूर्वं गान्धारीं विदुरं तथा॥१॥

सर्वाश्च कौरवान् मान्यान् धृत्याश्च समपूजयत्।

He showed due honour as before, to Dhritarashtra, and Gandhari, and Vidura, and to all the Kaurava elders and to all the officers.

यश्च तत्र स्त्रियः काश्चिद्धतवीरा हतात्मजाः॥१०॥

सर्वास्ताः कौरवो राजा सम्पूज्यापालयद् घृणी।

The kind Kuru king honoured and protected all those ladies also who had, for the battle, been deprived of their heroic husbands and sons.

दीनान्धकृपणानां च गृहाच्छादनभोजनैः॥११॥

आनुशंस्यपरो राजा चकारानुग्रहं प्रभुः।

The powerful king showed kindness towards the destitute and the blind and the helpless by giving them food, clothes and protection.

स विजित्य महीं कृत्स्नामानृण्यं प्राप्य वैरिषु।

निःसपत्नः सुखी राजा विजहार युधिष्ठिरः॥१२॥

Freed from foes and having vanquished the whole Earth, king Yudhishtira began to enjoy great happiness."

CHAPTER 43

(RAJADHARMANUSHASANA PARVA)—Continued.

The funeral rites of the departed kingsmen.

वैशम्पायन उवाच

अभिविक्तो महाप्राज्ञो राज्यं प्राप्त युधिष्ठिरः।

दाशार्हं पुण्डरीकाक्षमुवाच प्राञ्जलिः शुचिः॥१॥

तव कृष्ण प्रसादेन नयेन च बलेन च।

बुद्ध्या च यदुशार्दूल तथा विक्रमणेन च॥२॥

पुनः प्राप्तमिदं राज्यं पितृपैतामहं मया।

नमस्ते पुण्डरीकाक्ष पुनः पुनरिन्दम॥३॥

Vaishampayana said—

Having regained the kingdom, the highly pure and wise king Yudhishtira, after the ceremony of installation had been over, joining his hands together, addressed the louts-eyed

Krishna of Dasharha's race, saying,—"Through your grace, O Krishna through your policy, might, intelligence and prowess, O foremost of the Yadus, I have regained this ancestral kingdom of mine. O you having lotus-eyes, I repeatedly bow to you, O chastiser of foes.

त्वामेकमाहुः पुरुषं त्वामाहुः सात्वतां पतिम्।

नामभिस्त्वां बहुविधैः स्तुवन्ति प्रयता द्विजाः॥४॥

You have been called the One only Being. You are the refuge of all worshippers. The Rishis worship you under various names.

विश्वकर्मन् नमस्तेऽस्तु विश्वात्मन् विश्वसम्भव।

विष्णो जिष्णो हरे कृष्ण वैकुण्ठ पुरुषोत्तम॥५॥

Salutation to you, O Creator of the Universe. You are the soul of the Universe. You are the soul of the Universe and the Universe has originated from you. You are Vishnu, you are Jishnu, you are Hari, you are Krishna, you are Vaikuntha, and you are the greatest of all beings.

अदित्याः सप्तधा त्वं तु पुराणो गर्भतां गतः।

पृश्निगर्भस्त्वमेवैकस्त्रियुगं त्वां वदन्त्यपि॥६॥

You have, as said in the *Puranas*, taken your birth seven times in the womb of Aditi. You also took birth in the womb of Prishni. The learned say that you are the three Yugas.

शुचिश्चवा हृषीकेशो घृतार्चिर्हंस उच्यते।

त्रिचक्षुः शम्भुरेकस्त्वं विभुर्दामोदरोऽपि च॥७॥

All your deeds are sacred. You are the master of our senses. You are the great Lord worshipped in sacrifices. You are called the great swan. You are three-eyed Shambhu. You are One, though known as Vibhu and Damodara.

वराहोऽग्निर्बृहद्भानुर्वृषभस्ताक्षर्यलक्षणः।

अनीकसाहः पुरुषः शिपिविष्ट उरुक्रमः॥८॥

You are the great Boar you are Fire, you are the Sun, you have the emblem of bull on your banner, and you have Garuda also for your emblem. You are the grinder of inimical armies, you are the Being who permeates every form in the universe, and you are of irresistible power.

वरिष्ठ उग्रसेनानीः सत्यो वाजसनिर्गुहः।

अच्युतश्च्यावनोऽरीणां संस्कृतो विकृतिर्वृषः॥११॥

You are the foremost of all things, you are dreadful, you are the commander of food, and you are Guha (the celestial commander-in-chief). You yourself never suffer deterioration, you cause your enemies to fade and waste. You are the Brahmana of pure blood, and you are the issues of intermarriage. You are great.

कृष्णधर्मस्त्वमेवादिर्वृषदर्भो वृषाकपिः।

सिन्धुर्विधर्मस्त्रिकुपु त्रिधामा त्रिदिवाज्युतः॥१०॥

You move in the sky, you are called Vrishadarbha and Vrishakapi. You are Ocean, you are without attributes, you have three humps, you have three abodes, and you create human forms of Earth, coming down from heaven.

सम्राड् विराट् स्वराट् चैव सुरराजो भवोद्भवः।

विभुर्भूरतिभूः कृष्णः कृष्णवर्त्मा त्वमेव च ॥११॥

You are Emperor, you are superior to Emperor, and even superior to him. You are King of the gods, and you are the root of Universe. You are all-powerful you are existence in every form, you are formless, you are Krishna, and you are fire.

स्विष्टकृद् भिषगावर्तः कपिलस्त्वं च वामनः।

यज्ञो ध्रुवः पतङ्गश्च यज्ञसेनस्त्वमुच्यसे॥१२॥

You are the Creator, you are the father of the celestial physicians, you are (the sage) Kapila, and you are the Dwarf. You are Sacrifice embodied, you are Dhruva, you are called Yajnasena.

शिखण्डी नहुषो बभ्रुर्दिवःस्पृक् त्वं पुनर्वसुः।

सुबभू रुक्मयज्ञश्च सुषेणो दुन्दुभिस्तथा॥१३॥

You are Shikhandin, you are Nahusha, and you are Babhru. You are the constellation Punarvasu residing in the sky. You are of twany colour, you are the sacrifice of Uktha, you are Sushena, you are the drum.

गभस्तिनेमिः श्रीपद्मः पुष्करः पुष्पधारणः।

ऋभुर्विभुः सर्वसूक्ष्मश्चारित्रं चैव पठ्यसे॥१४॥

The track of your car-wheels is light. You are the lotus of Prosperity, you are the cloud Pushkara, and you are adorned with garlands. You are rich, you are powerful you are the most subtle, and you are described in the Vedas.

अम्भोनिधिस्त्वं ब्रह्मा त्वं पवित्रं धाम धामवित्।

हिरण्यगर्भं त्वामाहुः स्वधा स्वाहा च केशवा॥१५॥

You are the great sea, you are Brahman, you are the sacred refuge, and you know the residences of all. You are called Hiranyagarbha, you are the sacred mantras *swadha* and *svaha*, you are Keshava.

योनिस्त्वमस्य प्रलयश्च कृष्ण

त्वमेवेदं सृजसे विश्वमग्रे।

विश्वं चेदं त्वद्वशे विश्वयोने

नमोऽस्तु ते शार्ङ्गचक्रासिपाणे॥१६॥

You are the cause of all, and you are its dissolution. In the beginning you created the universe. This universe is under your sway, O Creator of the universe. Salutations to you, O wielder of *Sharanga* bow, discus, and sword.

एवं स्तुतो धर्मराजेन कृष्णः

सभामध्ये प्रीतिमान् पुष्कराक्षः।

तमभ्यनन्दद् भारतं पुष्कलाभिं

वर्गिभिर्ज्येष्ठं पाण्डवं यादवाग्र्यः॥१७॥

Thus hymned by king Yudhishtira in the midst of the assembly, the lotus-eyed Krishna became pleased. That foremost one of the Yadavas then began to cheer up the eldest son of Pandu with many sweet speeches.

CHAPTER 44

(RAJADHARMANUSHASANA
PARVA)—Continued.

Yudhishtira describes the various
manifestations of Krishna.

वैशम्पायन उवाच

ततो विसर्जयामास सर्वाः प्रकृतयो नृपः।

विविशुश्चाभ्यनुज्ञाता यथास्वानि गृहाणि ते॥१॥

Vaishampayana said—

The king sent away all his subjects, who, ordered by the king, came back to their respective abodes.

ततो युधिष्ठिरो राजा भीमं भीमपराक्रमम्।

सान्त्वयन्नब्रवीच्छ्रीमानर्जुनं यमजौ तथा॥२॥

शत्रुभिर्विविधैः शस्त्रैः क्षतदेहा महारणे।

श्रान्ता भवन्तः सुभृशं तापिताः शोकमन्युभिः॥३॥

Solacing his brothers, Yudhishtira, shining with beauty, then addressed highly powerful brothers Bhima, Arjuna and the twins, saying,—Your bodies have, in the great battle, been wounded with various weapons by the foe. You are greatly tired, sorrow and anger have burnt your hearts.

अरण्ये दुःखवसतीर्मत्कृते भरतर्षभाः।

भवद्भिरनुभूता हि यथा कुपुरुषैस्तथा॥४॥

Through my fault, O foremost of Bharata's race, you have suffered the miseries of banishment in the forests like ordinary men.

यथासुखं यथाजोषं जयोऽयमनुभूयताम्।

विश्रान्ताल्लब्धविज्ञानाञ्चः समेतास्मि वः पुनः॥५॥

With great joy and ease enjoy this victory. After taking rest and refreshing your faculties, meet me again in the morning.

ततो दुर्योधनगृहं प्रासादैरुपशोषितम्।

बहुरत्नसमाकीर्णं दासीदाससमाकुलम्॥६॥

धृतराष्ट्राभ्यनुज्ञातं भ्रात्रा दत्तं वृकोदरः।

प्रतिपेदे महाबाहुर्मन्दिरं मघवानिव॥७॥

After this, the mighty-armed Vrikodara, like Indra entering his own beautiful mansion, entered the palace of Duryodhana, that was decorated with many excellent buildings and rooms, that abounded with gems of various kinds, and that was full of servants male and female with the consent of Dhritarashtra.

यथा दुर्योधनगृहं तथा दुःशासनस्य तु।

प्रासादमाला संयुक्तं हेमतोरणभूषितम्॥८॥

दासीदाससुसम्पूर्णं प्रभूतधनधान्यवत्।

प्रतिपेदे महाबाहुर्जुनो राजशासनात्॥९॥

The Mighty-armed Arjuna also, at the king's behest obtained the palace of Dushasana which was not inferior to Duryodhana's and which considered of many excellent mansions and was adorned with a golden gate-way, and which was full of riches and attendant of both sexes.

दुर्मर्षणस्य भवनं दुःशासनगृहाद् वरम्।

कुबेरभवनप्रख्यं मणिहेमविभूषितम्॥१०॥

The palace of Durmarshana was even superior to that Dushasana. Resembling the palace of Kubera himself, it was adorned with gold and every sort of gem.

नकुलाय वरार्हाय कर्षिताय महावने।

ददौ प्रीतो महाराज धर्मपुत्रो युधिष्ठिरः॥११॥

King Yudhishtira gladly gave it to Nakula who deserved it best and who had been reduced with sufferings in the great forest.

दुर्मुखस्य च वेश्माश्रयं श्रीमत् कनकभूषणम्।

पूर्णपद्मदलाक्षीणां स्त्रीणां शयनसंकुलम्॥१२॥

The best of palaces belonging to Durmukha was highly beautiful and adorned with gold. It was full of beds and beautiful women having eyes like lotus-petals.

प्रददौ सहदेवाय सततं प्रियकारिणे।

मुमुदे तच्च लब्ध्वासौ कैलासं धनदो यथा॥१३॥

The king gave it to Sahadeva who was ever busy with doing what was agreeable to him. Obtaining it, Sahadeva became pleased as the king treasures upon obtaining Kailasa.

युयुत्सुर्विदुश्चैव संजयश्च विशाम्पते।

सुधर्मा चैव धौम्यश्च यथास्वान् जम्पुरालयान्॥१४॥

Yuyutsu and Vidura and Sanjaya, O king, and Sudharman and Dhaumya, proceeded to their former abodes.

सह सात्यकिना शौरिरर्जुनस्य निवेशनम्।

विवेश पुरुषव्याघ्रो व्याघ्रो गिरिगुहामिव॥१५॥

Like a tiger entering his cave in the hills that foremost of men, viz., Krishna, accompanied by Satyaki, entered the palace of Arjuna.

तत्र भक्ष्यान्नपानैस्ते मुदिताः सुसुखोषिताः।

सुखप्रबुद्धा राजानमुपतस्थुर्युधिष्ठिरम्॥१६॥

Feasting on the dishes and drinks, the princess passed the night in merriment. Awaking in the morning with delighted hearts, they approached the presence of the king Yudhishtira.

CHAPTER 45

(RAJADHARMANUSHASANA PARVA)—Continued.

The distribution of houses.

जनमेजय उवाच

प्राप्य राज्यं महाबाहुर्धर्मपुत्रौ युधिष्ठिरः।

यदन्यदकरोद् विप्र तप्ते वक्तुमिहार्हसि॥१॥

Janamejaya said—

You should, O learned Brahmana, tell me what was next done by Yudhishtira the mighty-armed son of Dharma after he had regained his kingdom.

भगवान् वा हृषीकेशस्त्रैलोक्यस्य परो गुरुः।

ऋषे यदकरोद्वीरस्तच्च व्याख्यातुमर्हसि॥२॥

You should tell me also, O Rishi, what the heroic Hrishiksha, the supreme lord of the three worlds, did after this.

वैशम्पायन उवाच

शृणु तत्त्वेन राजेन्द्र कीर्त्यमानं मयानघ।

वासुदेवं पुरस्कृत्य यदकुर्वत पाण्डवाः॥३॥

Vaishampayana said—

Hear me, O king, as I narrate fully, O sinless one, what the Pandavas, headed by Vasudeva did after this.

प्राप्य राज्यं महाराज कुन्तीपुत्रो युधिष्ठिरः।

चातुर्वर्ण्यं यथायोग्यं स्वे स्वे स्थाने न्यवेशयत्॥४॥

Having regained his kingdom, O monarch, Kunti's son Yudhishtira made each of the four orders of men perform their respective duties.

ब्राह्मणानां सहस्रं च स्नातकानां महात्मनाम्।

सहस्रं निष्कमेकैकं दापयामास पाण्डवः॥५॥

The (eldest) son of Pandu gave a thousand great Brahmanas of the Snataka order a thousand gold coins each.

तथाऽनुजीविनो भृत्यान् संश्रितानतिथीनपि।

कामैः संतर्पयामास कृपणांस्तर्ककानपि॥६॥

He then pleased the servants who were dependent on him and the guests who came to him, including persons who were undeserving, by satisfying their wishes.

पुरोहिताय धौम्याय प्रादाद्युतशः स गाः।

धनं सुवर्णं रजतं वासांसि विविधान्यपि॥७॥

He gave to his priest Dhaumya kine in thousands, and immense wealth and gold and silver and dresses of various kinds.

कृपाय च महाराज गुरुवृत्तिमवर्तत।

विदुराय च राजासौ पूजां चक्रे यतव्रतः॥८॥

O monarch, the king treated Kripa like a preceptor. Ever observing vows the king continued to honour Vidura highly.

भक्ष्यान्नपानैर्विविधसैर्वासोभिः शयनासनैः।

सर्वान् संतोषयामास संश्रितान् ददतां वरः॥९॥

That foremost of charitable men satisfied all persons with presents of food and drink and dresses of various kinds and beds and seats.

लब्धप्रशमनं कृत्वा स राजा राजसत्तमा।

युयुत्सोर्धार्तराष्ट्रस्य पूजां चक्रे महायशाः॥१०॥

Having restored peace to his kingdom the highly illustrious king, O best of monarchs, paid due honours to Yuyutsu and Dhritarashtra.

धृतराष्ट्राय तद् राज्यं गान्धार्यं विदुराय च।

निवेद्य सुस्थवद् राजा सुखमास्ते युधिष्ठिरः॥११॥

Placing his kingdom at the disposal of Dhritarashtra, of Gandhari, and of Vidura, king Yudhishtira spent his days happily.

तथा सर्वं स नगरं प्रसाद्य भरतर्षभा।

वासुदेवं महात्मानमभ्यगच्छत् कृताञ्जलिः॥१२॥

Having pleased everybody, including the citizens, in this way, Yudhishtira, O foremost of Bharata's race, approached with joined hands the presence of the great Vasudeva.

ततो महति पर्यङ्के मणिकाञ्चनभूषिते।

ददर्श कृष्णमासीनं नीलमेघसमद्युतिम्॥१३॥

He saw Krishna, of the hue of a blue cloud, seated on a large sofa bedecked with gold and gems.

जाज्वल्यमानं वपुषा दिव्याभरणभूषितम्।

पीतकौशेयवसनं हेम्नेवोपगतं मणिम्॥१४॥

Clad in yellow silk robes and adorned with celestial ornaments, his person shone effulgent like a jewel set on gold.

कौस्तुभेनोरसिस्थेन मणिनाभिविराजितम्।

उद्यतेवोदयं शैलं सूर्येणाभिविराजितम्॥१५॥

His bosom adorned with the Kaustubha gem, he shone like the mountain with the rising Sun.

नौपम्यं विद्यते तस्य त्रिषु लोकेषु किंचन।

सोऽभिगम्य महात्मानं विष्णुं पुरुषविग्रहम्॥१६॥

उवाच मधुरं राजा स्मितपूर्वमिदं तदा।

सुखेन ते निशा कच्चिद् व्युष्टा बुद्धिमतां वरः॥१७॥

There was no equal of his beauty in three worlds, Approaching the great one who was an incarnation of Vishnu, king Yudhishtira addressed him sweetly and smilingly saying,—‘O foremost of intelligent men, have you passed the night happily?

कच्चिज्ज्ञानानि सर्वाणि प्रसन्नानि तवाच्युता।

तथैवोपश्रिता देवी बुद्धिर्बुद्धिमतां वरः॥१८॥

O you of unfading glory, have all your faculties been fully invigorated? O foremost of intelligent persons, is it all right with your understanding?

वयं राज्यमनुप्राप्ताः पृथिवी च वशे स्थिता।

तव प्रसादाद् भगवंस्त्रिलोकगतिविक्रमः॥१९॥

जयं प्राप्ता यश्छग्रयं न च धर्मच्युता वयम्।

We have regained our kingdom and the whole Earth has come under our sway, O divine lord, through your favour, O refuge of the three worlds and, O you of three steps. Through your favour we have gained victory and obtained great fame and have not transgressed the duties of our order.’

तं तथा भाषमाणं तु धर्मराजमर्दिदम्।

नोवाच भगवान् किंचिद् ध्यानमेवान्वपद्यत॥२०॥

The divine Krishna did not speak a single word to that chastiser of enemies, king Yudhishtira, for he was then rapt in meditation.

CHAPTER 46

(RAJADHARMANUSHASANA PARVA)

— Continued.

Yudhishthira eulogizes Krishna.

युधिष्ठिर उवाच

किमिदं परमाश्चर्यं ध्यायस्यमितविक्रम।

कच्चिल्लोकत्रयस्यास्य स्वस्ति लोकपरायण॥१॥

Yudhishthira said—

‘Wonderful it is, O you of immeasurable prowess, that you are rapt in meditation. O great refuge of the universe, is it all well with the three worlds?

चतुर्थं ध्यानमार्गं त्वमालम्ब्य पुरुषर्षभ।

अपक्रान्तो यतो देवस्तेन मे विस्मितं मनः॥२॥

When you have, O god, withdrawn yourself from the world, having, O foremost of men, adopted the fourth state (of perfect unconsciousness of the world) my mind has been filled with wonder.

निगृहीतो हि वायुस्ते पञ्चकर्मा शरीरगः।

इन्द्रियाणि प्रसन्नानि मनसि स्थापितानि ते॥३॥

The five vital airs which act within the body have been controlled by you. You have controlled your senses within your mind.

वाक् च सत्त्वं च गोविन्द बुद्धौ संवेशितानि ते।

सर्वे चैव गुणा देवाः क्षेत्रज्ञे ते निवेशिताः॥४॥

Both words and mind, O Govinda, have been concentrated within your understanding. All your senses, have been withdrawn into your self.

नेङ्गन्ति तव रोमाणि स्थिरा बुद्धिस्तथा मनः।

काष्ठकुण्डलशिलाभूतो निरीहश्चासि माधवा॥५॥

The hair on your body stands erect. Your mind and understanding are both calm. You are as immobile now, O Madhava, as an wooden post or a stone?

यथा दीपो निवातस्थो निरिद्धो ज्वलते पुनः।

तथासि भगवन् देव पाषाण इव निश्चलः॥६॥

O illustrious god, you are as calm as the flame of a lamp burning in a place where there is no wind. You are as immobile as a rock.

यदि श्रोतुमिहार्हमि न रहस्यं च ते यदि।

छिन्धि मे संशयं देव प्रपन्नायाभियाचते॥७॥

If I am fit to hear the cause, and if it is no secret, remove, O god, my doubt, for I beg this favour from you.

त्वं हि कर्ता विकर्ता च क्षरं चैवाक्षरं च हि।

अनादिनिधनश्चाद्यस्त्वमेव पुरुषोत्तम॥८॥

You are the Creator and you are the Destroyer. You are destructible and you indestructible. You are without beginning and you are without end. You are the first and the foremost of beings.

त्वत्प्रपन्नाय भक्ताय शिरसा प्रणताय च।

ध्यानस्यास्य यथा तत्त्वं ब्रूहि धर्मभृतां वर॥९॥

O foremost of pious men, tell me the cause of this abstraction. I solicit your favour, and am your devoted worshipper, and am bending my head to you.

ततः स्वे गोचरे न्यस्य मनोबुद्धिन्द्रियाणि सः।

स्मितपूर्वमुवाचेदं भगवान् वासवानुजः॥१०॥

Thus accosted the illustrious younger brother of Vasava, reinstating his mind, understanding and the senses in their proper places, said these words similingly.

वासुदेव उवाच

शरतल्पगतो भीष्मः शाम्यन्निव हुताशनः।

मां ध्याति पुरुषव्याघ्रस्ततो मे तद्गतं मनः॥११॥

Vasudeva said—

‘That foremost men, viz., Bhishma, who is now lying on a bed of arrows, and who is now like a fire that is about to be extinguished, is thinking of me. It is therefore my mind also was concentrated on him.

यस्य ज्यातलनिर्घोषं विस्फूर्जितमिवाशनेः।

न सेहे देवराजोऽपि तमस्मि मनसा गतः॥१२॥

My mind was fixed in him the twang of whose bow and the sound of whose palms Indra himself was unable to bear.

येनाभिजित्य तरसा समस्तं राजमण्डलम्।

ऊढास्तिस्त्रस्तु ताः कन्यास्तमस्मि मनसा गतः॥१३॥

I was thinking of him who having defeated in a moment all the assembled kings, carried the three princesses of Kashi for the marriage of his brother Vichitravirya.

त्रयोविंशतिरात्रं यो योधयामास भार्गवम्।

न च रामेण निस्तीर्णस्तमस्मि मनसा गतः॥१४॥

I was thinking of him who fought continually for twenty-three days with Rama himself of Bhṛigu's race and whom Rama could not defeat.

एकीकृत्येन्द्रियग्रामं मनः संयम्य मेधया।

शरणं मामुपागच्छत् ततो मे तद्गतं मनः॥१५॥

Controlling all his senses and concentrating his mind by the aid of his understanding, he sought my refuge. It was for this that I had fixed my mind upon him.

यं गङ्गा गर्भविधिना धारयामास पार्थिव।

वसिष्ठशिक्षितं तात तमस्मि मनसा गतः॥१६॥

I was thinking of him whom Ganga conceived and gave birth to, according to ordinary human laws and whom Vasishtha took as a pupil.

दिव्यास्त्राणि महातेजा यो धारयति बुद्धिमान्।

साङ्गश्च चतुरो वेदांस्तमस्मि मनसा गतः॥१७॥

I was thinking of that powerful hero of great intelligence who is a master of all the celestial weapons as also of the four Vedas with all their auxiliaries.

रामस्य दयितं शिष्यं जामदग्न्यस्य पाण्डव।

आधारं सर्वविद्यानां तमस्मि मनसा गतः॥१८॥

I was thinking of him, O son of Pandu, who is the favourite disciple of Rama the son of Jamadagni, and who is the master of all the sciences.

स हि भूतं भविष्यच्च भवच्च भरतर्षभा।

वेत्ति धर्मविदां श्रेष्ठं तमस्मि मनसा गतः॥१९॥

I was thinking of that best of all persons conversant with morality and duty, of him, O

foremost of Bharatas, who knows the Past, the Future, and the Present.

तस्मिन् हि पुरुषव्याघ्रे कर्मभिः स्वैर्दिवं गते।

भविष्यति मही पार्थ नष्टचन्द्रेव शर्वरी॥२०॥

After the ascension to heaven of that foremost of kings for his own achievements the Earth, O son of Pritha, will look like a moonless night.

तद् युधिष्ठिर गाङ्गेयं भीष्मं भीमपराक्रमम्।

अभिगम्योपसंगृह्य पृच्छ यत् ते ज्ञानोक्तम्॥२१॥

Therefore, O Yudhishtira, humbly approaching Ganga's son, viz., Bhishma, ask him about what you may wish to learn.

चातुर्विद्यं चातुर्होत्रं चातुराश्रम्यमेव च।

राजधर्माश्च निखिलान् पृच्छैनं पृथिवीपते॥२२॥

O king enquire of him about the four branches of knowledge, about sacrifices and the rites sanctioned for the four castes, about the four modes of life, and about the duties of kings.

तस्मिन्नस्तमिते भीष्मे कौरवाणां धुरंधरे।

ज्ञानान्यस्तं गमिष्यन्ति तस्मात्त्वां चोदयाम्यहम्॥२३॥

When Bhishma, that foremost one of Kuru's race, will disappear from the world every kind of knowledge will go away with him. It is, therefore, that I urge you to do it.

तच्छ्रुत्वा वासुदेवस्य तथ्यं वचनमुत्तमम्।

साश्रुकण्ठः स धर्मज्ञो जनार्दनमुवाच ह॥२४॥

यद् भवानाह भीष्मस्य प्रभावं प्रति माधव।

तथा तन्नात्र संदेहो विद्यते मम माधव॥२५॥

Hearing these wholesome and pregnant words of Vasudeva, the righteous Yudhishtira, with voice suppressed with tears, answered Janardana saying—'What you have said, O Madhava, about the greatness of Bhishma, is perfectly true. I have not the least doubt about it.

महाभाग्यं च भीष्मस्य प्रभावश्च महाद्युते।

श्रुतं मया कथयतां ब्राह्मणानां महात्मनाम्॥२६॥

I had heard of the piety and greatness, of the illustrious Bhishma from great Brahmanas talking about it.

भवांश्च कर्ता लोकानां यद् ब्रवीत्यरिसूदन।

तथा तदनभिध्येयं वाक्यं यादवनन्दन॥२७॥

You, O killer of foes, are the Creator of all the worlds, There, cannot, therefore, O delighter of the Yadavas, be the least doubt in what you say.

यदि त्वनुग्रहवती बुद्धिस्ते मयि माधवा।

त्वामग्रतः पुरस्कृत्य भीष्मं यास्यामहे वयम्॥२८॥

If you are pleased to show us favour, O Madhava, then we shall go to Bhishma with yourself at our head.

आवृते भगवत्पर्के स हि लोकान् गमिष्यति।

त्वद्दर्शनं महाबाहो तस्मादर्हति कौरवः॥२९॥

When the divine Sun shall have turned towards the north, Bhishma will leave (this world) for those blissful regions which he has acquired. That descendant of Kuru's race, therefore, O mighty-armed one, deserves to see you.

तव चाद्यस्य देवस्य क्षरस्यैवाक्षरस्य च।

दर्शनं त्वस्य लाभः स्यात् त्वं हि ब्रह्ममयो निधिः॥

Bhishma will then see you who are the first of gods, and who are destructible and indestructible. Indeed, O lord, you are the vast receptacle of Brahma.

वैशम्पायन उवाच

श्रुत्वैवं धर्मराजस्य वचनं मधुसूदनः।

पार्श्वस्थं सात्यकिं प्राह स्यो मे युज्यतामिति॥३१॥

Vaishampayana said—

Hearing these words of king Yudhishtira, the destroyer of Madhu addressed Satyaki who was sitting by him, saying,—‘Let my car be yoked.

सात्यकिस्त्वाशु निष्क्रम्य केशवस्य समीपतः।

दारुकं प्राह कृष्णस्य युज्यतां रथ इत्युत॥३२॥

At this Satyaki quickly left Keshava's company and going out, ordered Daruka, saying,—‘Let Krishna's car be made ready.’

स सात्यकेराशु वचो निशम्य

रथोत्तमं काञ्चनभूषिताङ्गम्।

मसारगल्वर्कमयैर्विभङ्गै-

र्विभूषितं हेमनिबद्धचक्रम्॥३३॥

दिवाकरांशुप्रभमाशुगामिनं

विचित्रनानामणिभूषितान्तरम्।

नवोदितं सूर्यमिव प्रतापिनं

विजित्रताक्ष्यध्वजिनं पताकिनम्॥३४॥

सुग्रीवशैव्यप्रमुखैर्वराश्वै-

र्मनोजवैः काञ्चनभूषिताङ्गैः।

संयुक्तमावेदयदच्युताय

कृताञ्जलिर्दारुको राजसिंहः॥३५॥

Hearing the words of Satyaki, Daruka immediately yoked Krishna's car. That best of cars, adorned with gold, decked with profuse emeralds, and moon-gems and sun-gems furnished with golden wheels, effulgent, fleet as the wind, set in the middle with various other kinds of jewels, beautiful as the morning sun, equipped with a beautiful standard bearing the emblem of Garuda, and numberless other banners, was yoked with those best of horses quick coursing as thought, viz., Sugriva and Saivya and the other two, in trappings of gold. Having yoked it, O tiger among kings, Daruka with joined palms, informed Krishna of the fact

CHAPTER 47

(RAJADHARMANUSHASANA
PARVA)—Continued.Vasudeva asks Yudhishtira to receive
instructions from Bhishma.

जनमेजय उवाच

शरतल्पे शयानस्तु भरतानां पितामहः।

कथमुत्पृष्टवान् देहं कं च योगमधारयत्॥१॥

Janamejaya said—

How did the grandfather of Bharatas, who
lay on a bed of arrows, cast off his body and
what sort of Yoga did he adopt?

वैशम्पायन उवाच

शृणुष्वावहितो राजञ्शुचिर्भूत्वा समाहितः।

भीष्मस्य कुरुशार्दूल देहोत्सर्गं महात्मनः॥२॥

Vaishampayana said—

Listen, O king, with pure heart and rapt
attention, as to how, O foremost of the Kurus,
the great Bhishma renounced his body.

निवृत्तमात्रे त्वयन उत्तरे वै दिवाकरे।

समावेशयदात्मानमात्मन्येव समाहितः॥३॥

As soon as the Sun, passing the solstitial
point entered in his northerly course, Bhishma
with rapt attention, caused his soul (as
connected with and independent of the body)
to enter into the Universal Soul.

विकीर्णांशुरिवादित्यो भीष्मः शरशतैश्चितः।

शुशुभे परया लक्ष्म्या वृतो ब्राह्मणसत्तमैः॥४॥

Surrounded by many foremost of
Brahmanas, that hero, his body cut with
innumerable arrows, shone like the sun with
his innumerable rays.

व्यासेन वेदविदुषा नारदेन सुरर्षिणा।

देवस्थानेन वात्स्येन तथाश्मकसुमन्तुना॥५॥

तथा जैमिनिना चैव पैलेन च महात्मना।

शाण्डिल्यदेवलाभ्यां च मैत्रेयेण च धीमता॥६॥

असितेन वसिष्ठेन कौशिकेन महात्मना।

हारीतलोमशाभ्यां च तथाऽऽत्रेयेण धीमता॥७॥

बृहस्पतिश्च शुक्रश्च च्यवनश्च महामुनिः।

सनत्कुमारः कपिलो वाल्मीकिस्तुम्बुरुः कुरुः॥८॥

मौद्गल्यो भार्गवो रामस्तृणबिन्दुर्महामुनिः।

पिप्पलादोऽथ वायुश्च संवर्तः पुलहः कचः॥९॥

काश्यपश्च पुलस्त्यश्च ऋतुर्दक्षः पराशरः।

मरीचिरङ्गिराः काश्यो गौतमो गालवो मुनिः॥१०॥

धौम्यो विभाण्डो माण्डव्यो धौम्रः कृष्णानुभौतिकः।

उलूकः परमो विप्रो मार्कण्डेयो महामुनिः॥११॥

भास्करिः पूरणः कृष्णः सूतः परमधार्मिकः।

एतैश्चान्यैर्मुनिगणैर्महाभागैर्महात्मभिः॥१२॥

श्रद्धादमशमोपेतैर्वृतश्चन्द्र इव ग्रहैः।

Surrounded by Vyasa conversant with the
Vedas, by the celestial Rishi Narada, by
Devasthana, by Ashmakasumantu, by Jaimini,
by the great Paila, by Shandilya, by Devarata,
by the highly intelligent Maitreya, by Asita and
Vasishtha and the great Kaushika, by Harita
and Lomasa and the highly intelligent Atri's
son, by Brihaspati and Shukra and the great
sage Chyavana, by Sanatkumara and Kapila
and Valmiki and Tumvuru and Kuru, By
Maudgalya and Rama of Bhrigu's race, and the
great sage Trinavindu, by Pippalada and Vayu
and Samvarta and Pulaha and Kacha, by
Kashyapa and Pulastya and Kratu and Daksha
and Parashara, by Marichi and Angiras and
Kashyapa and Gautama and the sage Galava,
by Dhaumya and Vibhanda and Mandavya and
Dhaumra and Krishnanubhautika, by Uluka,
that foremost of Brahmanas and the great sage
Markandeya, by Bhaskari and Purana and
Krishna and Suta, —that foremost of pious
men, surrounded by these and many other
saintly sages of great souls and endued with
faith and self-control and equanimity of mind,
the Kuru hero looked like the Moon
surrounded by the planets and the stars.

भीष्मस्तु पुरुषव्याघ्रः कर्मणा मनसा गिरा॥१३॥

शरतल्पगतः कृष्णं प्रदध्यौ प्राञ्जलिः शुचिः।

Lying on his bed of arrows, that foremost of
men, Bhishma, with pure hearts and joined
hands, thought of Krishna in mind, word, and
deed.

स्वरेण हृष्टपुष्टेन तुष्टाव मधुसूदनम्॥१४॥

योगेश्वरं पद्मनाभं विष्णुं जिष्णुं जगत्पतिम्।

With a cheerful and strong voice he sang the encomium of the destroyer of Madhu, that lord of Yoga, the lotus-navelled deity, that lord of the universe, called Vishnu and Jishnu.

कृताञ्जलिपुटो भूत्वा वाग्विदां प्रवरः प्रभुः॥१५॥

भीष्मः परमधर्मात्मा वासुदेवमथास्तुवत्।

With joined hands, that foremost of orators, that powerful Bhishma of highly virtuous soul, thus praised Vasudeva.

भीष्म उवाच

अरिराधयिषुः कृष्णं वाचं जिगदिषामि याम्॥१६॥

तया व्याससमासिन्या प्रीयतां पुरुषोत्तमः।

Bhishma said—

“O Krishna, O foremost of Beings, be pleased with words with I utter, in brief and in full, from desire of singing your praises.

शुचिं शुचिपदं हंसं तत्पदं परमेष्ठिनम्॥१७॥

युक्त्वा सर्वात्मनाऽऽत्मानं तं प्रपद्ये प्रजापतिम्।

You are pure and purity. You transcend all. You are what people say to be THAT. You are the Supreme Lord. With my entire heart I seek your refuge, O universal Soul and Lord of all creatures!

अनाद्यन्तं परं ब्रह्म न देवा नर्षयो विदुः॥१८॥

एको यं वेद भगवान् धाता नारायणो हरिः।

You are without beginning and without end. You are the greatest of the great and Brahma. Neither the celestials nor the Rishis know you. The divine Creator, Narayana or Hari, alone knows you.

नारायणादृषिगणास्तथा सिद्धमहोरगाः॥१९॥

देवा देवर्षयश्चैव यं विदुः परमव्ययम्।

Through Narayana, the Rishis, the Siddhas, the great Nagas, the gods, and the celestial Rishis, know a little of you. You are the greatest of the great and undecaying.

देवदानवगन्धर्वा यक्षराक्षसपन्नगाः॥२०॥

यं न जानन्ति को ह्येष कुतो वा भगवानिति।

The celestials, the Danavas, the Gandharvas, the Yakshas, the Pannagas, do not know who you are and whence you have sprung.

यस्मिन् विश्वानि भूतानि तिष्ठन्ति च विशन्ति च॥२१॥

गुणभूतानि भूतेशे सूत्रे मणिगणा इवा।

All the worlds and all created things live in you and enter you at the time of dissolution. Like gems strung together in a thread, all things possessing attributes exist in you, the Supreme Lord.

यस्मिन् नित्ये तते तन्तौ दृढे स्रगिव तिष्ठति॥२२॥

सदसद्ग्रथितं विश्वं विश्वार्द्धे विश्वकर्मणि।

Having the universe for your work and the universe for your limbs, this universe consisting of mind and matter exists in your eternal and all-pervading soul like flowers strung together in a strong thread.

हरिं सहस्रशिरसं सहस्रचरणेक्षणम्॥२३॥

सहस्रबाहुमुकुटं सहस्रवदनोज्ज्वलम्।

You are called Hari, have a thousand heads, thousand feet, thousand eyes, thousand arms, thousand crowns, and thousand effulgent faces. You are called Narayana, the deity, and the refuge of the universe.

प्राहुर्नारायणं देवं यं विश्वस्य परायणम्॥२४॥

अणीयसामणीयांसं स्थविष्ठं च स्थवीयसाम्।

You are the subtlest of the subtle, grossest of the gross, the heaviest of the heavy, and the highest of the high.

गरीयसां गरिष्ठं च श्रेष्ठं च श्रेयसामपि॥२५॥

यं वाकेष्वनुवाकेषु निषत्सूपनिषत्सु च।

In the Vaks, the Anuvaks, the Nishads, and the Upanishads, you are regarded as the Supreme Being of irresistible power. In the Samans also, which are always true, you are known as Truth's self.

गृणन्ति सत्यकर्माणं सत्यं सत्येषु सामसु॥२६॥

चतुर्भिश्चतुरात्मानं सत्त्वस्थं सात्वतां पतिम्।

You are of quadruple soul, Supreme soul, individual soul, mind and consciousness. You manifest yourself only in the understanding of all creatures. You are the Lord of your votaries. O god, you are worshipped under four good, high, and secret names, Vasudeva, Sankarshana, Pradyumna, and Aniruddha.

यं दिव्यैर्देवमर्चन्ति गुह्यैः परमनामभिः॥२७॥

यस्मिन् नित्यं तपस्तप्तं यदङ्गेष्वनुतिष्ठति।

Penances are always present in you, penances, live in your form. You are the Universal Soul. You are omniscient. You are the universe. You are the creator of everything in the universe.

सर्वात्मा सर्ववित् सर्वः सर्वज्ञः सर्वभावनः॥२८॥

यं देवं देवकी देवी वसुदेवादजीजनत्।

Like two sticks creating a blazing fire, you have been born of the divine Devaki and Vasudeva for the protection of Brahma on Earth.

भौमस्य ब्रह्मणो गुप्त्यै दीप्तमग्निमिवारणिः॥२९॥

यमनन्यो व्यपेताशीरात्मानं वीतकल्मषम्।

For his eternal liberation, the devout worshipper, withdrawing his mind from everything else and renouncing all desires, beholds you, O Govinda, who are the pure Soul, in his own soul.

दृष्ट्यानन्ताय गोविन्दं पश्यत्यात्मानमात्मनि॥३०॥

अतिवाचिन्द्रकर्माणमतिसूर्याति तेजसम्।

You excel the sun in glory. You are beyond the perception of the senses and the understanding. O lord of all creatures, I place myself in your hands.

अतिबुद्धीन्द्रियात्मानं तं प्रपद्ये प्रजापतिम्॥३१॥

पुराणे पुरुषं प्रोक्तं ब्रह्म प्रोक्तं युगादिषु।

क्षये संकर्षणं प्रोक्तं तमुपास्यमुपास्महे॥३२॥

In the Puranas, you have been described as Purusha. In the beginning of cycles, you are said to be Brahma, and at the time of universal dissolution you are spoken of as Sankarshana. You are worshipful therefore I worship you.

यमेकं बहुधाऽऽत्मानं प्रादुर्भूतमथोक्षजम्।

नान्यभक्ताः क्रियावन्तो यजन्ते सर्वकामदम्॥३३॥

Though one, you have yet many forms. You have your passions under complete control. Faithfully performing the rites laid down in the scriptures, your votaries sacrifice to you, O giver of every wish.

यमाहुर्जगतः कोशं यस्मिन् संनिहिताः प्रजाः।

यस्मिल्लोकाः स्फुरन्तीमे जले शकुनयो यथा॥३४॥

You are designated the sac within which the universe lies. All created things reside in you. Like swans and ducks swimming on the water, all the worlds are seen floating in you.

ऋतमेकाक्षरं ब्रह्म यत् तत् सदसतोः परम्।

अनादिमध्यपर्यन्तं न देवा नर्षयो विदुः॥३५॥

You are Truth. You are One and Undecaying. You are Brahma. You are beyond mind and matter. You are without beginning, middle, and end. Neither the gods nor the Rishis know you.

यं सुरासुरगन्धर्वाः सिद्धा ऋषिमहोरगाः।

प्रयता नित्यमर्चन्ति परमं दुःखभेषजम्॥३६॥

The gods, the Asuras, the Gandharvas, the Siddhas, the Rishis, and the great Urugas, with concentrated minds, always worship you. You are the great panacea for all sorrow.

अनादिनिधनं देवमात्मयोनौ सनातनम्।

अप्रेक्ष्यमनभिज्ञेयं हरिं नारायणं प्रभुम्॥३७॥

You are without birth and death. You are Divine. You are self-born. You are eternal. You are invisible and beyond perception. You are called Hari and Narayana, O powerful one.

यं वै विश्वस्य कर्तारं जगतस्तत्स्थुषां पतिम्।

वदन्ति जगतोऽध्यक्षमक्षरं परमं पदम्॥३८॥

The Vedas describe you as the Creator of the universe and the Lord of everything existing in the universe. You are the Supreme Protector of the universe. You are Undecaying and that which is called the Highest.

हिरण्यवर्णं यं गर्भमदितेर्दैत्यनाशनम्।

एकं द्वादशधा जज्ञे तस्मै सूर्यात्मने नमः॥३९॥

You are gold-hued. You are the killer of Asuras. Though One, Aditi gave birth to you in twelve forms. Salutations to you who are the Soul of the Sun.

शुक्ले देवान् पितॄन् कृष्णे तर्पयत्यमृतेन यः।

यश्च राजा द्विजातीनां तस्मै सोमात्मने नमः॥४०॥

Salutations to you in your form of Soma who is the highest of Rishis and who gratified with nectar the gods in the light fortnight and the Pitris in the dark fortnight.

महतस्तमसः पारे पुरुषं ह्यतितेजसम्।

यं ज्ञात्वा मृत्युमत्येति तस्मै ज्ञेयात्मने नमः॥४१॥

You are the One Being of transcendent effulgence dwelling beyond darkness Knowing you one has no fear of death. Salutations of you in that form which is an object of knowledge.

यं बृहन्तं बृहत्युक्थे यमग्नौ यं महाध्वरे।

यं विप्रसंघा गायन्ति तस्मै वेदात्मने नमः॥४२॥

In the grand Ukthya sacrifice, the Brahmanas worship you as the great Rich. In the great fire-sacrifice, they describe you as the chief (priest). You are the soul of the Vedas. Salutations to you.

ऋग्यजुःसामधामानं दशार्धहविरात्मकम्।

यं सप्ततन्तुं तन्वन्ति तस्मै यज्ञात्मने नमः॥४३॥

The Rishis, the Yajus, and the Samans are your habitation. You are the five sorts of pure libations. You are the five sorts of pure libations. You are the seven words used in the Vedas. Salutations to you in your form of Sacrifice.

चतुर्भिश्च चतुर्भिश्च द्वाभ्यां पञ्चभिरेव च।

हूयते च पुनर्द्वाभ्यां तस्मै होमात्मने नमः॥४४॥

Libations are poured on the Homa fire accompanied with seventeen Mantras. You are the soul of the Homa. Salutations to you.

यः सुपर्णा यजुर्नाम च्छन्दोगात्रस्त्रिवृच्छिराः।

स्थन्तरं बृहत् साम तस्मै स्तोत्रात्मने नमः॥४५॥

You are the Purusha described in the Vedas. Your name is Yajus. The Vedic metres are your limbs. The sacrifices laid down in the three Vedas form your three heads. The great sacrifices called Rathantara is your voice expressing your gratification. Salutations to you in your form of sacred hymns.

यः सहस्रसमे सत्रे जज्ञे विश्वसृजामृषिः।

हिरण्यपक्षः शकुनिस्तस्मै हंसात्मने नमः॥४६॥

You are the Rishi who had appeared in the great sacrifice extending for a thousand years celebrated by the Patriarchs. You are the great swan with wings of gold. Salutations to you in your form of a swan.

पादाङ्गं संधिपर्वाणं स्वरव्यञ्जनभूषणम्।

यमाहुरक्षरं दिव्यं तस्मै वागात्मने नमः॥४७॥

Roots with all kinds of affixes and suffixes form your limbs. The Sandhis are your joints. The consonants and vowels are your ornaments. The Vedas have described you as the divine word. Salutations to you in your form as the Word.

यज्ञाङ्गे यो वराहो वै भूत्वा गामुज्जहार ह।

लोकत्रयहितार्थाय तस्मै वीर्यात्मने नमः॥४८॥

Assuming the form of a boar whose limbs were Sacrifice, you had raised the submerged Earth for the behoof of the three worlds. Salutations to you in your form of infinite power.

यः शेते योगमास्थाय पर्यङ्के नागभूषिते।

फणासहस्ररचिते तस्मै निद्रात्मने नमः॥४९॥

You sleep in Yoga on your snake sofa formed by the thousand hoods (of the Naga). Salutations to you in your forms of sleep.

यस्तनोति सतां सेतुमृतेनामृतयोनिना।

धर्मार्थव्यवहाराङ्गैस्तस्मै सत्यात्मने नमः॥५०॥

You make the bridge for crossing the sea of life with Truth, with the means of emancipation, and with the means by which the senses may be controlled. Salutations to thee in your form of Truth.

यं पृथग्धर्मचरणाः पृथग्धर्मफलैषिणः।

पृथग्धर्मैः समर्चन्ति तस्मै धर्मात्मने नमः॥५१॥

Men following various religions moved by desire of various fruits, worship you with various rites. Salutations to you in your form of religion.

यतः सर्वं प्रसूयन्ते ह्यनङ्गात्माङ्गदेहिनः।

उन्मादः सर्वभूतानां तस्मै कामात्मने नमः॥५२॥

From you have originated all things. You move all creatures having physical frames and cherishing desires to action. Salutations to thee in your form of Excitement.

यं च व्यक्तस्थमव्यक्तं विचिन्वन्ति महर्षयः।

क्षेत्रे क्षेत्रज्ञमासीनं तस्मै क्षेत्रात्मने नमः॥५३॥

The great Rishis seek your unmanifest self within the manifest. Called Kshetrajna, you sit in Kshetra. Salutations to you in your form of Kshetra.

यं त्रिधाऽऽत्मानमात्मस्थं वृतं षोडशभिर्गुणैः।

प्राहुः सप्तदशं सांख्या स्तस्मै सांख्यात्मने नमः॥५४॥

Though always conscious and present in self, the Sankhyas still describe you as existing in the three states of wakefulness, dream and sleep. They further describe you as possessed of sixteen attributes and representing the number seventeen. Salutations to your form as described by the Sankhyas.

यं विनिद्रा जितश्वासाः सत्त्वस्थाः संयतेन्द्रियाः।

ज्योतिः पश्यन्ति युञ्जानास्तस्मै योगात्मने नमः॥५५॥

Casting off sleep, restraining vital airs, Yogins of controlled senses see you as eternal light. Salutations to you in your Yoga form.

अपुण्यपुण्योपरमे यं पुनर्भवनिर्भयाः।

शान्ताः संन्यासिनो यान्ति तस्मै मोक्षात्मने नमः॥५६॥

Peaceful Sannyasins, freed from fear of re-birth on account of the extinction of all their sins and merits, obtain you. Salutations to you in your form of emancipation.

योऽसौ युगसहस्रान्ते प्रदीप्तार्चिर्विभावसुः।

सम्भक्षयति भूतानि तस्मै घोरात्मने नमः॥५७॥

At the end of a thousand cycles, you assume the form of a fire with blazing flames and consume all creatures. Salutations to you in your form of fierceness.

सम्भक्ष्य सर्वभूतानि कृत्वा चैकार्णवं जगत्।

बालः स्वपिति यश्चैकस्तस्मै मायात्मने नमः॥५८॥

Having consumed all creatures and converted the universe into one sheet of water, you sleep on the waters in the form of a child. Salutations to you in your form as Maya (illusion).

तद् यस्य नाभ्यां सम्भूतं यस्मिन् विश्वं प्रतिष्ठितम्।

पुष्करे पुष्कराक्षस्य तस्मै पद्मात्मने नमः॥५९॥

From the navel of the Self-born having eyes like lotus leaves, sprung a lotus. On that lotus is situate this universe. Salutations to you in your form as lotus.

सहस्रशिरसे चैव पुरुषायामितात्मने।

चतुःसमुद्रपर्याययोगनिद्रात्मने नमः॥६०॥

You have a thousand heads. You permeate everything. You are of immeasurable soul. You have conquered the four kinds of desire that are as vast as the four seas. Salutations to you in your form of Yoga sleep.

यस्य केशेषु जीमूता नद्यः सर्वाङ्गसंघिषु।

कुक्षौ समुद्राश्चत्वारस्तस्मै तोयात्मने नमः॥६१॥

The clouds are in the hair of your head. The rivers are in the several joints of your limbs. The four oceans are in your stomach. Salutations to you in your form as water.

यस्मात् सर्वाः प्रसूयन्ते सर्गप्रलयविक्रियाः।

यस्मिंश्चैव प्रलीयन्ते तस्मै हेत्वात्मने नमः॥६२॥

Birth and death originate from you. All things, again, at the universal dissolution, are dissolved in you. Salutations to your form as cause.

यो निषण्णो भवेद् रात्रौ दिवा भवति विष्ठितः।

इष्टानिष्टस्य च द्रष्टा तस्मै द्रष्टात्मने नमः॥६३॥

You sleep not in the night. You are engaged in day time also. You witness the good and the

bad actions (of all), Salutations to you in your form of (universal) observer.

अकुण्ठं सर्वकार्येषु धर्मकार्यार्थमुद्यतम्।

वैकुण्ठस्य च तद् रूपं तस्मै कार्यात्मने नमः॥६४॥

There is no act which you cannot do. You are again, always ready to do righteous acts. Salutations to you in your form of Work, the form, viz., which is called Vaikuntha.

त्रिःसप्तकृत्वो यः क्षत्रं धर्मव्युत्क्रान्तगौरवम्।

क्रुद्धो निजघ्ने समरे तस्मै क्रौर्यात्मने नमः॥६५॥

In anger you had in battle, rooted out twenty-one times the Kshatriyas who had trodden virtue and authority under their feet, Salutations to you in your form of Cruelty.

विभज्य पञ्चधाऽऽत्मानं वायुर्भूत्वा शरीरगः।

यश्चेष्टयति भूतानि तस्मै वाय्वात्मने नमः॥६६॥

Dividing yourself into five parts you have become the five vital airs which work within every body and cause every living creature to move. Salutations to you in your form of air.

युगेष्वावर्तते योगैर्मासत्र्वयनहायनैः।

सर्गप्रलययोः कर्ता तस्मै कालात्मने नमः॥६७॥

You appear in very cycle in the forms called month and season and half-year and year, and are the cause of both creation and dissolution. Salutations to you in your form of Time.

ब्रह्म वक्त्रं भुजौ क्षत्रं कृत्स्नमूरुदरं विशः।

पादौ यस्याश्रिताः शूद्रास्तस्मै वर्णात्मने नमः॥६८॥

Brahmanas are your mouth, Kshatriyas are your two arms., Vaishyas are your stomach and thighs, and Shudras are your feet. Salutations to you in your form of caste.

यस्याग्निरास्यं द्यौर्मूर्धा खं नाभिश्चरणौ क्षितिः।

सूर्यश्चक्षुर्दिशः श्रोत्रे तस्मै लोकात्मने नमः॥६९॥

Fire is your mouth. The heavens are the crown of your head. The sky in your navel. The Earth is your feet. The Sun is your eye. The points of horizon are your ears. Salutations to you in your form as the three worlds.

परः कालात् परो यज्ञात् परात् परतश्च यः।

अनादिरादिर्विश्वस्य तस्मै विश्वात्मने नमः॥७०॥

You are superior to Time. You are superior to Sacrifice. You are higher than the highest. Having yourself no origin, you are the origin of the Universe. Salutations to you in your form as Universe.

विषये वर्तमानानां यं ते वैशेषिकैर्गुणैः।

ब्राह्मविषयगोप्तारं तस्मै गोप्त्रात्मने नमः॥७१॥

People according to the attributes assigned to you by the Vaisheshika theory, consider you as the Protector of the world. Salutations to you in your form of Protector.

अन्नपानेचनमयो रसप्राणविवर्धनः।

यो धारयति भूतानि तस्मै प्राणात्मने नमः॥७२॥

Assuming the forms of food, drink, and fuel, you multiply the humours and the vital airs of creatures and keep up their existence. Salutations to you in your form of life.

प्राणानां धारणार्थाय योऽन्नं भुक्ते चतुर्विधम्।

अन्तर्भूतः पचत्यग्निस्तस्मै पाकात्मने नमः॥७३॥

For supporting the life you eat the four kinds of food. Assuming also the form of Agni within the Stomach, you digest that food. Salutations to you in your form of digesting fire.

पिङ्गक्षेणसदं यस्य रूपं दंष्ट्रनखायुधम्।

दानवेन्द्रान्तकरणं तस्मै दृप्तात्मने नमः॥७४॥

Assuming the form of man-lion with twany eyes and twany manes with teeth and claws for your weapons, you had killed the king of the Asuras. Salutations to your form of great subtilty.

यं न देवा न गन्धर्वा न दैत्या न च दानवाः।

तत्त्वतो हि विजानन्ति तस्मै सूक्ष्मात्मने नमः॥७५॥

The gods, the Gandharvas, Daityas and Danavas are not able understand that form corectly, I salute that form of subtile.

रसातलगतः श्रीमाननन्तो भगवान् विभुः।

जगद् धारयते कृत्स्नं तस्मै वीर्यात्मने नमः॥७६॥

Assuming the form of the beautiful, illustrious, and powerful Ananta in the neither region, you uphold the universe. Salutations to your form of power.

यो मोहयति भूतानि स्नेहपाशानुबन्धनैः।

सर्गस्य रक्षणार्थाय तस्मै मोहात्मने नमः॥७७॥

You stupefy all creatures by the letters of affection and love for the continuance of the creation. Salutations to you in your form of stupefaction.

आत्मज्ञानमिदं ज्ञानं ज्ञात्वा पञ्चस्ववस्थितम्।

यं ज्ञानेनाभिगच्छन्ति तस्मै ज्ञानात्मने नमः॥७८॥

Knowing that knowledge which knows the five elements to be the true Self-knowledge people approach you by knowledge. Salutations to you in your form of Knowledge.

अप्रमेयशरीराय सर्वतोबुद्धिचक्षुषे।

अनन्तपरिमेयाय तस्मै दिव्यात्मने नमः॥७९॥

Your body cannot be measured. Your understanding and eyes see every thing. You are infinite and immeasurable. Salutations to you in your form of vastness.

जटिने दण्डिने नित्यं लम्बोदरशरीरिणे।

कमण्डलुनिपङ्गाय तस्मै ब्रह्मात्मने नमः॥८०॥

You had assumed the form of a hermit with matted locks on head, staff in hand, a long stomach, and having alms bowl for your quiver. Salutations to your form of Brahma.

शूलिने त्रिदशेशाय त्र्यम्बकाय महात्मने।

भस्मदिग्धाङ्गलिङ्गाय तस्मै रुद्रात्मने नमः॥८१॥

You carry the trident, you are the lord of the celestials, you have three eyes, and you are great. Your body is always besmeared with ashes. Salutations to you in your form of Rudra.

चन्द्रार्धकृतशीर्षाय व्यालयज्ञोपवीतिने।

पिनाकशूलहस्ताय तस्मा उग्रात्मने नमः॥८२॥

The crescent forms the ornament of your forehead. You have snakes for the holy thread round your neck. You are armed with Pinaka

and trident. Salutations to your form of dreadfulness.

सर्वभूतात्मभूताय भूतादिनिधनाय च।

अक्रोधद्रोहमोहाय तस्मै शान्तात्मने नमः॥८३॥

You are the soul of all creatures. You are the Creator and the Destroyer of all creatures. You are without anger, without enmity, without affection. Salutations to you in your form of Peace.

यस्मिन् सर्वं यतः सर्वं यः सर्वं सर्वतश्च यः।

यश्च सर्वमयो नित्यं तस्मै सर्वात्मने नमः॥८४॥

Everything is in you. Everything originates from you. You are Everything. Everywhere are you. You are always the All. Salutations to you in your form as Everything.

विश्वकर्मन् नमस्तेऽस्तु विश्वात्मन् विश्वसम्भवा।

अपवर्गोऽसि भूतानां पञ्चानां परतः स्थितः॥८५॥

Salutations to you whose work is the universe, to you who are the soul of the universe, to you from whom has originated the universe, to you who are the dissolution of all things, to you who are beyond the five elements.

नमस्ते त्रिषु लोकेषु नमस्ते परतस्त्रिषु।

नमस्ते दिक्षु सर्वासु त्वं हि सर्वमयो निधिः॥८६॥

Salutations to you who are the three worlds to you who are above the three worlds! Salutations to you who are all the directions. You are all you are the one refuge of All.

नमस्ते भगवन् विष्णो लोकानां प्रभवाप्यया।

त्वं हि कर्ता हृषीकेश संहर्ता चापराजितः॥८७॥

Salutations to you. O divine Lord, O Vishnu, and, O eternal origin of all the worlds. You, O Hrishikesha, are the Creator, you are the Destroyer, and you are invincible.

न हि पश्यामि ते भावं दिव्यं हि त्रिषु वर्त्मसु।

त्वां तु पश्यामि तत्त्वेन यत् ते रूपं सनातनम्॥८८॥

I cannot see that divine form in which you are manifest in the Past, Present, and Future. I can, however, see truly your eternal form.

दिवं ते शिरसा व्याप्तं पद्भ्यां देवी वसुधरा।

विक्रमेण त्रयो लोकाः पुरुषोऽसि सनातनः॥८९॥

You have filled heaven with your head, and Earth with your, and feet the three worlds with your energy. You are Eternal and permeate everything in the universe.

दिशो भुजा रविश्चक्षुर्वीर्ये शुकः प्रतिष्ठितः।

सप्त मार्गा निरुद्धास्ते वायोरमिततेजसः॥९०॥

The directions are your arms, the Sun is your eye, and prowess is your arms, the Sun is your eye, and prowess is your vital fluid. You are the lord of all creatures. You stand closing the seven paths of the Wind whose power is immeasurable.

अतसीपुष्पसंकाशं पीतवाससमच्युतम्।

ये नमस्यन्ति गोविन्दं न तेषां विद्यते भयम्॥९१॥

Those who worship you, are freed from all fears, O Govinda of undecaying prowess, you are clad in yellow robes of the colour of the Atasi flower.

एकोऽपि कृष्णस्य कृतः प्रणामो

दशाश्वमेधावभृथेन तुल्यः।

दशाश्वमेधी पुनरेति जन्म-

कृष्णप्रणामी न पुनर्भवाय॥९२॥

The lowering of head to you for once. O Krishna, is equal to the completion of ten Horse-sacrifices. The man who has celebrated ten Horse-sacrifices is not freed from the obligation of re-birth.

कृष्णव्रताः कृष्णमनुस्मरन्तो

रात्रौ च कृष्णं पुनरुत्थिता ये।

ते कृष्णदेहाः प्रविशन्ति कृष्ण-

माज्यं यथा मन्त्रहुतं हुताशे॥९३॥

The man, however, that salutes Krishna is freed from re-birth. They who have Krishna for their vow, they who think of Krishna in the night, and upon getting up from sleep, may be said to have Krishna for their body. Those people (after death) enter Krishna's self even

as libations of clarified butter sanctified with mantras enter the burning fire.

नमो नरकसंत्रासरक्षामण्डलकारिणे।

संसारनिम्नगावर्ततरिकाष्टाय विष्णवे॥९४॥

Salutations to you who remove the fear of hell, to you. O Vishnu, that are a boat to them who are sunk in the eddies of the ocean of worldly life.

नमो ब्रह्मण्यदेवाय गोब्राह्मणहिताय च।

जगद्धिताय कृष्णाय गोविन्दाय नमो नमः॥९५॥

Salutations to you, O God, that are the Brahmana's self, to you who are the benefactor of Brahmanas and kine, to you that are the benefactor of the universe, to you that are Krishna and Govinda.

प्राणकान्तारपाथेयं संसारोच्छेदभेषजम्।

दुःखशोकपरित्राणं हरिरित्यक्षरद्वयम्॥९६॥

The two syllables Hari are the purse of those who sojourn through the wilderness of life and the panacea that effectually cures all worldly attachments, and the Manas which remove sorrow and grief.

यथा विष्णुमयं सत्यं यथा विष्णुमयं जगत्।

यथा विष्णुमयं सर्वं पाप्मा मे नश्यतां तथा॥९७॥

As Truth is full of Vishnu, as the universe is full of Vishnu, as everything full of Vishnu, so let my soul be full of Vishnu, and my sins be dissipated.

त्वां प्रपन्नाय भक्ताय गतिमिशं जिगीषवे।

यच्छ्रेयः पुण्डरीकाक्ष तद् ध्यायस्व सुरोत्तमा॥९८॥

I seek your refuge and am devoted to you, desirous of obtaining a happy end. O you having eyes like lotus petals, O best of gods, do you think of what will be for my well-being.

इति विद्यातपोयोनिरयोनिर्विष्णुरीडितः।

वाग्यज्ञेनार्चितो देवः प्रीयतां मे जनार्दनः॥९९॥

Having yourself no origin, O Vishnu, you are the origin of Knowledge and Penances. You are thus lauded, O Janardana, thus adored

by me in the Sacrifice of words only, be O god, gratified with me.

नारायणः परं ब्रह्म नारायणपरं तपः।

नारायणः परो देवः सर्वं नारायणः सदा॥१००॥

The Vedas are devoted to Narayana. Penances are devoted to Narayana. The gods are devoted to Narayana. Everything else is Narayana.

वैशम्पायन उवाच

एतावदुक्त्वा वचनं भीष्मस्तदगतमानसः।

नम इत्येव कृष्णाय प्रणाममकरोत् तदा॥१०१॥

Vaishampayana said—

Having said these words, Bhishma, with mind fixed upon Krishna, said,—‘Salutations to Krishna.’ And bowed to him.

अभिगम्य तु योगेन भक्तिं भीष्मस्य माधवः।

त्रैलोक्यदर्शनं ज्ञानं दिव्यं दत्त्वा ययौ हरिः॥१०२॥

Learning by his Yoga power of the devotion of Bhishma, Madhava, called also Hari, (entering his body) conferred upon him divine knowledge of the Past, the Present, and the Future, and went away.

तस्मिन्नुपरते शब्दे ततस्ते ब्रह्मवादिनः।

भीष्मं वाग्भिर्बाष्पकण्ठास्तमानर्चुर्महामतिम्॥१०३॥

When Bhishma became silent, the Brahmapadins, with voices suppressed with tears, worshipped that great chief of the Kurus in excellent words.

ते स्तुवन्तश्च विप्रागन्धाः केशवं पुरुषोत्तमम्।

भीष्मं च शनकैः सर्वे प्रशशंसुः पुनः पुनः॥१०४॥

Those foremost of Brahmanas lauded Krishna also, that first of Beings and then continued silently to praise Bhishma repeatedly.

विदित्वा भक्तियोगं तु भीष्मस्य पुरुषोत्तमः।

सहसोत्थाय संहृष्टो यानमेवान्वपद्यत॥१०५॥

केशवः सात्यकिश्चापि रथेनैकेन जग्मतुः।

अपरेण महात्मानौ युधिष्ठिरश्चयौ॥१०६॥

Learning of the devotion of Bhishma towards him, that foremost of Beings, viz.,

Madhava, suddenly rose from his seat and got on his car, Keshava and Satyaki proceeded on one car. On another proceeded those two great princess, viz., Yudhishtira and Dhananjaya.

भीमसेन ययौ चोभौ रथमेकं समाश्रिताः।

कृपो युयुत्सुः सूतश्च संजयश्च परंतपः॥१०७॥

ते रथैर्नगराकारैः प्रयाताः पुरुषर्षभाः।

नेमिघोषेण महता कम्पयन्तो वसुन्धराम्॥१०८॥

Bhimasena and the twin rode on a third; while those foremost of men, viz., Kripa and Yuyutsu, and that scorcher of foes, viz., Sanjaya of the charioteer caste, proceeded on their respective cars, each of which looked like a town. And all of them went on, making the Earth trembled with the rattle of their car-wheels.

ततो गिरः पुरुषवरस्तवान्विता

द्विजेरिताः पथि सुमनाः स शुश्रुवै।

कृताञ्जलिं प्रणतमथापरं जनं

स केशिहा मुदितमनाभ्यनन्दत॥१०९॥

That foremost of men, as he went on, cheerfully listened to the laudatory, speeches uttered by the Brahmanas. The destroyer of Keshi, with a cheerful heart, saluted the people waiting by the road side with joined hands and bent heads.

CHAPTER 48

(RAJADHARMANUSHASANA PARVA)—Continued

Pandavas go to Bhishma, who describes the prowess of Krishna.

वैशम्पायन उवाच

ततः स च हृषीकेशः स च राजा युधिष्ठिरः।

कृपादयश्च ते सर्वे चत्वारः पाण्डवाश्च ते॥११॥

रथैस्तैर्नगरप्रख्यैः पताकाध्वजशोभितैः।

ययुराशु कुस्क्षेत्रं वाजिभिः शीघ्रगामिभिः॥१२॥

Vaishampayana said—

Then Hrishikesha, and king Yudhishtira, and all those persons headed by Kripa, and the

four Pandavas, riding on those cars resembling fortified cities and adorned with stands and banners, quickly went to Kurukshetra with the help of their quick-coursing horses.

तेऽवतीर्य कुस्क्षेत्रं केशमज्जास्थिसंकुलम्।

देहन्यासः कृतो यत्र क्षत्रियैस्तैर्महात्मभिः॥३॥

They descended on that field of Kuru, which was covered with hair, marrow and bones, and where millions of great Kshatriyas had died.

गजाश्चदेहास्थिचयैः पर्वतैरिव संचितम्।

नरशीर्षकपालैश्च शङ्खैरिव च सर्वशः॥४॥

It also contained many hills made of the bodies and bones of elephants and horses, and human heads and skulls were scattered over it like conch-shells.

चित्तासहस्रप्रचितं वर्मशस्त्रसमाकुलम्।

आपानभूमिं कालस्य तथा भुक्तेज्झितामिव॥५॥

Interspersed with thousands of funeral pyres and containing masses of armour and weapons, the vast field looked like the drinking site of the Destroyer himself used and left of late.

भूतसंघानुचरितं रक्षोगणनिषेवितम्।

पश्यन्तस्ते कुस्क्षेत्रं ययुराशु महारथाः॥६॥

The powerful car-warriors quickly proceeded, seeing the field of battle haunted by crowds of spirits and thronged with Rakshasas.

गच्छन्नेव महाबाहुः स वै यादवनन्दनः।

युधिष्ठिराय प्रोवाच जामदग्न्यस्य विक्रमम्॥७॥

While proceeding, the powerful Keshava, that delighter of all the Yadavas, spoke to Yudhishtira about the prowess of Jamadagni's son.

अमी रामहृदाः पञ्च दृश्यन्ते पार्थ दूरतः।

तेषु संतर्पयामास पितृन् क्षत्रियशोणितैः॥८॥

'Yonder, at a distance, O Partha' are the five lakes of Rama. There Rama offered oblations of Kshatriya blood to his departed manes.

त्रिःसप्तकृत्वो वसुधां कृत्वा निःक्षत्रियां प्रभुः।

इहेदानीं ततो रामः कर्मणो विरगाम ह॥९॥

It was here that the powerful Rama, having freed the Earth of Kshatriyas for twenty-one times, accomplished his task.'

युधिष्ठिर उवाच

त्रिःसप्तकृत्वः पृथिवी कृता निःक्षत्रिया पुरा।

रामेणेति तथाऽऽस्य त्वमत्र मे संशयो महान्॥१०॥

Yudhishtira said—

I have doubt very much of what you say about Rama's having twenty-one times rooted the Kshatriyas in days of yore.

क्षत्रबीजं यथा दग्धं रामेण यदुपुङ्गवा।

कथं भूयः समुत्पत्तिः क्षत्रस्यामितविक्रम॥११॥

When the very Kshatriya seed was burnt by Rama, O foremost of the Yadus, how was the Kshatriya order revived?

महात्मना भगवता रामेण यदुपुङ्गवा।

कथमुत्सादितं क्षत्रं कथं वृद्धिमुपागतम्॥१२॥

How, O best of the Yadus, was the Kshatriya order exterminated by the illustrious and great Rama, and how did it again grow?

महता रथयुद्धेन कोटिशः क्षत्रिया हताः।

तथाभूच्च मही कीर्णा क्षत्रियैर्वदतां वरा॥१३॥

In dreadful car-encounters millions of Kshatriyas were killed. The Earth, O foremost of orators, was covered with the corpses of Kshatriyas.

किमर्थं भार्गवेणेदं क्षत्रमुत्सादितं पुरा।

रामेण यदुशार्दूल कुस्क्षेत्रे महात्मना॥१४॥

एतन्मे छिन्धि वार्ष्णेय संशयं ताक्ष्यकेतन।

आगमो हि परः कृष्ण त्वत्तो नो वासवानुज॥१५॥

Why was the Kshatriya order thus rooted out in day of old by Rama, the great descendant of Bhṛigu, O foremost of the Yadus. O Vrishni hero, remove this doubt of mine, O Garuda-fanned hero. O Krishna, O younger brother of Vasudeva, the highest knowledge is from you.'

वैशम्पायन उवाच

ततो यथावत् स गदाग्रजः प्रभुः

शशंस तस्मै निखिलेन तत्त्वतः।

युधिष्ठिरायाप्रतिमौजसे तदा

यथाभवत् क्षत्रियसंकुला मही॥१६॥

Vaishampayana said—

The powerful elder brother of Gada then described fully to Yudhishthira everything that had taken place, as to how the Earth had become filled with Kshatriyas.

CHAPTER 49

(RAJADHARMANUSHASANA
PARVA)—Continued.

Yudhishthira asks Bhishma about how the
Kshatriyas multiplied after being
exterminated by Rama.

वासुदेव उवाच

शृणु कौन्तेय रामस्य प्रभावो यो मया श्रुतः।

महर्षीणां कथयतां विक्रमं तस्य जन्म च॥१॥

Vasudeva said—

Listen, O son of Kunti, to the story of Rama's energy and powers and birth as I heard from great Rishis discoursing upon the subject.

यथा च जामदग्न्येन कोटिशः क्षत्रिया हताः।

उद्भूता राजवंशेषु ये भूयो भारते हताः॥२॥

Listen to the story of how millions of Kshatriyas were killed by Jamadagni's son and how those that were born again in the various royal houses in Bharata were again killed.

जह्नोरजस्तु तनयो बलाकाम्भस्तु तत्सुतः।

कुशिको नाम धर्मज्ञस्तस्य पुत्रो महीपते॥३॥

Jahnu had a son named Rajas. Rajas had a son named Balakashva. King Balakashva had a pious son named Kushika.

अग्र्यं तपः समातिष्ठत् सहस्राक्षसमो भुवि।

पुत्रं लभेयमजितं त्रिलोकेश्वरमित्युत॥४॥

Resembling the thousand-eyed Indra on Earth, Kushika, practised the austerity of

penances from desire of getting the lord of the three worlds for a son.

तमुग्रतपसं दृष्ट्वा सहस्राक्षः पुरंदरः।

समर्थं पुत्रजनने स्वयमेवान्वपद्यत॥५॥

Seeing him engaged in the hardest of penances and capable of begetting a son, the thousand-eyed Purandara himself inspired the king with his energy.

पुत्रत्वमगमद् राजंस्तस्य लोकेश्वरेश्वरः।

गाधिर्नामाभवत् पुत्रः कौशिकः पाकशासनः॥६॥

The great lord of the three worlds, viz., the chastiser of Paka, O king, then became Kushika's son known by the name of Gadhi.

तस्य कन्याभवद् राजन् नाम्ना सत्यवतीप्रभो।

तां गाधिर्भुगुपुत्राय सर्चीकाय ददौ प्रभुः॥७॥

Gadhi had a daughter, O king, by the name of Satyavati. The powerful Gadhi married her to Richika a descendant of Bhrigu.

तस्याः प्रीतः स शौचेन भार्गवः कुरुनन्दन।

पुत्रार्थं अपयामास चरुं गाधेस्तथैव च॥८॥

Her husband of Bhrigu's race, O delighter of the Kurus, became highly pleased with her for the purity of her conduct. He cooked *charu* the sacrificial food of milk and rice for giving to Gandhi a son.

आहूयोवाच तां भार्या सर्चीको भार्गवस्तदा।

उपभोज्यश्चरुरग्रं त्वया मात्राप्ययं तव॥९॥

Calling his wife, Richika of Bhrigu's race, said,—This portion of the sanctified food should be taken by you, and this (the other) portion by your mother.

तस्या जनिष्यते पुत्रो दीप्तिमान् क्षत्रियर्षभः।

अजय्यः क्षत्रियैर्लौके क्षत्रियर्षभसूदनः॥१०॥

An energetic son will be born of her who will be the foremost of the Kshatriyas, Invincible by Kshatriyas on Earth, he will be the destroyer of the foremost of Kshatriyas.

तवापि पुत्रं कल्याणि धृतिमन्तं शमात्मकम्।

तपोऽन्वितं द्विजश्रेष्ठं चरुषे विद्यास्यति॥११॥

As regards you, O blessed lady, this portion of the food will give you a son of great

wisdom, a personification of tranquillity, endued with ascetic penances, and the foremost of Brahmanas.

इत्येवमुक्त्वा तां भार्या सचीको भृगुनन्दनः।

तपस्यभिरतः श्रीमाञ्जगामारण्यमेव हि॥१२॥

Having said these words to his wife, the blessed Richika of Bhrigu's race, setting his heart on penances, entered into the woods.

एतस्मिन्नेव काले तु तीर्थयात्रापरो नृपः।

गाधिः सदारः सम्प्राप्तः सचीकस्याश्रमं प्रति॥१३॥

About this time, king Gandhi, making a pilgrimage to the sacred waters, arrived with his queen at the hermitage of Richika.

चरुद्वयं गृहीत्वा च राजन् सत्यवती तदा।

भर्तुर्वाक्यं तदाव्यग्रा मात्रे हृष्टा न्यवेदयत्॥१४॥

O king, thereupon taking the two portions of the sanctified food, Satyavati cheerfully and quickly, represented the words of her husband to her mother.

माता तु तस्याः कौन्तेय दुहित्रे स्वं चरुं ददौ।

तस्याश्चरुमथाज्ञानादात्मसंस्थं चकार ह॥१५॥

The queen-mother, O son of Kunti, gave the portion reserved for herself to her daughter, and herself took unwittingly the portion intended for the latter.

अथ सत्यवती गर्भं क्षत्रियान्तकरं तदा।

धारयामास दीप्तेन वपुषा घोरदर्शनम्॥१६॥

Thereupon Satyavati, her body blazing with lustre, conceived a child of dreadful form intended to become the exterminator of the Kshatriyas.

तामृचीकस्तदा दृष्ट्वा तस्या गर्भगतं द्विजम्।

अब्रवीद् भृगुशार्दूलः स्वां भार्या देवरूपिणीम्॥१७॥

Seeing the Brahmana child lying within her womb, that foremost of the Bhrigus said to his wife of heavenly beauty these words—

मात्रासि व्यंसिता भद्रे चरुव्यत्यासहेतुना।

भविष्यति हि ते पुत्रः क्रूरकर्मात्ममर्षणः॥१८॥

उत्पत्स्यति च ते भ्राता ब्रह्मभूतस्तपोरतः।

You have been imposed upon by your mother, O blessed lady, by the substitution of

the sanctified food. Your son will become a man of cruel deeds and vindictive heart. Your brother again (born of your mother) will be Brahmana ever devoted to ascetic penances.

विश्वं हि ब्रह्म सुमहच्चरौ तव समाहितम्॥१९॥

क्षत्रवीर्यं च सकलं तव मात्रे समर्पितम्।

The seed of the supreme and universal Brahma had been placed into the sanctified food intended for you, while into that intended for your mother had been placed the sum-total of Kshatriya energy.

विपर्ययेण ते भद्रे नैतदेवं भविष्यति॥२०॥

मातुस्ते ब्राह्मणो भूयात् तव च क्षत्रियः सुतः।

On account of the substitution of the two parts, O blessed lady, that which had been intended will not happen. Your mother will get a Brahmana child while you will get a son that will become a Kshatriya.

सैवमुक्ता महाभागा भर्त्रा सत्यवती तदा॥२१॥

पपात शिरसा तस्मै वेपन्ती चाब्रवीदिदम्।

नार्होऽसि भगवन्नहं वक्तुमेवंविधं वचः।

ब्राह्मणापसदं पुत्रं प्राप्स्यसीति हि मां प्रभो॥२२॥

Thus addressed by her husband the highly blessed Satyavati bent down her head to his feet and tremblingly said,—You should not, O holy one, speak such words to me, viz.,—You will obtain a wretch among Brahmanas for your son.

ऋचीक उवाच

नैव संकल्पितः कामो मया भद्रे तथा त्वयि।

उग्रकर्मा समुत्पन्नश्चरुव्यत्यासहेतुना॥२३॥

Richika said—

This was not intended by me, O blessed lady, for you. A son of terrific deeds has been conceived by you for the substitution of the sanctified food.

सत्यवत्युवाच

इच्छल्लोकानपि मुने सृजेथाः किं पुनः सुतम्।

शामात्मकमुजुं पुत्रं दातुमर्हसि मे प्रभो॥२४॥

Satyavati replied—

If you wish, O sage, you can create other worlds, what shall I say of a child? You should, O powerful one, give me a son who will be pious and peaceful.

ऋचीक उवाच

नोक्तपूर्वानृतं भद्रे स्वैरेष्वपि कदाचन।

किमुताग्निं समाधाय मन्त्रवच्चरुसाधने॥२५॥

Richika said—

'I had never uttered even in jest, O blessed lady, an untruth. What need then be said of a time for preparing sanctified food with the help of Vedic formulae after lighting a fire?

दृष्टमेतत् पुरा भद्रे ज्ञातं च तपसा मया।

ब्रह्मभूतं हि सकलं पितुस्त्व कुलं भवेत्॥२६॥

It was ordained of yore by destiny, O lovely damsel. I have known it all by my penances. All the descendants of your father will be endued with Brahmanic virtues.

सत्यवत्युवाच

काममेवं भवेत् पौत्रो ममेह तव च प्रभो।

शमात्मकमहं पुत्रं लभेयं जपतां वर॥२७॥

Satyavati said—

O powerful one, let our grandson be such, but, O foremost of ascetics, let me have a quiet son.

ऋचीक उवाच

पुत्रे नास्ति विशेषो मे पौत्रे च वरवर्णिनि।

यथा त्वयोक्तं वचनं तथा भद्रे भविष्यति॥२८॥

Richika said—

O fair lady, I see no distinction, between a son and a grandson. It will be, O lovely lady, as you say.

वासुदेव उवाच

ततः सत्यवती पुत्रं जनयामास भार्गवम्।

तपस्यभिरतं शान्तं जमदग्निं यतव्रतम्॥२९॥

Vasudeva said—

Then Satyavati gave birth to a son in Bhṛigu's race who was devoted to penances

and peaceful occupations, viz., Jamadagni of regulated vows.

विश्वामित्रं च दायादं गाधिः कुशिकनन्दनः।

यः प्राप ब्रह्मसमितं विश्वैर्ब्रह्मगुणैर्युतम्॥३०॥

Kaushika's son Gadhi begot a son named Vishvamitra. Possessed of every attribute of a Brahmana, that son though a Kshatriya by birth was equal to a Brahmana.

ऋचीको जनयामास जमदग्निं तपोनिधिम्।

सोऽपि पुत्रं ह्यजनयज्जमदग्निः सुदारुणम्॥३१॥

Richika (thus) begot Jamadagni, that sea of penances. Jamadagni begot a son of dreadful deeds.

सर्वविद्यान्तगं श्रेष्ठं धनुर्वेदस्य पारगम्।

रामं क्षत्रियहन्तारं प्रदीप्तमिव पावकम्॥३२॥

The foremost of men, that son mastered all the sciences, including that of arms. Like a burning fire, that son was Rama, the exterminator of the Kshatriyas.

तोषयित्वा महादेवं पर्वते गन्धमादने।

अस्त्राणि वरयामास परशुं चातितेजसम्॥३३॥

Having satisfied Mahadeva on the mountains of Gandhamadana, he begged from that deity for weapons, especially the axe of fierce power in his hands.

स तेनाकुण्ठधारेण ज्वलितानलवर्चसा।

कुठारेणाग्रमेयेण लोकेष्वप्रतिमोऽभवत्॥३४॥

For that peerless axe of fiery splendour and irresistible sharpness, he became unequalled on Earth.

एतस्मिन्नेव काले तु कृतवीर्यात्मजो बली।

अर्जुनो नाम तेजस्वी क्षत्रियो हैहयाधिपः॥३५॥

दत्तात्रेयप्रसादेन राजा बाहुसहस्रवान्।

चक्रवर्ती महातेजा विप्राणामाश्रमेधिके॥३६॥

ददौ स पृथिवीं सर्वां सप्तद्वीपां सपर्वताम्।

स्वबाहुस्त्रबलेनाजौ जित्वा परमधर्मवित्॥३७॥

Meanwhile the powerful son of Kritavirya, the king of the Haihayas, endued with great power, highly pious, and possessed of a

thousand arms through the favour of (the great Rishi) Dattatreya, having conquered in battle, by the strength of his own arms, the entire Earth with her mountains and seven islands, became a very powerful sovereign and (at last) gave away the Earth to the Brahmanas in a house-sacrifice.

तृषितेन च कौन्तेय भिक्षितश्चित्रभानुना।

सहस्रबाहुर्विक्रान्तः प्रादाद् भिक्षामथाग्नये॥३८॥

Once begged by the thirsty god of fire, O son of Kunti, the thousand-armed king of great prowess gave alms to that deity.

ग्रामान् पुराणि राष्ट्राणि घोषांश्चैव तु वीर्यवान्।

जज्वाल तस्य बाणाग्राच्चित्रभानुर्दिग्धक्षया॥३९॥

Originating from the point of his arrow, the highly powerful god of fire, desirous of consuming (what was offered) burnt villages and towns and kingdoms and hamlets of cowherds.

स तस्य पुरुषेन्द्रस्य प्रभावेण महौजसः।

ददाह कार्तवीर्यस्य शैलानथ वनस्पतीन्॥४०॥

Through the prowess of that foremost of men, viz., the powerful Kartavirya, the god of fire consumed mountains and great forests.

स शून्यमाश्रमं रम्यमापवस्य महात्मनः।

ददाह पवनेनेद्धश्चित्रभानुः सहैहयः॥४१॥

Helped by the king of the Haihayas the god of fire, increased more by the wind, consumed the uninhabited but the charming hermitage of the high-souled Apava.

आपवस्तु ततो रोषाच्छशापार्जुनमच्युत।

दग्धेऽऽश्रमे महाबाहो कार्तवीर्येण वीर्यवान्॥४२॥

त्वया न वर्जितं यस्मान्नपेदं हि महद् वनम्।

दग्धं तस्माद् रणे रामो बाहूस्ते छेत्स्यतेऽर्जुन॥४३॥

O mighty-armed king, seeing his hermitage consumed by the powerful Kshatriya, the highly energetic Apava cursed that monarch in anger, saying,—Since, O Arjuna, without reserving these my woods, you have burnt them, therefore, Rama (of Bhrigu's race), will cut your thousand arms.

अर्जुनस्तु महातेजा बली नित्यं शमात्मकः।

ब्रह्मण्यश्च शरण्यश्च दाता शूश्च भारत॥४४॥

नाचिन्तयत् तदा शापं तेन दत्तं महात्मना।

तस्य पुत्रास्तु बलिनः शापेनासन् पितुर्वर्धे॥४५॥

निमित्तादवलिप्ता वै नृशंसाश्चैव सर्वदा।

जमदग्निधेन्वास्ते वत्समानिन्युर्ध्वरतर्षभा॥४६॥

अज्ञातं कार्तवीर्येण हैहेयेन्द्रेण धीमता।

तन्निमित्तमभूद् युद्धं जामदग्नेर्महात्मनः॥४७॥

The powerful Arjuna, however, of great prowess, always devoted to peace, ever obedient to Brahmanas and ready to protect all classes, and charitable brave, O Bharata, did not think of that curse imprecated on him by that great Rishi. His powerful sons, always proud and cruel, on account of that curse, became the indirect cause of his death. The princes, O foremost of Bharata's race, caught and brought away the calf of Jamadagni's Homa cow, against the knowledge of Kartavirya the king of the Haihayas. For this reason a dispute took place between the great Jamadagni and the Haihayas.

ततोऽर्जुनस्य बाहूस्तांश्छित्त्वा रामो रुषान्वितः।

तं भ्रमन्तं ततो वत्सं जामदग्न्यः स्वमाश्रमम्॥४८॥

प्रत्यानयत् राजेन्द्र तेषामन्तःपुरात् प्रभुः।

The powerful Rama, the son of Jamadagni, filled with anger cut off the arms of Arjuna and brought back, O king, his father's calf which was grazing within the inner appointment of the king's mansion.

अर्जुनस्य सुतास्ते तु सम्भूयाबुद्धयस्तदा॥४९॥

गत्वाऽऽश्रममसम्बुद्धा जमदग्नेर्महात्मनः।

अपातयन्त भल्लाग्रैः शिरः कायान् राधिप॥५०॥

समित्कुशार्थं रामस्य निर्यातस्य यश्श्विनः।

Then the foolish sons of Arjuna, going in a body to the hermitage of the great Jamadagni, cut with their lances, O king, the head of that Rishi from off his trunk while the celebrated

Rama had gone out for fetching sacred fuel and grass.

ततः पितृवधामर्षाद् रामः परममन्युमान्॥५१॥

निःक्षत्रियां प्रतिश्रुत्य महीं शस्त्रमगृह्णत।

Worked up with anger at the death of his father and filled with vengeance, Rama vowed to rid the Earth of Kshatriyas and took up arms.

ततः स भृगुशार्दूलः कार्तवीर्यस्य वीर्यवान्॥५२॥

विक्रम्य निजघानाशु पुत्रान् पौत्रांश्च सर्वशः।

Then that foremost of the Bhrigus, endued with great energy, displaying his prowess, quickly killed all the sons and grandsons of Kartavirya.

स हैहयसहस्राणि हत्वा परममन्युमान्॥५३॥

चकार भार्गवो राजन् महीं शोणितकर्दमाम्।

Killing thousand of Haihayas in anger, the descendant of Bhrigu, O king, covered the Earth with blood.

स तथाऽऽशु महातेजाः कृत्वा निःक्षत्रियां महीम्॥५४॥

कृपया परयाऽऽविष्टो वनमेव जगाम ह।

Highly energetic, he speedily freed the Earth of all Kshatriyas. Filled then with pity, he retired into the woods.

ततो वर्षसहस्रेषु समतीतेषु केषुचित्॥५५॥

क्षेपं सम्प्राप्तवांस्तत्र प्रकृत्या कोपनः प्रभुः।

Afterwards, after the expiry of some thousands of years, the powerful Rama, who was angry by nature, was accused of cowardice.

विश्वामित्रस्य पौत्रस्तु रैश्यपुत्रो महातपाः॥

परावसुर्महाराज क्षिप्त्वाऽऽह जनसंसदि।

ये ते ययातिपतने यज्ञे सन्तः समागताः॥५७॥

प्रतर्दनप्रभृतयो राम किं क्षत्रिया न ते।

The grandson of Vishvamisra and son of Raivya, possessed of great ascetic merit, named Paravasus, O king, began to accuse Rama publicly, saying,—O Rama, were not those pious men, viz., Pratardana and others, who were assembled at a sacrifice at the time of Yayati's death, Kshatriyas by birth?

मिथ्याप्रतिज्ञो राम त्वं कथ्यसे जनसंसदि॥५८॥

भयात् क्षत्रियवीराणां पर्वतं समुपाश्रितः।

You are not truthful, O Rama! You simply brag before people. For fear of Kshatriya heroes you have betaken yourself to the mountains.

सा पुनः क्षत्रियशतैः पृथिवी सर्वतः स्तृता॥५९॥

परावसोर्वचः श्रुत्वा शस्त्रं जग्राह भार्गवः।

Hearing these words of Paravashu, the descendant of Bhrigu, once more took up arms and once more covered the Earth with hundreds of Kshatriya bodies.

ततो ये क्षत्रिया राजन् शतशस्तेन वर्जिताः॥६०॥

ते विवृद्धा महावीर्याः पृथिवीपतयोऽभवन्।

Those Kshatriyas, however, O king counting by hundreds, that were not killed by Rama, multiplied (in time) and became powerful monarchs on Earth.

स पुनस्ताञ्जघानाशु बालानपि नराधिप॥६१॥

गर्भस्थैस्तु मही व्याप्ता पुनरेवाभवत् तदा।

Rama once more killed them quickly, not sparing even the very children, O king. The Earth again was covered with the bodies of Kshatriya children of premature birth.

जातं जातं स गर्भं तु पुनरेव जघान ह॥६२॥

अरक्षंश्च सुतान् कांश्चित् तदा क्षत्रिययोषितः।

As soon as Kshatriya children were born, Rama killed them. Some Kshatriya ladies, however, succeeded in hiding their children from Rama.

त्रिःसप्तकृत्वः पृथिवीं कृत्वा निःक्षत्रियां प्रभुः॥६३॥

दक्षिणामश्वमेधान्ते कश्यपायाददत् ततः।

Having made the Earth shorn of Kshatriyas for twenty-one times, the powerful Bhargava, at the completion of a horse-sacrifice, gave away the Earth as sacrificial present to Kashyapa.

स क्षत्रियाणां शेषार्थं करेणोद्दिश्य कश्यपः॥६४॥

सुक्प्रग्रहवता राजंस्ततो वाक्यमथाब्रवीत्।

गच्छ तीरं समुद्रस्य दक्षिणस्य महाभुने॥६५॥

न ते मद विषये राम वस्तव्यमिह कर्हिचित्।

For preserving the residence of the Kshatriyas, Kashyapa, O king, pointing with his hand that still held the sacrificial ladle, said these words,—O great sage, go to the shores of the southern ocean. You should not, O Rama, live within my kingdom.

ततः शूर्पारकं देशं सागरस्तस्य निर्ममे॥६६॥

सहसा जामदग्न्यस्य सोऽपरान्तमहीतलम्।

At these words, Ocean all on a sudden made for Jamadagni's son, on his other shore, a region called Surparaka.

कश्यपस्तां महाराज प्रतिगृह्य वसुन्धराम्॥६७॥

कृत्वा ब्राह्मणसंस्थां वै प्रविष्टः सुमहद् वनम्।

Kashyapa also, O king, having accepted the Earth in gift, and made a present of it to the Brahmanas, entered into woods.

ततः शूद्राश्च वैश्याश्च यथा स्वैरप्रचारिणः॥६८॥

अवर्तन्त द्विजाश्रयाणां दारेषु भरतर्षभ।

Then Shudras and Vaishyas, began wilfully to know, O foremost of Bharata's race, the wives of Brahmanas.

अराजके जीवलोके दुर्बला बलवत्तरैः॥६९॥

पीड्यन्ते न हि विप्रेषु प्रभुत्वं कस्यचित् तदा।

When anarchy begins on Earth, the weak are oppressed by the strong, and no man is master of his own possessions.

ततः कालेन पृथिवी पीड्यमाना दुरात्मभिः॥७०॥

विपर्ययेण तेनाशु प्रविवेश रसातलम्।

अरक्ष्यमाणा विधिवत् क्षत्रियैर्मरक्षिभिः॥७१॥

By the course of Time, the earth was assailed by wicked men. Unprotected duly by the virtuous Kshatriyas, and oppressed by the wicked for that disorder, the Earth quickly sank to the lowest depths.

तां दृष्ट्वा द्रवतीं तत्र संत्रासात् स महामनाः।

ऊरुणा धारयामास कश्यपः पृथिवीं ततः॥७२॥

धृता तेनोरुणा येन तेनोर्वीति मही स्मृता।

Seeing the Earth sinking from fear, the great Kashyapa held her on his lap; and because the great Rishi held her on his lap (uru) therefore is the Earth known by the name of Urvi.

रक्षणार्थं समुद्दिश्य ययाचे पृथिवी तदा॥७३॥

प्रसाद्य कश्यपं देवी वरयामास भूमिपम्।

The goddess Earth for securing protection, pleased Kashyapa and begged of him a king.

पृथिव्युवाच

सन्ति ब्रह्मन् मया गुप्ताः स्त्रीषु क्षत्रियपुङ्गवाः॥७४॥

हैहयानां कुले जातास्ते संरक्षन्तु मां भुने।

The Earth said—

There are, O Rishi, some leading Kshatriyas concealed by me among women. They were born in the family of the Haihayas. Let them, O sage, protect me.

अस्ति पौरवदायादो विदूरथसुतः प्रभो॥७५॥

ऋक्षैः संवर्धितो विप्र ऋक्षवत्यथ पवते।

There is another person of Puru's family, viz., Viduratha's son, O powerful one, who has been brought up among bears in the Rikshavat mountains.

तथानुकम्पमानेन यज्वनाथामितौजसा॥७६॥

पराशरेण दायादः सौदासस्याभिरक्षितः।

Another, viz., the son of Saudasa, has been protected, through pity, by the highly energetic Parashara ever engaged in sacrifices.

सर्वकर्माणि कुस्ते शूद्रवत् तस्य स द्विजः॥७७॥

सर्वकर्मैत्यभिख्यातः स मां रक्षतु पार्थिवः।

Though born in the family of a twice-born one, yet like a Shudra he does everything for that Rishi and has, therefore been named servant of all work.

शिबिपुत्रो महातेजा गोपतिर्नाम नामतः॥७८॥

वने संवर्धितो गोभिः सोऽभिरक्षतु मां भुने।

Snivi's energetic son Gopati, has, been brought up in the forest among kine. Let him, O sage, protect me.

प्रतर्दनस्य पुत्रस्तु वत्सो नाम महाबलः॥७९॥

वत्सैः संवर्धितो गोष्ठे स मां रक्षतु पार्थिवः।

Pratradana's highly powerful son named Vatsa has been brought up among calves in a cowpen. Let that Kshatriya protect me.

दधिवहनपौत्रस्तु पुत्रो दिविरथस्य च॥८०॥

गुप्तः स गौतमेनासीद् गङ्गाकूलेऽभिरक्षितः।

Dadhivahana's grandson and Diviratha's son was kept hidden on the banks of Ganga by the sage Gautama.

बृहद्रथो महातेजा भूरिभूतिपरिष्कृतः॥८१॥

गोलाङ्गलैर्महाभागो गृध्रकूटेऽभिरक्षितः।

His name is Brihadratha. Possessed of great energy and endued with numerous accomplishments, that blessed prince has been protected by wolves and the mountains of Griddhrakuta.

मरुत्स्यान्ववाये च रक्षिताः क्षत्रियात्मजाः॥८२॥

मरुत्पतिसमा वीर्ये समुद्रेणाभिरक्षिताः।

Many Kshatriyas of the race of Marutta have been protected. Equally energetic like the lord of Maruts, they have been brought up by Ocean.

एते क्षत्रियदायादास्तत्र तत्र परिश्रुताः॥८३॥

द्योकारहेमकारादिजातिं नित्यं समाश्रिताः।

यदि मामभिरक्षन्ति ततः स्थास्यामि निश्चलाः॥८४॥

These children of the Kshatriyas have been heard of as housing in different places. They are residing with artisans and goldsmiths. If they protect me I shall then remain unmoved.

एतेषां पितरश्चैव तथैव च पितामहाः।

मदर्थं निहता युद्धे रामेणाक्लिशकर्मणा॥८५॥

तेषामपचितिश्चैव मया कार्या महामुने।

Their fathers and grandfathers have been killed for my sake by the highly powerful

Rama. It is my duty, O great sage, to see that their funeral rites are properly performed.

न ह्यहं कामये नित्यमतिक्रान्तेन रक्षणम्।

वर्तमानेन वर्तेयं तत् क्षिप्रं संविधीयताम्॥८६॥

I do not desire that I should be protected by my present kings. Do you, O sage, quickly make such arrangements that I may remain (as before).

वासुदेव उवाच

ततः पृथिव्या निर्दिशंस्तान् समानीय कश्यपः।

अभ्यषिञ्चन्महीपालान् क्षत्रियान् वीर्यसम्मतान्॥८७॥

Vasudeva said—

Then finding out those energetic Kshatriyas whom the goddess had named, the sage Kashyapa installed them duly as kings.

तेषां पुत्रश्च पौत्रश्च येषां वंशाः प्रतिष्ठिताः।

एवमेतत् पुरावृत्तं यन्मां पृच्छसि पाण्डव॥८८॥

Those Kshatriya races that are now in existence are the offsprings of those princes.—What you have questioned me O son of Pandu, thus took place in days of yore.

वैशम्पायन उवाच

एवं ब्रुवंस्तं च यदुप्रवीरो

युधिष्ठिरं धर्मभृतां वरिष्ठम्।

रथेन तेनाशु ययौ महात्मा

दिशः प्रकाशन्भगवानिवाकः॥८९॥

Vaishampayana said—

Conversing thus with Yudhishtira, that foremost of pious men, the great Yadava hero proceeded quickly on that car lighting up all the quarters like the divine Sun himself.

CHAPTER 50

(RAJADHARMANUSHASANA
PARVA)— Continued.

The fresh birth of Kshatriya on earth described.

वैशम्पायन उवाच

ततो रामस्य तत् कर्म श्रुत्वा राजा युधिष्ठिरः।
विस्मयं परमं गत्वा प्रत्युवाच जनार्दनम्॥१॥
अहो रामस्य वार्ष्णेय शक्रस्येव महात्मनः।
विक्रमो वसुधा येन क्रोधान्निःक्षत्रिया कृता॥२॥

Vaishampayana said—

Hearing of those wonderful deeds of Rama, king Yudhishtira became stricken with wonder and said to Janardana,—‘O you of Vrishni’s race, the prowess of the great Rama, who in anger had freed the Earth of Kshatriyas was like that of Shakra himself.

गोभिः समुद्रेण तथा गोलाङ्गुलर्क्षवानरैः।
गुप्ता रामभयोद्विग्नाः क्षत्रियाणां कुलोद्बहाः॥३॥

The sons of Kshatriyas, stricken with the fear of Rama, were concealed (and brought up) by kine, Ocean, pards, bears, and monkeys.

अहो धन्यो नृलोकोऽयं सभाग्याश्च नरा भुवि।
यत्र कर्मदृशं धर्म्यं द्विजेन कृतमित्युत॥४॥

Indeed, Praiseworthy is this world of men and fortunate are they that live in it where such a wonderful but righteous deed was performed by a Brahmana.

तथावृत्तौ कथां तात तावच्च्युतयुधिष्ठिरौ।

जग्मतुर्यत्र गाङ्गेयः शरतल्पगतः प्रभुः॥५॥

After this discourse, those two illustrious heroes, viz., Krishna of undecaying glory and Yudhishtira proceeded where the powerful son of Ganga lay on his bed of arrows.

ततस्ते ददृशुर्भीष्मं शरप्रस्तरशायिनम्।

स्वरश्मिजालसंवीतं सायंसूर्यसमप्रभम्॥६॥

They then saw Bhishma lying on his arrowy bed and shining like the evening Sun covered with his own rays.

उपास्यमानं मुनिभिर्देवैरिव शतक्रतुम्।

देशे परमधर्मिष्ठे नदीमोघवतीमनु॥७॥

The Kuru hero was encircled by many ascetics like Indra of a hundred sacrifices by the denizens of heaven. The spot on which he lay was highly sacred, for it was situate on the banks of the river Oghavati.

दूरादेव तमालोक्य कृष्णो राजा च धर्मजः।

चत्वारः पाण्डवाश्चैव ते च शारद्वतादयः॥८॥

अवस्कन्धाथ वाहेभ्यः संयम्य प्रचलं मनः।

एकीकृत्येन्द्रियग्राममुपतस्थुर्महामुनीनः॥९॥

Seeing him from a distance, Krishna and Dharma’s royal son, the four Pandavas, and the others headed by Shwaradwat, got down from their cars and restraining their minds and concentrating all their senses, approached the great Rishis.

अभिवाद्य तु गोविन्दः सात्यकिस्ते च पार्थिवाः।

व्यासादीनृषिमुख्यांश्च गाङ्गेयमुपतस्थिरे॥१०॥

Saluting those foremost of Rishis headed by Vyasa, Govinda and Satyaki and the others came to the son of Ganga.

ततो वृद्धं तथा दृष्ट्वा गाङ्गेयं यदुकौरवाः।

परिवार्य ततः सर्वे निषेदुः पुरुषर्षभाः॥११॥

Seeing Ganga’s son of great ascetic merit, the Yadu and Kuru princes, took their seats, around him.

ततो निशाम्य गाङ्गेयं शाम्यमानमिवानलम्।

किञ्चिद् दीनमना भीष्ममिति होवाच केशवः॥१२॥

Seeing Bhishma resembling a fire about to be extinguished, Keshava with a rather depressed heart addressed him as follows.

केशव उवाच

कच्चिज्ज्ञानानि सर्वाणि प्रसन्नानि यथा पुरा।

कच्चिन्न व्याकुला चैव बुद्धिस्ते वदतां वर॥१३॥

Keshava said—

Is your understanding now as clear as before? I hope your understanding, O foremost of orators, is not clouded?

शराभिघातदुःखात् ते कच्चिद् गात्रं न दूयते।
मानसादपि दुःखान्नि शरीरं बलवत्तरम्॥६४॥

I hope your limbs are not afflicted by the pain originating from the wounds inflicted by arrows? Mental grief also weakens the body.

वरदानात् पितुः कामं छन्दमृत्युरसि प्रभो।
शान्तनोर्धर्मनित्यस्य न त्वेतन्मम कारणम्॥६५॥

By virtue of the boon granted to you by your father, the righteous Shantanu, your death, O powerful hero, depends on your own will. I myself have not that merit for which you have obtained this boons.

सुसूक्ष्मोऽपि तु देहे वै शल्यो जनयते रुजम्।
किं पुनः शरसंघातैश्चित्तस्य तव पार्थिव॥६६॥

Even the smallest Pin when put into the body produces pain. What need then be said, O king, hundreds of arrows that have pierced you?

कामं नैतत् तवाख्येयं प्राणिनां प्रभवाप्ययौ।
उपदेष्टुं भवाञ्शक्तो देवानामपि भारत॥६७॥

Surely, pain cannot be said to assail you, You can, O Bharata, instruct the very celestials regarding the origin and dissolution of living creatures.

यच्च भूतं भविष्यं च भवच्च पुरुषर्षभा।
सर्वं तज्ज्ञानवृद्धस्य तव भीष्म प्रतिष्ठितम्॥६८॥

Possessed of great knowledge, you know everything belonging to the Past, the Future and the Present.

संहारश्चैव भूतानां धर्मस्य च फलोदयः।
विदितस्ते महाप्राज्ञ त्वं हि धर्ममयो निधिः॥६९॥

The dissolution of created beings and the mode of righteousness, are well known to you, O you of great wisdom, for you are an ocean of virtue and duty.

त्वां हि राज्ये स्थितं स्फीते समग्राङ्गमरोणिम्।
स्त्रीसहस्रैः परिवृतं पश्यामीवोर्ध्वरितसम्॥७०॥

While living in the climax of prosperity. I saw you forego female intercourse though surrounded by female companions.

ऋते शान्तनवाद् भीष्मात् त्रिषु लोकेषु पार्थिव।
सत्यधर्मान्महावीर्याच्छूराद् धर्मैकतत्परात्॥७१॥
मृत्युमावार्य तपसा शरसंस्तरशायिनः।
निसर्गप्रभवं किञ्चिन्न च तातानुशुश्रुम॥७२॥

Except Shantanu's highly powerful son Bhishma firmly devoted to righteousness, possessed of heroism and having virtue for the only object of life, we have never heard of any other person in the three worlds who could, by his power of asceticism, though lying on a bed of arrows and on the point of death, prevent death (from attacking him).

सत्ये तपसि दाने च यज्ञाधिकरणे तथा।
धनुर्वेदे च वेदे च नीत्यां चैवानुरक्षणे॥७३॥
अनृशंसं शुचिं दान्तं सर्वभूतहिते रतम्।
महारथं त्वत्सदृशं न कंचिदनुशुश्रुम॥७४॥

We have never heard of anyone else who was so devoted to truth, to penances, to gifts, to the celebration of sacrifices, to the sciences of arms, to the Vedas, and to the protection of persons begging for the same, and who abstained from injuring any creature, so pure in conduct, so self-controlled, and so bent upon doing good to all creatures, and who was also so great a car-warrior as you.

त्वं हि देवान् सगन्धर्वानसुरान् यक्षराक्षसान्।
शक्तस्त्वेकस्थेनैव विजेतुं नात्र संशयः॥७५॥

Forsooth, you are competent to defeat, on a single car, the gods, Gandharvas, Asuras, Yakshas, and Rakshshasas.

स त्वं भीष्म महाबाहो वसूनां वासवोपमः।
नित्यं विप्रैः समाख्यातो नवमोऽनवमो गुणैः॥७६॥

O mighty-armed Bhishma, you are described by the Brahmanas as the ninth of the Vasus. By your virtues, however, you have excelled them all and are equal to Vasava himself.

अहं च त्वाभिजानामि यस्त्वं पुरुषसत्तम।
त्रिदशेष्वपि विख्यातस्त्वं शक्त्या पुरुषोत्तमः॥७७॥

I know, O best of persons, that you are celebrated for your prowess, O foremost of beings, among even the very abstracts.

मनुष्येषु मनुष्येन्द्र न दृष्टो न च मे श्रुतः।

भवतो वा गुणैर्युक्तः पृथिव्यां पुरुषः क्वचित्॥२८॥

Among men on Earth, O foremost of men, we have never seen nor heard of any one endued with such accomplishments.

त्वं हि सर्वगुणै राजन् देवानप्यतिरिच्यसे।

तपसा हि भवाञ्शक्तः स्रष्टुं लोकांश्चराचरान्॥२९॥

किं पुनश्चात्मनो लोकानुत्तमानुत्तमैर्गुणैः।

O Kshatriya chief, you excell the gods themselves in these accomplishments. By your ascetic power you can create a universe of mobile and immobile creatures. What is the use of saying that you have acquired many blessed regions by means of your foremost of virtues?

तदस्य तप्यमानस्य ज्ञातीनां संक्षयेन वैः॥३०॥

ज्येष्ठस्य पाण्डुपुत्रस्य शोकं भीष्म व्यपानुद।

Remove now the sorrow of the eldest son of Pandu who is burning with sorrow on account of the destruction of his kinsmen.

ये हि धर्माः समाख्याताश्चातुर्वर्ण्यस्य भारत॥३१॥

चातुराश्रम्यसंयुक्ताः सर्वे ते विदितास्तव।

All the duties that have been laid down for the four orders about the four modes of life and well known to you.

चातुर्विद्ये च ये प्रोक्ताश्चातुर्वर्त्रे च भारत॥३२॥

योगे सांख्ये च नियता ये च धर्माः सनातनाः।

चातुर्वर्ण्यस्य यश्चोक्तो धर्मो न स्म विस्मृत्यते॥३३॥

सेव्यमानः सवैयाख्यो गाङ्गेय विदितस्तव।

Everything again that is in the four branches of learning, in the four Hotras, O Bharata, as also those eternal duties that are laid down in Yoga and Sankhya philosophy, the duties too of the four orders and those duties that are not inconsistent with their practices,—all these, along with their interpretations,—O son of Ganga, are known to you.

प्रतिलोमप्रसूतानां वर्णानां चैव यः स्मृतः॥३४॥

देशजातिकुलानां न जानीषे धर्मलक्षणम्।

वेदोक्तो यश्च शिष्टोक्तः सदैव विदितस्तव॥३५॥

The duties that have been laid down for the issues of intermarriages and those laid down for particular countries and tribes and families, and those declared by the Vedas and the wise men, are all well known to you.

इतिहासपुराणार्थाः कात्स्न्येन विदितास्तव।

धर्मशास्त्रं च सकलं नित्यं मनसि ते स्थितम्॥३६॥

You are the master-topics of histories and the Puranas. All the scriptures treating of duty and practice are centered in your memory.

ये च केचन लोकेऽस्मिन्नर्थाः संशयकारकाः।

तेषां छेत्ता नास्ति लोके त्वदन्यः पुरुषर्षभा॥३७॥

Except you, O foremost of men, there is no other person that can dispell the doubts that may arise regarding the subjects of knowledge studied in the world.

स पाण्डवेयस्य मनः समुत्थितं

नरेन्द्र शोकं व्यपकर्ष मेधया।

भवद्विद्या ह्युत्तमबुद्धिविस्तरा

विमुह्यमानस्य नरस्य शान्तये॥३८॥

With the help of your intelligence, do you, O prince of men, drive the sorrow felt by the son of Pandu. Persons endued with so great and such varied knowledge live only for solacing those whose minds have been stupefied.

CHAPTER 51

(RAJADHARMANUSHASANA
PARVA)—Continued.

Krishna and Yudhishtira approach the bed of arrows and the former acquires of Bhishma if his understanding was all right.

वैशम्पायन उवाच

श्रुत्वा तु वचनं भीष्मो वासुदेवस्य धीमतः।

किंचिदुन्नाम्य वदनं प्राञ्जलिर्वाक्यमब्रवीत्॥१॥

Vaishampayana said—

Hearing those words of the highly intelligent Vasudeva, Bhishma, raising his head a little, said these words with joined hands.

भीष्म उवाच

नमस्ते भगवन् कृष्ण लोकानां प्रभवाप्यया।

त्वं हि कर्ता हृषीकेश संहर्ता चापराजितः॥२॥

Bhishma said—

'Salutations to you, O divine Krishna! You are the origin and the dissolution of all the worlds. You are the Creator and you are the Destroyer. You, O Hrishikesha, cannot be defeated by any one.

विश्वकर्मन् नमस्तेऽस्तु विश्वात्मन् विश्वसम्भव।

अपवर्गोऽसि भूतानां पञ्चानां परतः स्थितः॥३॥

The universe is the work of your hand. You are the soul of the universe and the universe has originated from you. Salutations to you. You are the end of all created things. You are above the five elements.

नमस्ते त्रिषु लोकेषु नमस्ते परतस्त्रिषु।

योगेश्वर नमस्तेऽस्तु त्वं हि सर्वपरायणः॥४॥

Salutations to you who are the three worlds and that are again above the three worlds. O lord of Yogins, salutations to you who are the refuge of all.

मत्संश्रितं यदाऽऽत्थ त्वं वचः पुरुषसत्तम।

तेन पश्यामि ते दिव्यान् भावान् हि त्रिषु वर्त्मसु॥५॥

तच्च पश्यामि गोविन्द यत् ते रूपं सनातनम्।

O foremost of beings, those words which you have said regarding me have enabled me to see your divine attributes as manifest in the three worlds. O Govinda, I also behold your eternal image.

सप्त मार्गा निरुद्धास्ते वायोरमिततेजसः॥६॥

दिवं ते शिरसा व्याप्तं पद्भ्यां देवी वसुधरा।

You stand closing the seven paths of the powerful Wind. The sky is occupied by your head, and the Earth by your feet.

दिशो भुजा रविश्चक्षुर्वीर्यं शुक्रः प्रतिष्ठितः॥७॥

अतसीपुष्पसंकाशं पीतवाससमच्युतम्।

वपुर्हनुमिमीमस्ते मेघस्येव सविद्युतः॥८॥

त्वत्प्रपन्नाय भक्ताय गतिमिशं जिगीषवे।

यच्छ्रेयः पुण्डरीकाक्ष तद् ध्यायस्व सुरोत्तम॥९॥

The quarters are your two arms, and the Sun is your eye, and Shakra is your prowess. O you of undecaying glory, your body clad in yellow robes that resemble the colour of the Atasi flower, seem to us to be like a cloud charged with flashes of lightning. Think of that, O best of gods, which would be good, O you having lotus eyes, for my humble self who am devoted to you, who seek refuge with you, and who am desirous of acquiring a blissful end.'

वासुदेव उवाच

यतः खलु पुरा भक्तिर्मयि ते पुरुषर्षभा।

ततो मया वपुर्दिव्यं त्वयि राजन् प्रदर्शितम्॥१०॥

Vasudeva said—

'Since, O foremost of men, your devotion to me is very great, for this, O prince, I have shown my divine form to you.

न ह्यभक्ताय राजेन्द्र भक्तायानुजवे न च।

दर्शयाम्यहमात्मानं च चाशान्ताय भारत॥११॥

I do not, O foremost of kings, display myself to one which is not my votary, or to a devotee who is not sincere, or to one, O Bharata, who has not restrained his soul.

भवांस्तु मम भक्तश्च नित्यं चार्जवमास्थितः।

दमे तपसि सत्ये च दाने च निरतः शुचिः॥१२॥

You are devoted to me and always observe righteousness. Of a pure heart, you are always self-restrained and ever practice penances and make gifts.

अहस्त्वं भीष्म मां द्रष्टुं तपसा स्वेन पार्थिव।

तव ह्युपस्थिता लोका येभ्यो नावर्तते पुनः॥१३॥

Through your own penances, O Bhishma, you are competent to see me. Those regions from which no one returns, O King, are ready for you.

पञ्चाशतं षट् च कुरुप्रवीर

शेषं दिनानां तव जीवितस्य।

ततः शुभैः कर्मफलोदयैस्त्वं

समेष्यसे भीष्म विमुच्य देहम्॥१४॥

Fifty-six days, O foremost of Kuru's race, still remain for you to live. Renouncing your body, you shall then, O Bhishma, obtain the blessed meed of your deeds.

एते हि देवा वसवो विमाना

न्यास्थाय सर्वे ज्वलिताग्निकल्पाः।

अन्तर्हितास्त्वां प्रतिपालयन्ति

काष्ठां प्रपद्यन्तमुदक्पतङ्गम्॥१५॥

See, those deities and the Vasus, all having fiery forms, riding on their cars, are waiting for you invisibly till the moment of the Sun's entering on his northerly course.

व्यावर्तमाने भगवत्युदीचीं

सूर्ये दिशं कालवशात् प्रपन्ने।

गन्तासि लोकान् पुरुषप्रवीर

नावर्तते यानुपलभ्य विद्वान्॥१६॥

Subject to universal time, when the divine Sun turns to his northerly course, you, O foremost of men, shall go to those regions whence no man returns to this Earth.

अमुं च लोकं त्वयि भीष्म याते

ज्ञानानि नक्ष्यन्त्यखिलेन वीर।

अतस्तु सर्वे त्वयि सन्निकर्षं

समागता धर्मविवेचनाय॥१७॥

When you, O Bhishma, will leave this world all knowledge, O hero, will end with you. It is, therefore, that all these persons,

assembled together, have approached you for listening to discourses on duty and morality.

तज्ज्ञातिशोकोपहतश्रुताय

सत्याभिसंधाय युधिष्ठिराय।

प्रब्रूहि धर्मार्थसमाधियुक्तं

सत्यं वचोऽस्यापनुदाशु शोकम्॥१८॥

Do you then speak words of truth, containing morality and profit and Yoga, to Yudhishthira who is firm in truth but whose learning has been clouded by sorrow consequent on the destruction of his kinsmen, and do you by this, speedily remove that grief of his.

CHAPTER 52

(RAJADHARMANUSHASANA PARVA)— Continued.

Bhishma describes the universal form of Krishna who asks the former to deliver instructions.

वैशम्पायन उवाच

ततः कृष्णस्य तद् वाक्यं धर्मार्थसहितं हितम्।

श्रुत्वा शान्तनवो भीष्मः प्रत्युवाच कृताञ्जलिः॥१॥

Vaishampayana said—

Hearing these words of Krishna pregnant with morality and worldly profit, Shantanu's son Bhishma answered him thus.

Bhishma said—

लोकनाथ महाबाहो शिव नारायणाच्युत।

तव वाक्यमुपश्रुत्य हर्षेणास्मि परिप्लुतः॥२॥

O lord of all the worlds, O mighty-armed one, O Shiva, O Narayana, O you of undecaying glory, hearing your words I have been filled with joy.

किं चाहमभिधास्यामि वाक्यं ते तव संनिधौ।

यदा वाचोगतं सर्वं तव वाचि समाहितम्॥३॥

But what words, O master of speech, can I communicate in your presence, when especially all the subjects of speech have been treated in your speech?

यच्च किञ्चित् क्व चिल्लोके कर्तव्यं क्रियते च यत्।
त्वत्तस्तन्निःसृतं देव लोके बुद्धिमतो हि ते॥४॥

Whatever in either world should be done or is done, emanates from your intelligent self, O god.

कथयेद् देवलोकं यो देवराजसमीपतः।

धर्मकामार्थमोक्षाणां सोऽर्थं ब्रूयात् तवाग्रतः॥५॥

That person, who can speak on the subject of heaven before the king of the celestials, himself is able to deal with morality and desire and profit and liberation in your presence.

शराभितापाद् व्यथितं मनो मे मधुसूदन।

गात्राणि चावसीदन्ति न च बुद्धिः प्रसीदति॥६॥

My mind, O destroyer of Madhu, is greatly agitated by the pain of wounds inflicted by arrows. My limbs are weak, My understanding is not clear.

न च मे प्रतिभा काचिदस्ति किञ्चित् प्रभाषितुम्।

पीड्यमानस्य गोविन्द विषानलसमैः शरैः॥७॥

I am so afflicted, O Govinda, by these arrows resembling poison or fire that I have not the power to speak anything.

वलं मे प्रजहातीव प्राणाः संत्वरयन्ति च।

मर्माणि परितप्यन्ति भ्रान्तचित्तस्तथा ह्रहम्॥८॥

My strength is leaving me. My vital airs are about to leave me. The very vitals of my body are being consumed. My understanding is clouded.

दौर्बल्यात् सज्जते वाङ्मे स कथं वक्तुमुत्सहे।

साधु मे त्वं प्रसीदस्व दाशार्हकुलवर्धन॥९॥

From weakness my words are becoming indistinct. How then can I dare speak? O lord of Dasharha's race, be pleased with me.

तत् क्षमस्व महाबाहो न वृथां किञ्चिदच्युत।

त्वत्संनिधौ च सीदेद्भि वाचस्पतिरपि ब्रुवन्॥१०॥

O mighty-armed one, I will not say anything. Pardon me. Even the lord of speech (Brihaspati) will hesitate to speak before you.

न दिशः सम्प्रजानामि नाकाशं न च मेदिनीम्।

केवलं तव वीर्येण तिष्ठामि मधुसूदन॥११॥

I cannot any longer decipher the points of the compass, nor distinguish the sky from the earth. Through your energy, O slayer of Madhu, I am only alive.

स्वयमेव भवांस्तस्माद् धर्मराजस्य यद्धितम्।

तद् ब्रवीत्वाशु सर्वेषामागमानां त्वमागमः॥१२॥

Do you, therefore, yourself speak for the behoof of king Yudhishtira, for you are the ordainer of all the ordinances.

कथं त्वयि स्थिते कृष्णे शाश्वते लोककर्तरी।

प्रब्रूयान्मद्विधः कश्चिद् गुरौ शिष्य इव स्थिते॥१३॥

How, O Krishna, when you, the eternal creator of the universe, are present, can one like me speak like a disciple before his preceptor?

वासुदेव उवाच

उपपन्नमिदं वाक्यं कौरवाणां धुरन्धरे।

महावीर्ये महासत्त्वे स्थिरे सर्वार्थदर्शिनि॥१४॥

Vasudeva said—

Your words become you only who are the foremost of Kuru's race, who are endued with great energy, who are of great soul, and who are possessed of great patience and conversant with every subject.

यच्च मामात्य गाङ्गेय बाणघातरुजं प्रति।

गृहाणात्र वरं भीष्म मत्प्रसादकृतं प्रभो॥१५॥

Regarding what you have said about the pain of wounds, receive, O Bhishma, this boon what I grant you, O powerful one, from favour.

न ते ग्लानिर्न ते मूर्च्छा न दाहो न च ते रुजा।

प्रभविष्यन्ति गाङ्गेय क्षुत्पिपासे न चाप्युत॥१६॥

Uneasiness, stupefaction, burning pain, hunger and thirst shall not, O son of Ganga, assail you, O you of undecaying glory.

ज्ञानानि च समग्राणि प्रतिभास्यन्ति तेऽनघ।

न च ते क्व चिदासक्तिर्बुद्धेः प्रादुर्भविष्यति॥१७॥

Your perception and memory, O sinless one, shall be unclouded. Your understanding shall not disappear.

सत्त्वस्थं च मनो नित्यं तव भीष्म भविष्यति।

रजस्तमोभ्यां रहितं धनैर्मुक्त इवोडुराद्॥१८॥

Your mind, O Bhishma, freed from the qualities of darkness and ignorance will always be subject to the quality of goodness, like the moon coming out of the clouds.

यद् यच्च धर्मसंयुक्तमर्थयुक्तमथापि च।

चिन्तयिष्यसि तत्राध्या बुद्धिस्तव भविष्यति॥१९॥

Your understanding will penetrate every subject regarding duty, morality, or profit, you will think upon.

इमं च राजशार्दूल भूतग्रामं चतुर्विधम्।

चक्षुर्दिव्यं समाश्रित्य द्रक्ष्यस्यमितविक्रम॥२०॥

O foremost of kings, acquiring choice vision, you will, O you of incomparable prowess, succeed in seeing the four orders of created things.

संसरन्तं प्रजाजालं संयुक्तो ज्ञानचक्षुषा।

भीष्म द्रक्ष्यसि तत्त्वेन जले मीन इवामले॥२१॥

Possessing the eye of knowledge, you will, O Bhishma, see, like fishes in a limpid stream, all created things that you will try to recollect.

वैशम्पायन उवाच

ततस्ते व्याससहिताः सर्व एव महर्षयः।

ऋग्यजुःसामसहितैर्वचोभिः कृष्णमार्चयन्॥२२॥

Vaishampayana said—

Then those great Rishis, with Vyasa amongst them, worshipped Krishna with hymns from the Richs, the Yajus, and the Samans.

ततः सर्वार्तव्यं दिव्य पुष्पवर्षं नभस्तलात्।

पपात यत्र वार्ष्णेयः सगाङ्गेय सपाण्डवः॥२३॥

A shower of celestial flowers of all seasons fell on that spot where the Vrishni hero with Ganga's son and the son of Pandu were.

वादित्राणि च सर्वाणि जगुश्चाप्सरसां गणाः।

न चाहितमनिष्टं च किञ्चित्तरं प्रदृश्यते॥२४॥

All kinds of celestial instruments played in the sky and the Apsaras began to sing. No evil portent appeared there.

ववौ शिवः सुखो वायुः सर्वगन्धवहः शुचिः।

शान्तायां दिशि शान्ताश्च प्रावदन् मृगपक्षिणः॥२५॥

An auspicious, pleasant and pure breeze, carrying every kind of fragrance, began to blow. All the points of the horizon became clear and quiet, and all the animals and birds began to move about peacefully.

ताते मुहूर्ताद् भगवान् सहस्रांशुर्दिवाकरः।

दहन् वैनमिवैकान्ते प्रतीच्यां प्रत्यदृश्यत॥२६॥

Soon after, like a fire at the outskirts of a great forest, the divine Sun of a thousand rays was seen to descend westwards.

ततो महर्षयः सर्वे समुत्थाय जनार्दनम्।

भीष्ममामन्त्रयाञ्चकू राजानं च युधिष्ठिरम्॥२७॥

Then, rising up, the great Rishis saluted Janardana and Bhishma and king Yudhishtira.

ततः प्रणाममकरोत् केशवः सहपाण्डवः।

सात्यकिः संजयश्चैव स च शारद्वतः कृपः॥२८॥

Upon this, Keshava, the sons of Pandu, Satyaki, Sanjaya, and Sharadwat's son Kripa, bowed reverentially to those sages.

ततस्ते धर्मनिरताः सम्यक् तैरभिपूजिताः।

श्वः समेष्याम इत्युक्त्वा यथेष्टं त्वरिता ययुः॥२९॥

Always righteous those sages, thus adored by Keshava and others, quickly went to their respective habitations saying—'We will return tomorrow.'

तथैवामन्त्र्य गाङ्गेयं केशवः पाण्डवास्तथा।

प्रदक्षिणमुपावृत्त्य स्थानारुहः शुभान्॥३०॥

After this, Keshava and the Pandavas, saluting Bhishma and going round him, got upon their beautiful cars.

ततो रथैः काञ्चनचित्रकूर्वरैः

महीधराभैः समदैश्च दन्तिभिः।

हयैः सुपर्णैरिव चाशुगामिभिः

पदातिभिश्चात्तशरासनादिभिः॥३१॥

Those heroes then went out, accompanied by many other cars adorned with golden

Kuvaras, and infuriate elephants resembling mountains, and horses quick-coursing as Garudas, and the infantry armed with bows and weapons.

ययौ स्थानां पुरतो हि सा चर्म
स्तथैव पश्चादतिमात्रसारिणी।

पुश्च पश्चाच्च यथा महानदी
तमृक्षवन्तं गिरिमेत्य नर्मदा॥३२॥

That army, moving quickly, proceeded in two detachments, one in the van and the other in the rear of those princes. The spectacle shone like two currents of the great river Narmada at the point where it is divided by the Rikshavat mountains standing across it.

ततः पुरस्ताद्भगवान्निशाकरः
समुत्थितस्तामभिर्हर्षयंश्चमूम्।
दिवाकरापीतरसा महौषधीः

पुनः स्वकेनैव गुणेन योजयन्॥३३॥

Cheering up that great army the divine Moon rose before it in the sky, once more giving moisture, by his own force, to the terrestrial herbs and plants whose juice has been drunk up by the Sun.

ततः पुरं सुरपुरसम्मितद्युति
प्रविश्य ते यदुवृषपाण्डवास्तदा।

यथोचितान् भवनवरान् समाविशञ्च

श्रमान्विता मृगपतयो गुहा इव॥३४॥

Then that foremost of Yadu's race and the sons of Pandu, entering the (Kuru) city which was shining like that of the city of Indra itself, proceeded to their respective edifices like tired lions seeking their caves.

CHAPTER 53

(RAJADHARMANUSHASANA PARVA)

— Continued.

Bhishma expresses his inability, but Krishna presses him. Then the Pandavas leave the camp

वैशम्पायन उवाच

ततः शयनमाविश्य प्रसुप्तो मधुसूदनः।

याममात्रार्धशेषायां यामिन्यां प्रत्यबुद्धयत॥१॥

स ध्यानपथमाविश्य सर्वज्ञानानि माधवः।

अवलोक्य ततः पश्चाद् दध्यौ ब्रह्म सनातनम्॥२॥

Vaishampayana said—

Retiring to his bed the destroyer of Madhu slept happily. Awaking when half a period was wanting for the approach of the day, he made himself ready for meditation. Concentrating all his senses, he meditated on the eternal Brahma.

ततः स्तुतिपुराणज्ञा रक्तकण्ठाः सुशिक्षिताः।

अस्तुवन् विश्वकर्माणं वासुदेवं प्रजापतिम्॥३॥

Then a number of well-trained and sweet voiced persons conversant with hymns and the Puranas, began to sing the praises of Vasudeva, the master of all creatures and the creator of the universe.

पठन्ति पाणिस्वनिकास्तथा गायन्ति गायनाः।

शङ्खानथ मृदङ्गान्श्च प्रवाद्यन्ति सहस्रशः॥४॥

Others, keeping time by the clapping of hands, began to sing sweet hymns, and vocalists began to sing. Thousands of conch-shells and drums were blown and beat.

वीणापणववेणूनां स्वनश्चातिमनोरमः।

सहास इव विस्तीर्णः शुश्रुवे तस्य वेश्मनः॥५॥

The charming sound also of Vinas; Panavas, and bamboo flutes, was heard. The spacious edifice of Krishna, seemed, as if to laugh with music.

ततो युधिष्ठिरस्यापि राज्ञो मङ्गलसंहिताः।

उच्चेरुर्मधुरा वाचो गीतवादित्रनिःस्वनाः॥६॥

In the mansion of King Yudhishtira also melodious voices were heard, exclaiming auspicious wishes, and the sound of songs too and musical instruments.

तत उक्त्वा दशार्हः स्नातः प्राञ्जलिरच्युतः।

जप्त्वा गुह्यं महाबाहुर्मनीनाश्रित्य तस्थिवान्॥७॥

Then the Dasharha here performed his ablutions. Joining his hands, the mighty armed hero of undecaying glory, silently recited his sacred Mantras, and lighting up a fire poured libations of clarified butter upon it.

ततः सहस्रं विप्राणां चतुर्वेदविदां तथा।

गवां सहस्रेणैकैकं वाचयामास माधवः॥८॥

Distributing a thousand kine amongst a thousand Brahmanas all of whom were masters of the four Vedas, he made them utter benedictions upon him.

मङ्गलालम्बनं कृत्वा आत्मानमवलोक्य च।

आदर्शं विमले कृष्णस्ततः सात्यकिमब्रवीत्॥९॥

गच्छ शैनेय जानीहि गत्वा राजनिवेशनम्।

अपि सज्जो महातेजा भीष्मं द्रष्टुं युधिष्ठिरः॥१०॥

Touching next various sorts of sacred articles and beholding himself in a clear mirror, Krishna addressed Satyaki, saying,—‘Go, O descendant of Shini, and repairing to Yudhishtira’s palace, ascertain whether if the king is dressed for visiting Bhishma.’

ततः कृष्णस्य वचनात् सात्यकिस्त्वरितो ययौ।

उपगम्य च राजानं युधिष्ठिरमभाषत॥११॥

युक्तो रथवरो राजन् वासुदेवस्य धीमतः।

समीपमापगेयस्य प्रयास्यति जनार्दनः॥१२॥

Thus commanded by Krishna, Satyaki, proceeding quickly to the royal son of Pandu, said to him—‘The foremost of cars, belonging to the highly intelligent Vasudeva, is ready, O king, for Janardana will go to see Ganga’s son.

भवत्प्रतीक्षः कृष्णोऽसौ धर्मराज महाद्युते।

यदत्रानन्तरं कृत्यं तद् भवान् कर्तुमर्हति॥१३॥

एवमुक्तः प्रत्युवाच धर्मपुत्रो युधिष्ठिरः।

O righteous king, O great powerful! Krishna is waiting for you. You should now do what should be done next.— Thus addressed, Dharma’s son Yudhishtira answered as follows.

युधिष्ठिर उवाच

युज्यतां मे रथवरः फाल्गुनाप्रतिमद्युते॥१४॥

न सैनिकैश्च यातव्यं यास्यामो वयमेव हि।

Yudhishtira said—

‘O Phalguna of matchless splendour, let my best of cars be made ready. We should not be accompanied by the soldiers, but we shall proceed alone.

न च पीडयितव्यो मे भीष्मो धर्मभृतां वरः॥१५॥

ऋतः पुरःसराश्चापि निर्वर्तन्तु धनंजय।

That best or righteous person viz., Bhishma, should not be vexed. Let not the guards, therefore, O Dhananjaya accompany us to-day.

अद्यप्रभृति गाङ्गेयः परं गुह्यं प्रवक्ष्यति॥१६॥

अतो नेच्छामि कौन्तेय पृथग्जनसमागमम्।

From this day Ganga’s son will discourse on things that are great mysteries, I do not, therefore, O son of Kunti, wish that there should be a miscellaneous assembly.’

वैशम्पायन उवाच

स तद्वाक्यमथाज्ञाय कुन्तीपुत्रो धनंजयः॥१७॥

युक्तं रथवरं तस्मा आचक्षे नरर्षभः।

Vaishampayana said—

Hearing these words of the king, Kunti’s son Dhananjaya, that best of men went out and returning said to him that his best of cars stood ready for him.

ततो युधिष्ठिरो राजा यमौ भीमार्जुनावपि॥१८॥

भूतानीव समस्तानि ययुः कृष्णनिवेशनम्।

King Yudhishtira, the twins Bhima and Arjuna, the five resembling the five elements, then proceeded towards Krishna’s mansion.

आगच्छत्स्वथ कृष्णोऽपि पाण्डवेषु महात्मसु॥१९॥

शैनेयसहितो धीमान् रथमेवान्वपद्यत।

While the great Pandavas were coming, Krishna accompanied by the grandson of Shini, got upon his car.

स्थस्थाः संविदं कृत्वा सुखां पृष्ठा च शर्वरीम्॥२०॥

मेघघोषै रथवरैः प्रययुस्ते नरर्षभाः।

Saluting one another from their cars and each enquiring of the other whether he had passed the night happily, those foremost of men proceeded, without stopping, on those foremost of cars whose rattle resembled the roar of the clouds.

बलाहकं मेघपुष्पं शैव्यं सुग्रीवमेव च॥२१॥

दारुकश्चोदयामास वासुदेवस्य वाजिनः।

ते हया वासुदेवस्य दारुकेण प्रचोदिताः॥२२॥

गां खुराग्रैस्तथा राजल्लिखन्तः प्रययुस्तदा।

Krishna's horses, viz., Balahaka, Meghapushpa, Shaivya and Sugriva were driven by Daruka. The animals, urged by him, O king, ran on marking the Earth with their hoofs.

ते ग्रसन्त इवाकाशं वेगवन्तो महाबलाः॥२३॥

क्षेत्रं धर्मस्य कृत्स्नस्य कुक्षेत्रमवातरन्।

ततो ययुर्यत्र भीष्मः शरतल्पगतः प्रभुः॥२४॥

आस्ते महर्षिभिः सार्धं ब्रह्मा देवगणैर्यथा।

Highly strong and quick-coursing, they flew onwards, devouring as if the very skies. Traversing the sacred field of Kuru, the princes went to that spot where the powerful Bhishma was lying on his bed of arrows, surrounded by those great Rishis, like Brahman himself in the midst of the celestials.

ततोऽवतीर्य गोविन्दो रथात् स च युधिष्ठिरः॥२५॥

भीमो गाण्डीवधन्वा च यमौ सात्यकिरेव च।

ऋषीन्भ्यर्चयामासुः करानुद्यम्य दक्षिणान्॥२६॥

Then Govinda, Yudhishtira, Bhima, and the wielder of Gandiva, the twins and Satyaki, getting down from their cars, saluted the Rishis by raising their right hands.

स तैः परिवृतो राजा नक्षत्रैरिव चन्द्रमाः।

अभ्याजगाम गाङ्गेयं ब्रह्माणमिव वासवः॥२७॥

Encircled by them, king Yudhishtira, like the moon in the midst of the stars, approached Ganga's son like Vasava proceeding towards Brahman.

शरतल्पे शयानं तमादित्यं पतितं यथा।

स ददर्श महाबाहुं भयाच्चागतसाध्वसः॥२८॥

Possessed by fear, the king timidly cast his eyes on the mighty-armed hero lying on his bed of arrows like the Sun himself dropped from the sky.

CHAPTER 54

(RAJADHARMANUSHASANA PARVA)— Continued.

Yudhishtira with all the Pandavas go again to Bhishma.

जनमेजय उवाच

धर्मात्मनि महावीर्ये सत्यसंघे जितात्मनि।

देवव्रते महाभागे शरतल्पगतेऽच्युते॥१॥

शयाने वीरशयने भीष्मे शान्तनुनन्दने।

गाङ्गेये पुरुषव्याघ्रे पाण्डवैः पर्युपासिते॥२॥

काः कथाः समवर्तन्त तस्मिन् वीरसमागमे।

हतेषु सर्वसैन्येषु तन्मे शंस महामुने॥३॥

Janamejaya said—

When that foremost men, of righteous soul and great energy, strictly devoted to truth and with passions restrained, viz., the son of Shantanu and Ganga, named Devavrata or Bhishma of undecaying glory, lay on a hero's bed with the sons of Pandu sitting around him, tell me, O great sage, what conversation took place in that meeting of heroes after the destruction of all the soldiers.

वैशम्पायन उवाच

शरतल्पगते भीष्मे कौरवाणां धुरन्धरे।

आजमुर्द्ध्वयः सिद्धा नारदप्रमुखा नृपा॥४॥

Vaishampayana said—

When Bhishma, that chief of the Kurus, lay on his bed of arrows, many Rishis and Siddhas, O king, headed by Narada, came there.

हतशिष्टाश्च राजानो युधिष्ठिरपुरोगमाः।

धृतराष्ट्रश्च कृष्णश्च भीमार्जुनयमास्तथा॥५॥

The residue of the king with Yudhishtira at their head, Dhritarashtra, Krishna, Bhima, Arjuna and the twins also came there.

तेऽभिगम्य महात्मानो भरतानां पितामहम्।

अन्वशोचन्त गाङ्गेयमादित्यं पतितं यथा॥६॥

Approaching the grandfather of the Bharatas who shone like the Sun himself dropped from the sky, those great persons began to bewail for him.

मुहूर्तमिव च ध्यात्वा नारदो देवदर्शनः।

उवाच पाण्डवान् सर्वान् हतशिष्टांश्च पार्थिवान्॥७॥

प्राप्तकालं समाचक्षे भीमोऽयमनुयुज्यताम्।

अस्तमेति हि गाङ्गेयो भानुमानिव भारत॥८॥

Then reflecting for a moment, Narada, of divine features, addressed all the Pandavas and the residue of the kings, saying, 'The time, I think, has come for you to question Bhishma for Ganga's son is about to die like the Sun that is on the point of setting.

अयं प्राणानुत्तिसृक्षुस्तं सर्वेऽभ्यनुपृच्छत।

कृत्स्नात् विविधान् धर्माश्चातुर्वर्ण्यस्य वेत्त्ययम्॥९॥

He is about to give up his ghost. Do you all, therefore, request him to discourse to you. He is acquainted with the various duties of all the four orders.

एष वृद्धः पराल्लोकान् सम्प्राप्नोति तनुं त्यजन्।

तं शीघ्रमनुयुज्जीध्वं संशयान् मनसि स्थितान्॥१०॥

Aged as he is, after renouncing his corporeal frame he will attain to high regions of bliss. Request him, therefore, forthwith to clear the doubts that exist in your minds.

वैशम्पायन उवाच

एवमुक्ते नारदेन भीष्ममीयुर्नराधिपः।

प्रष्टुं चाशक्नुवन्तस्ते वीक्षां चक्रुः परस्परम्॥११॥

Thus accosted by Narada; those princes approached Bhishma, but unable to ask him anything looked at one another.

अथोवाच हृषीकेशं पाण्डुपुत्रो युधिष्ठिरः।

नान्यस्तु देवकीपुत्राच्छक्तः प्रष्टुं पितामहम्॥१२॥

Then Yudhishtira the son of Pandu, addressing Hrishikesha, said,—'There is no one else then Devaki's son who can question the grandfather.

प्रव्याहर यदुश्रेष्ठ त्वमग्रे मधुसूदन।

त्वं हि नस्तात सर्वेषां सर्वधर्मविदुत्तमः॥१३॥

O foremost one of Yadu's race, do you, therefore, O destroyer of Madhu, speak first. You are the foremost of us all and are conversant with every duty and practice.'

एवमुक्तः पाण्डवेन भगवान् केशवस्तदा।

अभिगम्य दुराधर्षं प्रव्याहारयदच्युतः॥१४॥

Thus addressed by the son of Pandu, the illustrious Keshava of undecaying glory, approaching the unconquerable Bhishma, spoke to him as follows.

वासुदेव उवाच

कच्चित् सुखेन रजनी व्युष्टा ते राजसत्तमा।

विस्पष्टलक्षणा बुद्धिः कच्चिच्चोपस्थिता तवा॥१५॥

Vasudeva said—

Have you, O best of kings passed the night happily? Has your understanding become unclouded?

कच्चिज्ज्ञानानि सर्वाणि प्रतिभान्ति च तेऽनघ।

न ग्लायते च हृदयं न च ते व्याकुलं मनः॥१६॥

Does your knowledge, O sinless one, shine in you by inward light? I hope your heart does not feel pain and your mind is no longer agitated?

भीष्म उवाच

दाहो मोहः श्रमश्चैव क्लमो ग्लानिस्तथा रुजा।

तव प्रसादाद् वाष्ण्यै सद्यः प्रतिगतानि मे॥१७॥

Bhishma said—

Burning, stupefaction, toil, exhaustion, and pain, through your Grace, O you of Vrishni's race, have all left me in a single day.

यच्च भूतं भविष्यच्च भवच्च परमद्युते।

तत् सर्वमनुपश्यामि पाणौ फलमिवार्पितम्॥१८॥

O you of matchless splendour, I behold as distinctly as a fruit placed in my hands, all that is past, all that is future, and all that is present.

वेदोक्ताश्चैव ये धर्मा वेदान्ताधिगतश्च ये।

तान् सर्वान् सम्प्रपश्यामि वरदानात् तवाच्युत॥१९॥

I behold clearly, O you of unfading glory, by virtue of the boon granted by you to me, all the duties laid down in the Vedas, and in the Vedantas.

शिष्टैश्च धर्मो यः प्रोक्तः स च मे हृदि वर्तते।

देशजातिकुलानां च धर्मज्ञोऽस्मि जनार्दन॥२०॥

The duties that have been described by persons of learning and righteous conduct are still fresh in my memory. I am conversant also, O Janardana, with the duties and practices obtaining in particular countries and among particular tribes and families.

चतुर्धर्माश्च मेधु योऽर्थः स च हृदि स्थितः।

राजधर्माश्च सकलानवगच्छामि केशव॥२१॥

I remember again everything regarding the four modes of life. I am acquainted, O Keshava, with the royal duties.

यच्च यत्र च वक्तव्यं तद् वक्ष्यामि जनार्दन।

तव प्रसादाद्धि शुभा मनो मे बुद्धिराविशत्॥२२॥

I would say, O Janardana, everything in its proper hour. Through your favour, I have acquired an auspicious understanding.

युवेवास्मि समावृत्तस्त्वदनुधयनबृंहितः।

वक्तुं श्रेयः समर्थोऽस्मि त्वत्प्रसादाज्जनार्दन॥२३॥

Strengthened by contemplation of you, I feel as if I have become a young man again. Through your favour, O Janardana, I have become capable to talk on what is for the behoof of the world.

स्वयं किमर्थं तु भवाञ्ज्यो न प्राह पाण्डवम्।

किं ते विवक्षितं चात्र तदाशु वद माधव॥२४॥

Why, however, O holy one, do you not yourself describe to Pandu's son all that is

good? What explanation can you give about it? Tell me quickly, O Madhava.'

वासुदेव उवाच

यशसः श्रेयसश्चैव मूलं मां विद्धि कौरव।

मत्तः सर्वेऽभिनिर्वृत्ता भावाः सदसदात्मकाः॥२५॥

Vasudeva said—

Know, O you of Kuru's race, that I am the root of fame and of everything that produces good. All things, good or bad, emanate from me.

शीतांशुश्चन्द्र इत्युक्ते लोके को विस्मयिष्यति।

तथैव यशसा पूर्णे मयि को विस्मयिष्यति॥२६॥

Who on Earth will wonder if the Moon be said possessing cool rays? Similarly, who will wonder if I were described as one endued with the greatest fame.

आद्येयं तु मया भूयो यशस्तव महाद्युते।

ततो मे विपुला बुद्धिस्त्वयि भीष्म समर्पिता॥२७॥

I have, however, resolved to enhance your fame, O you of great splendour. It is for this, O Bhishma, that I have just filled you with great intelligence.

यावद्धि पृथिवीपाल पृथ्वीयं स्थास्यति ध्रुवा।

तावत् तत्तवाक्षया कीर्तिर्लोकाननुचरिष्यति॥२८॥

As long, O king, as the Earth will last, so long will your fame travel with unmitigated lustre through all the worlds.

यच्च त्वं वक्ष्यसे भीष्म पाण्डवायानुपृच्छते।

वेदप्रवाद इव ते स्थास्यते वसुधातले॥२९॥

Whatever, O Bhishma, you will say to the inquiring son of Pandu, will pass on Earth like the authoritative declarations of the Vedas.

यश्चैतेन प्रमाणेन योक्ष्यत्यात्मानमात्मना।

स फलं सर्वपुण्यानां प्रेत्य चानुभविष्यति॥३०॥

That person, who will follow the authority of your declarations, will obtain hereafter the meed of every meritorious act.

एतस्मात् कारणाद् भीष्म मतिर्दिव्या मया हि ते।

दत्ता यशो विप्रथयेत् कथं भूयस्तवेति ह॥३१॥

For this reason, O Bhishma, I have conferred on you celestial understanding so that your fame may be increased on Earth.

यावद्धि प्रथते लोके पुरुषस्य यशो भुवि।

तावत् तस्याक्षयं स्थानं भवतीति विनिश्चिता॥३२॥

As long as a man's fame lasts in the world, so long are his good deeds alive.

राजानो हतशिष्टास्त्वां राजन्नभित आसते।

धर्मानुयुयुक्षन्तस्तेभ्यः प्रबूहि भारत॥३३॥

The unslain residue of the kings are sitting around you, desirous of hearing your discourses on morality and duty. Do you speak to them, O Bharata.

भवान् हि वयसा वृद्धः श्रुताचारसमन्वितः।

कुशलो राजधर्माणां सर्वेषामपराश्च ये॥३४॥

You are aged and your conduct is consistent with the injunctions of the Shrutis. You are a master of the royal duties and of every other science of duty.

जन्मप्रभृति ते कश्चिद् वृजिनं न ददर्श ह।

ज्ञातारं सर्वधर्माणां त्वां विदुः सर्वपार्थिवाः॥३५॥

No one, has ever marked the slightest transgression in you since your very birth. All the kings know you to be master of the sciences of morality and duty.

तेभ्यः पितेव पुत्रेभ्यो राजन् बूहि परं नयम्।

ऋषयश्चैव देवाश्च त्वया नित्यमुपासिताः॥३६॥

Like a father to his sons do you, therefore, O king, describe to them high morality. You have always adored the Rishis and the gods.

तस्माद् वक्तव्यमेवेदं त्वयावश्यमशेषतः।

धर्मं शुश्रूषमाणेभ्यः पृष्टेन च सता पुनः॥३७॥

वक्तव्यं विदुषा चेति धर्ममाहुर्मनीषिणाः।

You should discourse on these subjects fully to persons desirous of listening to discourses on morality and duty. A learned person, especially when requested by the righteous, should talk of the same. The sages have declared this to be a duty.

अप्रतिब्रुवतः कष्टो दोषो हि भविता प्रभो॥३८॥

तस्मात् पुत्रैश्च पौत्रैश्च धर्मान् पृष्टान् सनातनान्।

विद्वज्जिज्ञासमानैस्त्वं प्रबूहि भरतर्षभा॥३९॥

O powerful one if you do not speak on such subjects, you will incur sin. Therefore, questioned by your sons and grandsons, O learned one, about the eternal duties (of men), do you, O foremost of the Bharatas, describe this subject them.

CHAPTER 55

(RAJADHARMANUSHASANA PARVA)

— Continued

Bhishma says that he remembers all the duties. Krishna says the authority of Bhishma's words

वैशम्पायन उवाच

अथाब्रवीन्महातेजा वाक्यं कौरवन्दनः।

हन्त धर्मान् प्रवक्ष्यामि दृढे वाङ्मनसी मम॥१॥

तव प्रसादाद् गोविन्द भूतात्मा ह्यासि शाश्वतः।

Vaishampayana said—

The highly energetic delighter of Kurus, viz., Bhishma said,—‘I shall describe the subject of duty. My speech and mind have become steady, through your favour, O Govinda, since you are the eternal soul of every being.

युधिष्ठिरस्तु धर्मात्मा मां धर्मानुपृच्छतु।

एवं प्रीतो भविष्यामि धर्मान् वक्ष्यामि चाखिलान्॥२॥

Let the righteous-souled Yudhishtira enquire of me about morality and duty. I shall then be much pleased to speak of all duties.

यस्मिन् राजर्षभे जाते धर्मात्मनि महात्मनि।

अहृष्यन्पुत्रयः सर्वे स मां पृच्छतु पाण्डव॥३॥

Let the son of Pandu, that virtuous and noble royal sage, upon whose birth all the Vrishnis were filled with joy, question me.

सर्वेषां दीप्तयशसां कुरूणां धर्मचारिणाम्।

यस्य नास्ति समः कश्चित् स मां पृच्छतु पाण्डवः॥४॥

Let the son of Pandu, who has no peer among all the Kurus, among all righteous

persons and among celebrated men question me.

धृतिर्दमो ब्रह्मचर्यं क्षमा धर्मश्च नित्यदा।

यस्मिन्नोजश्च स मां पृच्छतु पाण्डवः॥५॥

Let the son of Pandu, who is endued with intelligence, self-restraint, Brahmacharya, forgiveness righteousness, mental vigour and energy, question me.

सम्बन्धिनोऽतिथीन् भृत्यान् संश्रितांश्चैव यो भृशम्।

सम्मानयति सत्कृत्य स मां पृच्छतु पाण्डवः॥६॥

Let the son of Pandu, who always by his favour honours his relative and guests and servants and dependants, question me.

सत्यं दानं तपः शौर्यं शान्तिर्दाक्ष्यमसम्भ्रमः।

यस्मिन्नेतानि सर्वाणि स मां पृच्छतु पाण्डवः॥७॥

Let the son of Pandu, who is settled in truth, charity, penances, heroism, peacefulness, cleverness, and fearlessness, question me.

यो न कामान्न संरम्भान्न भयान्नार्थकारणात्।

कुर्यादधर्मं धर्मात्मा स मां पृच्छतु पाण्डवः॥८॥

Let the pious son of Pandu, who would never commit a sin actuated by desire of pleasure of profit or from fear, question me.

सत्यनित्यः क्षमानित्यो ज्ञाननित्योऽतिथिप्रियः।

यो ददाति सतां नित्यं स मां पृच्छतु पाण्डवः॥९॥

Let the son of Pandu, who is ever truthful, forgiving, endued with knowledge, and attentive to guests and who always makes gifts to the pious, question me.

इज्याध्ययननित्यस्य धर्मे च निरतः सदा।

क्षान्तः श्रुतरहस्यश्च स मां पृच्छतु पाण्डवः॥१०॥

Let the son of Pandu, who always celebrates sacrifices and studies the Vedas and satisfies the morality and duty, who is ever peaceful and who has heard all mysteries, question me.

वासुदेव उवाच

लज्जया परयोपेतो धर्मराजो युधिष्ठिरः।

अभिशापभयाद् भीतो भवन्तं नोपसर्पति॥११॥

Vasudeva said—

'King Yudhishtira, possessed by great shame and fearing your imprecations, does not venture to approach you.

लोकस्य कदनं कृत्वा लोकनाथो विशाम्पते।

अभिशापभयाद् भीतो भवन्तं नोपसर्पति॥१२॥

That king, O monarch, having caused a great carnage, ventures not to approach you from fear of your curse.

पूज्यान् मान्यांश्च भक्तांश्च गुरुन् सम्बन्धिबान्धवान्।

अर्घार्हानिषुभिर्भित्त्वा भवन्तं नोपसर्पति॥१३॥

Having wounded with arrows those who were worthy of his worship, those who were devoted to him, those who were his preceptors, those who were his relatives and kinsmen, and those who deserved his highest regard, he ventures not to approach you.

भीष्म उवाच

ब्राह्मणानां यथा धर्मो दानमध्ययनं तपः।

क्षत्रियाणां तथा कृष्ण समरे देहपातनम्॥१४॥

Bhishma said—

As the duty of the Brahmanas is to practise charity, to study, and perform penances, so the duty of Kshatriyas is to renounce their bodies, O Krishna, in battle.

पितृन् पितामहान् भ्रातृन् गुरुन् सम्बन्धिबान्धवान्।

मिथ्याप्रवृत्तान् यः संख्ये निहन्याद् धर्म एव सः॥१५॥

Kshatriyas should kill fathers and grandfathers and brothers and preceptors and relatives and kinsmen that may give them an unjust battle. This is their open duty.

समयत्यागिनो लुब्धान् गुरुनपि च केशव।

निहन्ति समरे पापान् क्षत्रियो यः स धर्मवित्॥१६॥

The Kshatriya, O Keshava, knows his own duty who kills in battle his very preceptors, if they happen to be sinful and covetous and negligent of restraints and vows.

यो लोभान्न समीक्षेत धर्मसेतुं सनातनम्।

निहन्ति यस्तं समरे क्षत्रियो वै स धर्मवित्॥१७॥

That Kshatriya knows his duty who kills in battle the person who out of covetousness neglects the eternal restrictions of virtue.

लोहितोदां केशतृणां गजशैलां ध्वजदुमाम्।

महीं करोति युद्धेषु क्षत्रियो यः स धर्मवित्॥१८॥

That Kshatriya knows his duty who in battle converts the Earth into a lake of blood, having the hairs of killed warriors for the grass and straw floating on it, and having elephants for its rocks, and standards for the trees on its banks.

आहूतेन रणे नित्यं योद्धव्यं क्षत्रबन्धुना।

धर्म्यं स्वर्ग्यं च लोक्यं च युद्धं हि मनुरब्रवीत्॥१९॥

A Kshatriya, when challenged, must always fight in battle, for Manu has said that a righteous battle acquire both heaven and fame on Earth for him.

वैशम्पायन उवाच

एवमुक्तस्तु भीष्मेण धर्मपुत्रो युधिष्ठिरः।

विनीतवदुपागम्य तस्थौ संदंशनिऽग्रतः॥२०॥

Vaishampayana said—

After Bhishma had spoken thus, Dharma's son Yudhishtira humbly approached the Kuru hero and stood before him.

अथास्य पादौ जग्राह भीष्मश्चापि ननन्द तम्।

मूर्ध्नि चैनमुपाग्राय निषीदित्यब्रवीत् तदा॥२१॥

He seized the feet of Bhishma who in return cheered him with affectionate words. Smelling his head, Bhishma asked Yudhishtira to take his seat.

तमुवाचाथ गाङ्गेयो वृषभः सर्वधन्विनाम्।

मां पृच्छ तात विश्रब्धं मा भैस्त्वं कुरुसत्तम॥२२॥

Then Ganga's son, that best of bowmen, addressed Yudhishtira, saying,—‘Do not fear, O best of the Kurus. Ask me, O child, without any hesitation.’

CHAPTER 56

(RAJADHARMANUSHASANA PARVA)

— Continued

The duties of Kshatriyas described.

वैशम्पायन उवाच

प्रणिपत्य हृषीकेशमभिवाद्य पितामहम्।

अनुमान्य गुरून् सर्वान् पर्यपृच्छद् युधिष्ठिरः॥१॥

Vaishampayana said—

Having saluted Hrishikesha, and Bhishma, and taken the permission of all the elders assembled there, Yudhishtira began to question Bhishma.

युधिष्ठिर उवाच

राज्ञां वै परमो धर्म इति धर्मविदो विदुः।

महान्तमेतं भारं च मन्ये तद् ब्रूहि पार्थिव॥२॥

Yudhishtira said—

‘Persons conversant with duty and morality lecture that royal duties are the highest science of duty. I also regard the burden of those duties as being highly heavy. Do you, therefore, O king, describe those duties.

राजधर्मान् विशेषेण कथयस्व पितामह।

सर्वस्य जीवलोकस्य राजधर्मः परायणम्॥३॥

O grandfather, do you speak fully on the duties of kings. The science of royal duties is the refuge of all creatures.

त्रिवर्गो हि समासक्तो राजधर्मेषु कारैव।

मोक्षधर्मश्च विस्पष्टः सकलोऽत्र समाहितः॥४॥

O you of Kuru's race, Religion, Profit, and Pleasure depend on royal duties. It is also clear that the practices that lead to liberation equally depend on them.

यथा हि रश्मयोऽश्वस्य द्विरदस्याङ्गद्वयो यथा।

नरेन्द्रधर्मो लोकस्य तथा प्रग्रहणं स्मृतम्॥५॥

As the reins govern the horse or the iron goad the elephant, so the science of royal duties forms the reins for restraining the world.

तत्र चेत् सम्प्रमुह्येत धर्मे राजर्षिसेविते।

लोकस्य संस्था न भवेत् सर्वं च व्याकुलीभवेत्॥६॥

If one becomes bewildered regarding the duties observed by kings, disorder would prevail on Earth and everything will be in confusion.

उदयन् हि यथा सूर्यो नाशयत्यशुभं तमः।

राजधर्मास्तथालोक्त्यां निक्षिपन्त्यशुभां गतिम्॥७॥

As the Sun rising removes darkness, so this science destroys all the evil consequences of the world.

तदग्रे राजधर्मान् हि मदर्थे त्वं पितामह।

प्रब्रूहि भरतश्रेष्ठ त्वं हि धर्मभृतां वरः॥८॥

Therefore, O grandfather, do you, for my sake, discourse on royal duties first of all, for you, O chief of the Bharatas, are the foremost of all persons conversant with duties.

आगमश्च परस्त्वत्तः सर्वेषां नः परंतप।

भवन्तं हि परं बुद्धौ वासुदेवोऽभिमन्यते॥९॥

O destroyer of foes, Vasudeva considers you as the foremost of all intelligent persons. Therefore, all of us expect the best knowledge from you.'

भीष्म उवाच

नमो धर्माय महते नमः कृष्णाय वेद्यसे।

ब्राह्मणेभ्यो नमस्कृत्य धर्मान् वक्ष्यामि शाश्वतान्॥१०॥

Bhishma said—

'Saluting Dharma who is Supreme, Krishna who is Brahma in full, and the Brahmanas, I shall discourse on the eternal duties (of men).

शृणु कात्स्न्येन मत्तस्त्वं राजधर्मान् युधिष्ठिर।

निरुच्यमानान् नियतो यच्चान्यदपि वाञ्छसि॥११॥

Hear from me, O Yudhishtira, with rapt attention, all the royal duties described accurately and fully and other duties that you may wish to know.

आदावेव कुरुश्रेष्ठ राज्ञा रञ्जनकाम्यया।

देवतानां द्विजानां च वर्तितव्यं यथाविधि॥१२॥

In the first place, O chief of Kuru's race, the king should, for pleasing (his subjects), wait humbly upon the gods and the Brahmanas, always following implicitly the ordinance.

दैवतान्यर्चयित्वा हि ब्राह्मणांश्च कुरुद्वह।

आनृण्यं याति धर्मस्य लोकेन च समर्च्यते॥१३॥

By adoring the celestials and the Brahmanas, O increaser of Kuru's race, the king satisfies his debt to duty and morality, and acquires the respect of his subjects.

उत्थानेन सदा पुत्र प्रयतेथा युधिष्ठिर।

न ह्युत्थानमृते दैवं राज्ञामर्थं प्रसादयेत्॥१४॥

O son, you should always exert promptly, O Yudhishtira, for without exertion and manliness mere destiny never accomplishes the objects the kings wish to achieve.

साधारणं द्वयं हेतद् दैवमुत्थानमेव च।

पौरुषं हि परं मन्ये दैवं निश्चितमुच्यते॥१५॥

These two, viz., exertion and destiny, are equal. Of them, I consider exertion to be superior for destiny is determined from the results of exertion.

विपन्ने च समारम्भे संतापं मा स्म वै कृथाः।

घटस्वैव सदाऽऽत्मानं राज्ञामेष परो नयः॥१६॥

Do not be sorry if what is undertaken ends disastrously, for you should then exert yourself in the same work with redoubled attention. This is the highest of royal duties.

न हि सत्यादूते किञ्चिद् राज्ञां वै सिद्धिकारकम्।

सत्ये हि राजा निरतः प्रेत्य चेह न नन्दति॥१७॥

There is nothing which leads so much to the success of kings as Truth. The king who is devoted to Truth enjoys happiness both here and hereafter.

ऋषीणामपि राजेन्द्र सत्यमेव परं धनम्।

तथा राज्ञां परं सत्यान्नान्यद् विश्वासकारणम्॥१८॥

Even to the Rishis, O king, Truth, is the greatest wealth. Likewise for the kings, there is nothing that so much creates confidence in them as Truth.

गुणवाञ्छीलवान् दान्तो मृदुर्धर्म्यो जितेन्द्रियः।

सुदर्शः स्थूललक्ष्यश्च न भ्रश्येत सदा श्रियः॥१९॥

The king who is endued with all accomplishments and good conduct, who is

self-controlled, Humble, and righteous, who has his passions under control, who is of a beautiful countenance and not too enquiring, never loses prosperity.

आर्जवं सर्वकार्येषु श्रयेथाः कुरुनन्दन।

पुनर्नयविचारेण त्रयीसंवरणेन च॥२०॥

By administering justice, by following these three expedients, viz., concealment of his own shortcomings, ascertainment of the loop-holes of foes, and keeping his own counsel close, as also by acting straight-forwardly, the king, O delighter of the Kurus, acquires prosperity.

मृदुर्हि राजा सततं लङ्घ्यो भवति सर्वशः।

तीक्ष्णाच्चोद्विजते लोकस्तस्मादुभयमाश्रय॥२१॥

If the king becomes mild, everybody disobey him. On the other hand, if he becomes fierce his subjects always fear him. Therefore, do you conduct yourself in both the ways.

अदण्ड्याश्चैव ते पुत्र विप्राश्च ददतां वरा।

भूतमेतत् परं लोके ब्राह्मणो नाम पाण्डव॥२२॥

O foremost of liberal men, the Brahmanas should never be punished by you, for the Brahmana, O son of Pandu, is the foremost of human beings on the Earth.

मनुना चैव राजेन्द्र गीतौ श्लोकौ महात्मना।

धर्मेषु स्वेषु कौरव्य हृदि तौ कर्तुमर्हसि॥२३॥

अद्भ्योऽग्निर्ब्रह्मतः क्षत्रमश्मनो लोहमुत्थितम्।

तेषां सर्वत्रगं तेजः स्वासु योनिषु शाम्यति॥२४॥

The great Manu, O king of kings, has written two Slokas. As regards your duties, O you of Kuru's race, you should always remember them. Fire has originated from water, the Kshatriya from the Brahmana, and iron from stone. The three, viz., fire, Kshatriya, and iron, can act on every other thing, but coming into contact with their respective origins, their force becomes neutralised.

अयो हन्ति यदाश्मानमग्निना वारि हन्यते।

ब्रह्म च क्षत्रियो द्वेति तदा सीदन्ति ते त्रयः॥२५॥

एवं कृत्वा महाराज नमस्या एव ते द्विजाः।

भौमं ब्रह्म द्विजश्रेष्ठा धारयन्ति समर्चिताः॥२६॥

When iron strikes stone, or fire fights with water, or Kshatriya treats a Brahmana inimically, these three soon become weak. When this is so, O king, (you will see that) the Brahmanas deserve to be worshipped. The foremost of the Brahmanas are gods on Earth. Duly adored they maintain the Vedas and the Sacrifices.

एवं चैव नरव्याघ्र लोकत्रयविधातकाः।

निग्राह्या एव सततं बाहुभ्यां ये स्युरीदृशाः॥२७॥

But they, O foremost of kings, who wish to have such honour, though they may be obstacles to the three worlds, should always be repressed by the strength of your arms.

श्लोकौ चोशनसा गीतौ पुरा तात महर्षिणा।

तौ निबोध महाराज त्वमेकाग्रमना नृपा॥२८॥

उद्यम्य शस्त्रमायान्तमपि वेदान्तं रणे।

निगृहीयात् स्वधर्मेण धर्मपेक्षी नराधिपः॥२९॥

The great Rishi Ushanas, O son, recited two Slokas in days of yore. Listen to them, O king, with rapt attention. The true Kshatriya, ever observant of his duties, should punish a Brahmana, in spite of his being the master of the Vedas if he rushes to battle with an uplifted weapon.

विनश्यमानं धर्मं हि योऽभिरक्षेत् स धर्मवित्।

न तेन धर्महा स स्यान्मन्युस्तन्मन्युमृच्छति॥३०॥

एवं चैव नरश्रेष्ठ रक्ष्या एव द्विजातयः।

सापराधानपि हि तान् विषयान्ते समुत्सृजेत्॥३१॥

The Kshatriya, observant of his duties, who maintains righteousness when it is trespassed against, does not by that act, commit sin, for the anger of the assailant justifies the anger of the punisher. With these restrictions only, O foremost of kings, the Brahmanas should be protected. If they commit any offence they should be banished out of the country.

अभिज्ञस्तमपि ह्येषां कृपायीत विशाम्यते।

ब्रह्मघ्ने गुस्तल्पे च भूणहत्ये तथैव च॥३२॥

राजद्विष्टे च विप्रस्य विषयान्ते विसर्जनम्।

विधीयते न शरीरं दण्डमेषां कदाचन॥३३॥

Even when they deserve punishment you should, O king, show them mercy. If a Brahmana becomes guilty of Brahmanicide, or of violating the bed of his preceptor or other elders, or of causing miscarriage, or of treason against the king, he should be punished with banishment from your territories. No corporal punishment is laid down for them.

दयिताश्च नरास्ते स्युर्भक्तिमन्तो द्विजेषु ये।

न कोशः परमोऽन्योऽस्ति राज्ञां पुरुषसंचयात्॥३४॥

Those persons who revere the Brahmanas should be favoured by you. There is no wealth more valuable to kings than the proper selection of servants.

दुर्गेषु च महाराज षट्स ये शास्त्रनिश्चिताः।

सर्वदुर्गेषु मन्यन्ते नरदुर्गं सुदुस्तरम्॥३५॥

Among the six kinds of forts described in the scriptures, among every kind of other forts the service and the love of the subjects is of the most impregnable.

तस्मान्नित्यं दया कार्या चातुर्वर्ण्ये विपश्चिता।

धर्मात्मा सत्यवाक् चैव राजा रञ्जयति प्रजाः॥३६॥

Therefore, a wise king should always show mercy towards the four orders of his subjects. The righteous and truthful king succeeds in pleasing his subjects.

न च क्षान्तेन ते नित्यं भाव्यं पुत्र समन्ततः।

अधर्मो हि मृदू राजा क्षमावानिव कुञ्जरः॥३७॥

You should not, however, O son, always forgive everybody, for a mild king is regarded as the worst like an elephant shorn of fierceness.

बार्हस्पत्ये च शास्त्रे च श्लोको निगदितः पुरा।

अस्मिन्नर्थे महाराज तन्मे निगदतः शृणु॥३८॥

In the Samhita of Brihaspati, a Sloka was recited in days of yore applicable to the present subject. Hear, O king, I shall recite it.

क्षममाणं नृपं नित्यं नीचः परिभवेज्जनः।

हस्तियन्ता गजस्यैव शिर एवारुरुक्षति॥३९॥

If the king becomes always forgiving, the lowest of persons influences him, as the driver who sits on the head of the elephant he guides.

तस्मान्नैव मृदुर्नित्यं तीक्ष्णो नैव भवेन्नृपः।

वासन्तार्क इव श्रीमान् न शीतो न च घर्मदः॥४०॥

The king, therefore, should not always be mild. Nor should he always be terrific. He should be like the vernal sun, neither too cold nor too hot.

प्रत्यक्षेणानुमानेन तथौपम्यागमैरपि।

परीक्ष्यास्ते महाराज स्वे परे चैव नित्यशः॥४१॥

By the direct evidence of the senses, by conjecture, by comparisons, and by the injunctions of the scriptures, O monarch, the king should study friends and enemies.

व्यसनानि च सर्वाणि त्यजेथा भूरिदक्षिणा।

न चैव न प्रयुञ्जीत सङ्गं तु परिवर्जयेत्॥४२॥

O noble king, you should renounce all those evil practices which are called Vyasanās. It is not incumbent that you should never indulge in them. What, however, is necessary is that you should not be attached to them.

लोकस्य व्यसनी नित्यं परिभूतो भवत्युता।

उद्वेजयति लोकं च योऽतिद्वेषी महीपतिः॥४३॥

He that is attached to those practices is under the influence of every one. The king who does not love his subjects fills the latter with anxiety.

भवितव्यं सदा राज्ञा गर्भिणीसहधर्मिणा।

कारणं च महाराज शृणु येनेदमिष्यते॥४४॥

The king should always treat his subjects as a mother does the child of her womb. Hear, O king, why this is desirable.

यथा हि गर्भिणी हित्वा स्वं प्रियं मनसोऽनुगम्।

गर्भस्य हितमाधत्ते तथा राज्ञाप्यसंशयम्॥४५॥

As the mother, even not caring for those objects which she likes best, seeks the well-being of her child alone, so, forsooth, should kings treat their subjects.

वर्तितव्यं कुरुश्रेष्ठ सदा धर्मानुवर्तिना।

स्वं प्रियं तु परित्यज्य यद् यल्लोकहितं भवेत्॥४६॥

A righteous king, O foremost one of Kuru's race, should always act in such a manner, as to

sacrifice what he loves most for the sake of securing the well-being of his people.

न संत्याज्यं च ते धैर्यं कदाचिदपि पाण्डवा

धीरस्य स्पृहण्डस्य न भयं विद्यते क्वचित्॥४७॥

You should never, O son of Pandu, abandon fortitude. The king who is crowned with fortitude and who punished wrong-doers, has no cause of fear.

परिहासश्च भृत्यैस्ते नात्यर्थं वदतां वर।

कर्तव्यो राजशार्दूल दोषमत्र हि मे शृणु॥४८॥

O foremost of speakers, you should never cut jokes with your servants. O foremost of kings, listen to the short-comings of such an act.

अवमन्यन्ति भर्तारं संघर्षादुपजीविनः।

स्वे स्थाने न च तिष्ठन्ति लङ्घयन्ति च तद्वचः॥४९॥

If the master mixes too freely with them, servants begin to disregard him. They forget their own position and do not care their master.

प्रेष्यमाणा विकल्पन्ते गुह्यं चाप्यनुयुज्जते।

अयाच्यं चैव याचन्ते भोज्यान्याहारयन्ति च॥५०॥

Ordered to do a thing, they hesitate, and give out the master's secrets. They ask for unbecoming things and take the food that is intended for the master.

क्रुशन्ति परिदीप्यन्ति भूमिपायाधितिष्ठते।

उत्कोचैर्वञ्चनाभिश्च कार्याण्यनुविहन्ति च॥५१॥

They even display their anger and try to excel their master. They even try to reign supreme over the king, and taking bribes and practising deceit, hinder the business of the state.

जर्जरं चास्य विषयं कुर्वन्ति प्रतिरूपकैः।

स्त्रीरक्षिभिश्च सज्जन्ते तुल्यवेषा भवन्ति च॥५२॥

They ruin the state with abuses by falsifications and forgeries. They make love with the female warders of the palace and dress in the same way as their master.

वान्तं निष्टीवनं चैव कुर्वन्ते चास्य संनिधौ।

निर्लज्जा राजशार्दूल व्याहरन्ति च तद्वचः॥५३॥

They become so shameless as to pass wind and spit before the very eyes of their master, O foremost of kings, and they do not fear even to speak of him lightly before others.

हयं वा दन्तिनं वापि रथं वा नृपसत्तमा

अभिरोहन्त्यनादृत्य हर्षुले पार्थिवे मृदौ॥५४॥

If the king becomes mild and cuts jokes, his servants, disobeying him, ride on horses and elephants and cars as good as the king's.

इदं ते दुष्करं राजनिदं ते दुष्टचेष्टितम्।

इत्येवं सुहृदो वाचं वदन्ते परिषद्गताः॥५५॥

His counsellors, in court, plainly say—This is beyond your power. This is a wicked attempt.

क्रुद्धे चास्मिन् हसन्येव न च हृष्यन्ति पूजिताः।

संघर्षशीलाश्च तदा भवन्त्यन्योन्यकारणात्॥५६॥

If the king becomes angry, they laugh; nor are they pleased if favours be conferred upon them, though they may express joy for other reasons.

विस्त्रंसयन्ति मन्त्रं च विवृण्वन्ति च दुष्कृतम्।

लीलया चैव कुर्वन्ति सावज्ञास्तस्य शासनम्॥५७॥

They give out the secret counsels of their master and speak of his evil deeds. Without the least anxiety they disregard the king's commands.

अलंकारे च भोज्ये च तथा स्नानानुलेपने।

हेलनानि नरव्याघ्र स्वस्थास्तस्योप शृण्वतः॥५८॥

If the king's jewels, or food, or the necessities of his bath, or unguents, be not ready, the servants, in his very presence, do not display the least anxiety.

निन्दन्ते स्वानधीकारान् संत्यजन्ते च भारत।

न वृत्त्या परितुष्यन्ति राजदेयं हरन्ति च॥५९॥

They do not take what belongs to them legitimately. On the other hand, without being content with what has been given to them, they take to themselves what belongs to the king.

क्रीडितुं तेन चेच्छन्ति ससूत्रेणैव पक्षिणा।

अस्मत्प्रणयो राजेति लोकांश्चैव वदन्त्युता॥६०॥

They wish to sport with the king as with a bird tied in a rope, and always make the people understand that the king is on very intimate terms with them and loves them dearly.

एते चैवापरे चैव दोषाः प्रादुर्भवन्त्युत।

नृपतौ मार्दवोपेत हर्षुले च युधिष्ठिरा॥६॥१॥

If the king is mild and disposed to cut jokes. O Yudhishtira, these and many other evils originate from it.

CHAPTER 57

(RAJADHARMANUSHASANA PARVA)— Continued

Royal duties

भीष्म उवाच

नित्योद्युक्तेन वै राज्ञा भवितव्यं युधिष्ठिर।

प्रशस्यते न राजा हि नारीवोद्यमवर्जितः॥१॥

Bhishma said—

‘The king, O Yudhishtira, should always address himself for action. That king does not deserve praise who, like a woman, is destitute of exertion.

भगवानुशना चाह श्लोकमत्र विशाम्यते।

तदिहैकमना राजन् गदतस्तं निबोध मे॥२॥

On this subject, the holy Ushanas has recited a Sloka, O king, Listen to it with attention, O king, as I recite it to you.

द्वाविमौ ग्रसते भूमिः सर्पो बिलशयानिवा।

राजानं चाविरोद्धारं ब्राह्मणं चाप्रवासिनम्॥३॥

Like a snake swallowing up mice, the Earth swallows up those two, viz., the king who does not like to fight and the Brahmana who is exceedingly fond of his wives and children.

तदेतन्नरशार्दूल हृदि त्वं कर्तुमर्हसि।

संधेयानभिसंघत्स्व विरोध्यांश्च विरोधय॥४॥

You should, O foremost of kings, always remember it. Make peace with those enemies with whom peace should be made, and fight with them with whom war should be waged.

सप्ताङ्गस्य च राज्यस्य विपरीतं य आचरेत्।

गुरुर्वा यदि वा मित्रं प्रतिहन्तव्य एव सः॥५॥

He, who acts inimically towards your kingdom consisting of seven limbs, should be killed, may he be your preceptor or friend.

मरुतेन हि राज्ञा वै गीतः श्लोकः पुरातनः।

राजाधिकारे राजेन्द्र बृहस्पतिमते पुरा॥६॥

There is an ancient Sloka recited by king Marutta, quite of a piece with Brihaspati's view, O king, about the duty of kings.

गुरोरप्यवलितस्य कार्याकार्यमजानतः।

उत्पथप्रतिपन्नस्य दण्डो भवितुः शाश्वतः॥७॥

बाहोः पुत्रेण राज्ञा च सगरेण च धीमता।

असमञ्जाः सुतो ज्येष्ठस्त्यक्तः पौरहितैषिणा॥८॥

According to the scriptural injunction, there is punishment for even the preceptor if he becomes haughty and disregards his duty, and if he transgresses all restrictions. Vahu's son, the highly intelligent king Sagara, from desire of doing good to the citizens, banished his own eldest son Asamanjas.

असमञ्जाः सरय्यां स पौराणां बालकान् नृप।

न्यमज्जयदतः पित्रा निर्भर्त्स्य स विवासितः॥९॥

Asamanjas, O king, used to drown the children of the citizens in the Sarayu. His father, therefore, remonstrated with and exiled him.

ऋषिणोद्दालकेनापि श्वेतकेतुर्महातपाः।

मिथ्या विप्रानुपचरन् संत्यक्तो दयितः सुतः॥१०॥

The Rishi Uddalaka renounced his favourite son Svetaketu of rigid penances, because the latter used to invite Brahmanas with false promises of entertainment.

लोकरञ्जनमेवात्र राज्ञां धर्मः सनातनः।

सत्यस्य रक्षणं चैव व्यवहारस्य चार्जवम्॥११॥

To make their subjects happy, to observe truth and to act sincerely are the eternal duties of kings.

न हिंस्यात् परवित्तानि देयं काले च दापयेत्।

विक्रान्तः सत्यवाक क्षान्तो नृपो न चलते पथः॥१२॥

The king should not hanker after the wealth of others. He should in time give what should be given. If the king be comes endowed with prowess, truthful in speech, and forgiving in temper, he would never be shorn of prosperity.

आत्मवांश्च जितक्रोधः शास्त्रार्थकृतनिश्चयः।

धर्मे चार्थे च कामे च मोक्षे च सततं रतः॥१३॥

With soul purged off sins the king should be able to govern his anger and all his conclusions should be according to the scriptures. He should also always follow morality, worldly profit, pleasure and emancipation.

त्रय्यां संवृतमन्त्रश्च राजा भवितुमर्हति।

वृजिनं न नरेन्द्राणां नान्यच्चारक्षणात् परम्॥१४॥

The king should always keep his counsels close regarding these three. No greater misfortune can betake the king than the giving out of his counsels.

चातुर्वर्ण्यस्य धर्माश्च रक्षितव्या महीक्षिता।

धर्मसंकररक्षा च राज्ञां धर्मः सनातनः॥१५॥

Kings should protect the four castes in the discharge of their duties. it is the eternal duty of kings not to allow the confusion of duties of the different orders.

न विश्वसेच्च नृपतिर्न चात्यर्थं च विश्वसेत्।

षाड्गुण्यगुणदोषांश्च नित्यं बुद्ध्यावलोकयेत्॥१६॥

The king should not confide (in others than his own servants), nor should he place too much confidence (in even his servants). He should, by own intelligence, find out the merits and short-comings of the six principal works of sovereignty.

द्विदृष्टिर्द्रुशी नृपतिर्नित्यमेव प्रशस्यते।

त्रिवर्गं विदितार्थश्च युक्तचारोपधिस्त्रयः॥१७॥

The king who marks the short-comings of his enemies and cleverly follows morality, profit, and pleasure, who engages intelligent spies for determining secrets and tries to win over the officers of his enemies by presents of wealth is indeed praise-worthy.

कोशस्योपार्जनरतिर्यमवैश्रवणोपमः।

वेत्ता च दशवर्गस्य स्थानवृद्धिक्षयात्मनः॥१८॥

The king should administer justice like the Regent of Death and amass riches like the god of wealth. He should also mark the merits and short-comings of his on acquisitions and losses and of his own territories.

अभृतानां भवेद् भर्ता भृतानामन्ववेक्षकः।

नृपतिः सुमुखश्च स्यात् स्मितपूर्वाभिभाषिता॥१९॥

He should feed those who have not been fed, and enquire of those who have been fed. Always sweet-speeched he should speak with a smiling face.

उपासिता च वृद्धानां जिततन्द्रिरलोलुपः।

सतां वृत्ते स्थितमतिः संतोष्यश्चारुदर्शनः॥२०॥

He should always wait upon his elders and put down procrastination. He should never covet others' properties.

न चाददीत वित्तानि सतां हस्तात् कदाचन।

असद्व्यश्च समादद्यात् सद्भ्यस्तु प्रतिपादयेत्॥२१॥

He should strictly follow the conduct of the righteous. He should never take money from the righteous. Taking the wealth of those who are not righteous he should give it to them who are righteous.

स्वयं प्रहर्ता दाता च वश्यात्मा रम्यसाधनः।

काले दाता च भोक्ता च शुद्धाचारस्तथैव च॥२२॥

The king should himself be clever in smitting. He should be liberal. He should have his mind under control. He should dress himself gorgeously. He should make presents in proper time and be regular in his meals. He should also be of good conduct.

शूरान् भक्तानसंहार्यान् कुले जातानरोगिणः।

शिष्टाजिष्टाभिःसम्बन्धान्मानिनोऽनवमानिनः॥२३॥

विद्याविदो लोकविदः परलोकान्ववेक्षकान्।

धर्मे च निरतान् साधून्चलानचलानिव॥२४॥

सहायान् सततं कुर्याद् राजा भूतिपुरस्कृतः।

तैश्च तुल्यो भवेद् भोगैश्च त्रमात्राज्ञयाधिकः॥२५॥

The king who seeks to acquire prosperity should always engage the services of men who

are brave, devoted, and incapable of being imposed on by enemies well-born, healthy, well-behaved, and connected with well-behaved and respectable families, never inclined to insult others, well read in all the sciences, possessing a knowledge of the worldly affairs, never unmindful of future life, always observant of their duties, honest, and firm like mountains. The objects of enjoyments should be the same with him and them. The only difference should be in his umbrella and his power of passing orders.

प्रत्यक्षा च परोक्षा च वृत्तिश्चास्य भवेत् समा।

एवं कुर्वन् नरेन्द्रोऽपि न खेदमिह विन्दति॥२६॥

He should always treat them equally before or behind. The king, who behaves in this way, is never overtaken by calamity.

सर्वाभिषङ्की नृपतिर्यश्च सर्वहरो भवेत्।

स क्षिप्रमनृजुर्लुब्धः स्वजनेनैव बध्यते॥२७॥

That crooked and covetous king, who suspect ever body and who imposes heavy taxes on his subjects, is soon killed by his own servants and relatives.

शुचिस्तु पृथिवीपालो लोकचित्तग्रहे रतः।

न पतत्यरिभिर्ग्रस्तः पतितश्चावतिष्ठते॥२८॥

That king, however, who is righteous and who is ever engaged in attracting the hearts of his people, is never ruined when attacked by foes. If defeated, he soon regains his position.

अक्रोधनो ह्यव्यसनी मृदुदण्डो जितेन्द्रियः।

राजा भवति भूतानां विश्वास्यो हिमवानिवा॥२९॥

If the king is not angry by nature, if he is not addicted to evil habits and not severe in his punishment, if he succeeds in keeping his passions under restraint he becomes an object of confidence to all like the Himavat mountains.

प्राज्ञस्त्यागगुणोपेतः परस्त्रेषु तत्परः।

सुदर्शः सर्ववर्णानां नयापनयवित् तथा॥३०॥

क्षिप्रकारी जितक्रोधः सुप्रसादो महामनाः।

अरोषप्रकृतिर्युक्तः क्रियावानविकल्मषः॥३१॥

आरब्धान्येव कार्याणि सुपर्यवसितानि च।

यस्य राज्ञः प्रदृश्यन्ति स राजा राजसत्तमः॥३२॥

He is the best of kings who is wise, who is liberal, who is ready to take advantage of the short-comings of foes, who has an agreeable countenance, who is conversant with what is good and what is bad for each of the four orders of his subjects, who is prompt in action, who has anger under control, who is not vindictive, who is high-minded, who is angry by nature, who performs sacrifices and other religious acts, who does not brag and who vigorously brings to close all works by him.

पुत्रा इव पितुर्गृहे विषये यस्य मानवाः।

निर्भया विचरिष्यन्ति स राजा राजसत्तमः॥३३॥

He is best of kings in whose kingdom men live fearlessly like sons in the house of their father.

अगूढविभवा यस्य पौरा राष्ट्रनिवासिनः।

नयापनयवेत्तारः स राजा राजसत्तमः॥३४॥

He is the best of kings whose subjects have not to hide their wealth and know what is good and what is bad for them.

स्वकर्मनिरता यस्य जना विषयवासिनः।

असंघातरता दान्ताः पाल्यमाना यथाविधि॥३५॥

वष्टा नेया विधेयाश्च न च संघर्षशालिनः।

विषये दानरुचयो नरा यस्य स पार्थिवः॥३६॥

न यस्य कूटं कपटं न माया न च मत्सरः।

विषये भूमिपालस्य तस्य धर्मः सनातनः॥३७॥

He, indeed, is a king whose subjects follow their respective duties and do not fear to renounce their bodies for duty's call; whose subjects protected properly, are all of peaceful conduct, obedient, docile, governable, reluctant to dispute and liberal. That king earns eternal merit in whose kingdom there is no wickedness, dissimulation, deception and envy.

यः सत्करोति ज्ञानानि ज्ञेये परहिते रतः।

सतां वर्त्मानुगस्त्यागी स राजा राज्यमर्हति॥३८॥

That king truly deserves to govern who honours knowledge, who is devoted to the

scriptures and the good of his people, who wends the path of the righteous, and who is liberal.

यस्य चाराश्च मन्त्राश्च नित्यं चैव कृताकृताः।

न ज्ञायन्ते हि रिपुभिः स राजा राज्यमर्हति॥३९॥

That king deserves to rule whose counsels and acts done and undone remain close to his enemies.

श्लोकश्चायं पुरा गीतो भार्गवेण महात्मना।

आख्याते राजचरिते नृपतिं प्रति भारता॥४०॥

The following verse was recited in days of yore by Ushanas of Bhṛigu's race, in the narrative called Ramacharita, on the subject, O Bharata, of royal duties.

राजानं प्रथमं विन्देत् ततो भार्या ततो धनम्।

राजन्यसति लोकस्य कुतो भार्या कुतो धनम्॥४१॥

One should first select a king. Then should he select a wife, and then acquire wealth. If there be no king, what would become of his wife and properties?

तद्वाज्ये राज्यकामानां नान्यो धर्मः सनातनः।

ऋते रक्षां तु विस्पशं रक्षा लोकस्य धारिणी॥४२॥

About those who seek kingdom, there is no other eternal duty than the protection (of subjects). The protection the king grants of his subjects maintains the world.

प्राचेतसेन मनुना श्लोकौ चेमाबुदाहृतौ।

राजधर्मेषु राजेन्द्र ताविहैकमनाः शृणु॥४३॥

Manu, the son of Prachetas, recited these two verses regarding the duties of kings. Listen to them with attention.

षडेतान् पुरुषो जह्याद् भिन्नां नावमिवाणवे।

अप्रवक्तारमाचार्यमनधीयानमृत्विजम्॥४४॥

अरक्षितारं राजानं भार्या चाप्रियवादिनीम्।

ग्रामकामं च गोपालं वनकामं च नापितम्॥४५॥

These six persons should be shunned like a leaky boat on the sea, viz., a preceptor who does not speak, a priest who has not studied the scriptures, a king who does not give protection, a wife who utters disagreeable words, a cow-

herd who likes to rove within the village and a barber who wishes to go to the forest.

CHAPTER 58

(RAJADHARMANUSHASANA
PARVA)— Continued.

Royal duties

भीष्म उवाच

एतत् ते राजधर्माणां नवनीतं युधिष्ठिर।

बृहस्पतिर्हि भगवान् न्याय्यं धर्मं प्रशंसति॥१॥

Bhishma said—

'Protection of the subjects, O Yudhishtira, is the quintessence of duties. the divine Brihaspati does not speak so highly of any other duty.

विशालाक्षश्च भगवान् काव्यश्चैव महातपाः।

सहस्राक्षो महेन्द्रश्च तथा प्राचेतसो मनुः॥२॥

भरद्वाजश्च भगवांस्तथा गौरशिरा मुनिः।

राजशास्त्रप्रणेतारो ब्रह्मण्या ब्रह्मवादिनः॥३॥

The divine Kavi (Ushanas) of large eyes and austere penances, the thousand-eyed Indra, and Manu, the son of Prachetas, the divine Bharadwaja, and the sage Gaurasiras all devoted to Brahma and utterers of Brahma, have composed works on the duties of kings.

रक्षामेव प्रशंसन्ति धर्मं धर्मभृतां वर।

राज्ञां राजीवताम्राक्ष सायनं चात्र मे शृणु॥४॥

All of them speak highly of the duty of protection, O foremost of virtuous persons regarding the kings. O you having eyes like lotus petals and copper-coloured, listen to the means by which protection may be obtained.

चाश्च प्रणिधिश्चैव काले दानममत्सरात्।

युक्त्यादानं न चादानमयोगेन युधिष्ठिर॥५॥

सतां संग्रहणं शौर्यं दाक्ष्यं सत्यं प्रजाहितम्।

अनार्जवैरार्जवैश्च शत्रुपक्षस्य भेदनम्॥६॥

केतनानां च जीर्णानामवेक्षा चैव सीदताम्।

द्विविधस्य च दण्डस्य प्रयोगः कालचोदितः॥७॥

साधूनामपरित्यागः कुलीनानां च धारणम्।
 निचयश्च निचेयानां सेवा बुद्धिमतामपि॥८॥
 बलानां हर्षणं नित्यं प्रजानामन्ववेक्षणम्।
 कार्येच्चखेदः कोशस्य तथैव च विवर्धनम्॥९॥
 पुरगुप्तिरविश्वासः पौरसंघातभेदनम्।
 अरिमध्यस्थमित्राणां यथावच्चान्ववेक्षणम्॥१०॥
 उपजाप्य भृत्यानामात्मनः पुरदर्शनम्।
 अविश्वासः स्वयं चैव परस्याम्नासनं तथा॥११॥
 नीतिधर्मानुसरणं नित्यमुत्थानमेव च।
 रिपूणामनवज्ञानं नित्यं चानार्यवर्जनम्॥१२॥

They consist of the employment of spies and servants, paying them their just dues without pride, the realisation of taxes with mercy, never taking anything whimsically and unjustifiably. O Yudhishtira, the selection of honest men, heroism, skill and cleverness, truth, seeking the good of the people, creating discord and disunion among the enemy by fair or unfair means, the repair of old and dilapidated buildings, the infliction of corporal punishments and imposition of just fines, never abandoning the honest, giving employment and protection to respectable persons, the keeping in reserve of what should be kept, living in the company of intelligent persons, always gratifying the soldiers, supervision over the subjects, steadiness in the transaction of business, filling the treasury, absence of blind confidence on the guards of the city, creating disloyalty among the citizens of a hostile town, carefully looking after the friends and allies living in the midst of the enemy's country, keeping a strict eye on the servants and officers of the state, personal supervision of the city, distrust of servants, comforting the enemy with assurance, steadily following the settled policy, readiness for action, never disregarding an enemy, and driving away the wicked.

उत्थानं हि नरेन्द्राणां बृहस्पतिरभाषत।

राजधर्मस्य तन्मूलं श्लोकांश्चात्र निबोध मे॥१३॥

Readiness for action in kings is the root of royal duties. This has been said by Brihaspati. Listen to the verses recited by him.

उत्थानेनामृतं लब्धमुत्थानेनासुरा हताः।

उत्थानेन महन्नेन श्रेष्ठं प्राप्तं दिवीह च॥१४॥

By exertion the ambrosia was obtained; by exertion the Asuras were killed; by exertion Indra himself acquired sovereignty in heaven and on earth.

उत्थानवीरः पुरुषो वाग्वीरानधितिष्ठति।

उत्थानवीरान् वाग्वीरा रमयन्त उपासते॥१५॥

The hero who works is superior to one who speaks. The heroes who speak, gratify and worship the heroes who work.

उत्थानहीनो राजा हि बुद्धिमानपि नित्यशः।

प्रधर्षणीयः शत्रूणां भुजङ्ग इव निर्विषः॥१६॥

The king, who is shorn of exertion, even if endowed with intelligence, is always defeated by foes like a snake that is shorn of poison.

न च शत्रुवज्ञेयो दुर्बलोऽपि बलीयसा।

अल्पोऽपि हि दहत्यग्निर्विषमल्पं हिनस्ति च॥१७॥

The king, even if very powerful, should not neglect a foe however weak. A scintillation of fire can produce a conflagration and a particle of Poison can kill.

एकाङ्गेनापि सम्भूतः शत्रुर्दुर्गमुपाश्रितः।

सर्वं तापयते देशमपि राज्ञः समृद्धिनः॥१८॥

With only one kind of force, an enemy, from within a fort, can assail the whole country of even a powerful and prosperous king.

राज्ञो रहस्यं यद् वाक्यं जयार्थं लोकसंग्रहः।

हृदि यच्चास्य जिह्वां स्यात्कारणेन च यद् भवेत्॥१९॥

यच्चास्य कार्यं वृजिनमार्जवेनैव धारयेत्।

दम्भनार्थं च लोकस्य धर्मिष्ठामाचरेत् क्रियाम्॥२०॥

The secret speeches of a king, the collecting of troops for the purposes of victory, the wily purposes in his heart, desires for accomplishing particular objects, and the wrong acts he does or intends to do, should be concealed by assuming a bold appearance. He should act righteously for keeping his people under control.

राज्यं हि सुमहत् तन्न धार्यते नाकृतात्मभिः।

न शक्यं मृदुना वोढुमायासस्थानमुत्तमम्॥२१॥

Wily persons can not govern an extensive empire, A king who is mild cannot acquire superior rank the acquisition of which depends upon exertion.

राज्यं सर्वाभिषं नित्यमार्जवेनेह धार्यते।

तस्मान्मिश्रेण सततं वर्तितव्यं युधिष्ठिर॥२२॥

A kingdom, which is sought for by all like meat can never be protected by candour and simplicity. A king, O Yudhishtira, should, therefore, always resort to both candour and wiliness.

यद्यप्यस्य विपत्तिः स्याद् रक्षमाणस्य वै प्रजाः।

सोऽप्यस्य विपुलो धर्म एव वृत्ता हि भूमिपाः॥२३॥

Even while protecting his subjects a king is beset with danger, he earns great merit. Such should be the conduct of kings.

एष ते राजधर्माणां लेशः समनुवर्णितः।

भूयस्ते यत्र संदेहस्तद् ब्रूहि कुरुसत्तम॥२४॥

I have now told you a part only of the duties of kings. Tell me, O best of Kurus, what more you wish to know.

वैशम्पायन उवाच

ततो व्यासश्च भगवान् देवस्थानोऽश्म एव च।

वासुदेवः कृष्णश्चैव सात्यकिः संजयस्तथा॥२५॥

साधु साध्विति संहृष्टाः पुष्यमाणैरिवाननैः।

अस्तुवंश्च नरव्याघ्रं भीष्मं धर्मभृतां वरम्॥२६॥

Vaishampayana said—

The illustrious Vyasa, Devasthana, Ashva, Vasudeva, Kripa, Satyaki and Sanjaya, filled with joy, and with faces resembling full-blown flowers, said,—‘Excellent! Excellent!’ and sang the praises of that best of men, viz., Bhishma, that foremost of virtuous persons.

ततो दीनमना भीष्ममुवाच कुरुसत्तमः।

नेत्राभ्यामश्रुपूर्णाभ्यां पादौ तस्य शनैः स्पृशन्॥२७॥

श्च इदानीं स्वसन्देहं प्रक्षयामि त्वां पितामह।

उपैति सविता ह्यस्तं रसमापीय पार्थिवम्॥२८॥

Then Yudhishtira, that chief of Kuru's race, with a depressed heart and eyes bathed in tears, gently touched Bhishma's feet and said,—‘O grandsire, I shall tomorrow enquire after those points about which I have my doubts, for today the sun, having sucked the moisture of the earth, is about to set.

ततो द्विजातीनभिवाद्य केशवः

कृपश्च ते चैव युधिष्ठिरादयः।

प्रदक्षिणीकृत्य महानदीसुतं

ततो स्थानारुरुर्मुदान्विताः॥२९॥

Then Keshava, Kripa, Yudhishtira and others, saluting the Brahmanas and circumambulating Bhishma, gladly got on their cars.

दृषद्वतीं चाप्यवगाह्य सुव्रताः

कृतोदकार्थाः कृतजप्यमङ्गलाः।

उपास्य संख्यां विधिवत् परंतर्पा

स्ततः पुरं ते विविशुर्गजाह्वयम्॥३०॥

All of them, observant of excellent vows, then bathed in the river Drishadvati-Having offered oblations of water to their departed manes and silently recited the sacred mantras and performed other auspicious rites, and having adored the evening twilight with due rites, those scorchers of enemies entered the city of Hastinapur.

CHAPTER 59

(RAJADHARMANUSHASANA PARVA)

— Continued.

The history of sovereignty

वैशम्पायन उवाच

ततः कल्यं समुत्थाय कृतपूर्वाह्निकक्रियाः।

ययुस्ते नगराकारै रथैः पाण्डवयादवाः॥३१॥

Vaishampayana said—

Rising from their beds the next day and performing morning rites laid down in the scriptures, the Pandavas and the Yadavas started on their cars resembling fortified towns.

प्रतिपद्य कुस्क्षेत्रं भीष्ममासाद्य चानघ।

सुखां न रजनीं पृष्ठा गाङ्गेयं रथिनां वरम्॥१२॥

Proceeding to the field of Kuru and approaching the sinless Bhishma, they enquired of that best of car-warriors if he had spent the night happily.

व्यासदीनभिवाद्यर्षीन् सर्वैस्तैश्चाभिनन्दिताः।

निषेदुरभितो भीष्मं परिवार्य समन्ततः॥१३॥

Saluting all the Rishis, and having been blessed by them in return, the princes sat around Bhishma.

ततो राजा महातेजा धर्मराजो युधिष्ठिरः।

अब्रवीत् प्राञ्जलिभीष्मं प्रतिपूज्य यथाविधि॥१४॥

Then having adored Bhishma, king Yudhishtira, said these words with joined hands.

युधिष्ठिर उवाच

य एष राजन् राजेति शब्दश्चरति भारता।

कथमेष समुत्पन्नस्तन्ये ब्रूहि परंतप॥१५॥

Yudhishtira said—

Whence came the word Rajan, O king, that is used, O Bharata, on Earth? Tell me this, O scorcher of foes.

तुल्यपाणिभुजग्रीवस्तुल्यबुद्धीन्द्रियात्मकः।

तुल्यदुःखसुखात्मा च तुल्यपृष्ठमुखोदरः॥१६॥

तुल्यशुक्रास्थिमज्जा च तुल्यमांसासृगेव च।

निःश्वासोच्छ्वासस्तुल्यश्च तुल्यप्राणशरीरवान्॥१७॥

समानजन्ममरणः समः सर्वैर्गुणैर्नृणाम्।

विशिष्टबुद्धीन् शूरांश्च कथमेकोऽयितिष्ठति॥१८॥

Having hands and arms and neck like others, having an understanding and senses like those of others, subject like others to the same kinds of weal and woe, having back, mouth and stomach similar to those of the rest of the world, having vital fluids and bones and marrow and flesh and blood similar to those of the rest of the world, drawing in and sending out breaths like others, possessed of vital airs

and bodies like other men, resembling others in birth and death, in fact, similar to others regarding all the attributes of men, why does one man, viz., the king govern the rest of world consisting of many brave and intelligent persons?

कथमेको महीं कृत्स्नां शूरवीरार्यसंकुलाम्।

रक्षत्यपि च लोकस्य प्रसादमभिवाञ्छति॥१९॥

Whence is it that one man governs the vast universe consisting of brave, energetic, well-born and well-behaved men? Why do all men try to get his favour?

एकस्य तु प्रसादेन कृत्स्नो लोकः प्रसीदति।

व्याकुले चाकुलः सर्वो भवतीति विनिश्चयः॥२०॥

Why is it that one man becomes cheerful, the whole world is cheerful and if that one man is sorry the whole world is sorry?

एतदिच्छाम्यहं श्रोतुं तत्त्वेन भरतर्षभ।

कृत्स्नं तन्मे यथातत्त्वं प्रब्रूहि वदतां वर॥२१॥

I wish to hear this in detail, O foremost of Bharata's race. O foremost of speakers, describe to me this fully.

नैतत् कारणमल्पं हि भविष्यति विशाम्पते।

यदेकस्मिन् जगत् सर्वं देववद् याति संनतिम्॥२२॥

O king, there must be some mighty reason for all this because it is seen that the whole world bows down to one man as to a god.'

भीष्म उवाच

नियतस्त्वं नरव्याघ्र शृणु सर्वमशेषतः।

यथा राज्यं समुत्पन्नमादौ कृतयुगेऽभवत्॥२३॥

Bhishma said—

'With rapt attention, O foremost of kings, listen to it fully as to how in the golden cycle sovereignty was first instituted.

न वै राज्यं न राजाऽऽसीन्न च दण्डो न दाण्डिकः।

धर्मेणैव प्रजाः सर्वा रक्षन्ति स्म परस्परम्॥२४॥

At first there was no sovereignty, no king, no punishment, and no punisher. All men used to protect one another piously.

पाल्यमानास्तथान्योन्यं नरा धर्मेण भारता।

खेदं परमुपाजग्मुस्ततस्तान् मोह आविशत्॥१५॥

As they thus lived, O Bharata, righteously protecting one another, they found the task (in time), to be painful. Error then possessed their hearts.

ते मोहवशमापन्ना मनुजा मनुजर्वभा।

प्रतिपत्तिविमोहाच्च धर्मस्तेषामनीनशत्॥१६॥

Having become subject to error, the perceptions of men, O prince, became clouded, and thence their virtue began to wane.

नष्टायां प्रतिपत्तौ च मोहवश्या नरास्तदा।

लोभस्य वशमापन्नाः सर्वे भरतसत्तमा॥१७॥

When their perceptions were clouded and when men became subject to error all of them became covetous, O chief of the Bharatas.

अप्राप्तस्याभिमर्शं तु कुर्वन्तो मनुजास्ततः।

कामो नामापरस्तत्र प्रत्यपद्यत वै प्रभो॥१८॥

And because men tried to secure objects which were not their own, another passion called lust seized them.

तांस्तु कामवशं प्राप्तान् रागो नाम समस्पृशत्।

रक्ताश्च नाभ्यजानन्त कार्याकार्ये युधिष्ठिर॥१९॥

When they became subject to lust, another passion, named anger, soon attacked them. Once subject to anger, they lost all considerations of what should be done and what should not be.

अगम्यागमनं चैव वाच्यावाच्यं तथैव च।

भक्ष्याभक्ष्यं च राजेन्द्र दोषादोषं च नात्यजन्॥२०॥

Unrestrained sexual indulgence began. Men began to say what they liked. All distinctions between clean and unclean food and between virtue and vice disappeared.

विप्लुते नरलोके वै ब्रह्म चैव ननाश ह।

नाशाच्च ब्रह्मणो राजन् धर्मो नाशमथागमत्॥२१॥

When this confusion set in amongst men, the Vedas disappeared. Upon the

disappearance of the Vedas, the righteousness also was gone.

नष्टे ब्रह्मणि धर्मे च देवांस्त्रासः समाविशत्।

ते त्रस्ता नरशार्दूल ब्रह्माणं शरणं ययुः॥२२॥

When both the Vedas and righteousness were lost, the gods, were overcome by fear. Overcome with fear. O foremost of men, they sought the help of Brahman.

प्रसाद्य भगवन्तं ते देवं लोकपितामहम्।

ऊयुः प्राञ्जलयः सर्वे दुःखवेगसमाहताः॥२३॥

भगवन् नरलोकस्थं ग्रस्तं ब्रह्म सनातनम्।

लोभमोहादिभिर्भावैस्ततो नो भयमाविशत्॥२४॥

Having propitiated the divine Grandfather of the universe, the gods, stricken with grief, said to him, with joined hands—"O god, the eternal Vedas have been afflicted in the world of men by covetousness and error. For this, we have been assailed with fear.

ब्रह्मणश्च प्रणाशेन धर्मो व्यनशदीश्वरा।

ततः स्म समतां याता मर्त्यैस्त्रिभुवनेश्च॥२५॥

With the loss of the Vedas, O Supreme Lord, righteousness also has been lost. For this, O Supreme Lord of the three worlds, we are about to be reduced to the status of human beings.

अधो हि वर्षमस्माकं नरास्तूर्ध्वप्रवर्षिणः।

क्रियाव्युपरमात् तेषां ततो गच्छाम संशयम्॥२६॥

Men used to pour upwards while we used to pour downwards. For the stoppage of all religious rites among men we will suffer great distress.

अत्र निःश्रेयसं यन्नस्तद् ध्यायस्व पितामह।

त्वत्प्रभावसमुत्थोऽसौ स्वभावो नो विनश्यति॥२७॥

तानुवाच सुरान् सर्वान् स्वयम्भूर्भगवांस्ततः।

श्रेयोऽहं चिन्तयिष्यामि व्येतु वो भीः सुरर्षभाः॥२८॥

ततोऽध्यायसहस्राणां शतं चक्रे स्वबुद्धिजम्।

यत्र धर्मस्तथैवार्थः कामश्चैवाभिवर्णितः॥२९॥

Do you then, O Grandfather, think of that which would be for our well-being so that the

universe, created by your power, may not meet with destruction." Thus addressed, the Self-create and divine Lord said to them—"I shall think of what will do you good, Ye foremost of gods, let your fears be removed." The grandfather then composed by his own intelligence a work consisting of a hundred thousand lessons. In it were treated the subjects of religion, Profit and Pleasure.

त्रिवर्ग इति विख्यातो गण एष स्वयम्भुवा।

चतुर्थो मोक्ष इत्येव पृथगर्थः पृथगुणः॥३०॥

The self-create named the book as one of three subjects. He treated of a fourth subject called liberation whose meaning and attributes are different.

मोक्षस्यास्ति त्रिवर्गोऽन्यः प्रोक्तः सत्त्वं रजस्तमः।

स्थानं वृद्धिः क्षयश्चैव त्रिवर्गश्चैव दण्डजः॥३१॥

The three-fold characteristics of liberation according to the attributes of Goodness, Darkness and Ignorance and another namely the performance of duty without the desire for fruits were also described in it. Another three-fold characteristics of Punishment viz., Conservation, Growth, and Destruction, were treated in it.

आत्मा देशश्च कालश्चाप्युपायाः कृत्यमेव च।

सहायाः कारणं चैव षड्वर्गो नीतिजः स्मृतः॥३२॥

Another six consisting of the hearts of men, place, time, means, tacts, and alliances, and causes, were described in it.

त्रयी चान्वीक्षिकी चैव वार्ता च भरतर्षभ।

दण्डनीतिश्च विपुला विद्यास्तत्र निदर्शिताः॥३३॥

The religious rites laid down in the three Vedas, knowledge, and the acts necessary for the support of life, (viz., agriculture, trade, etc.), O foremost of Bharata's race, and the very extensive branch of learning called legislation, were described in it.

अमात्यरक्षा प्रणिधी राजपुत्रस्य लक्षणम्।

चारश्च विविधोपायः प्रणिधेयः पृथग्विधः॥३४॥

साम भेदः प्रदानं च ततो दण्डश्च पार्थिव।

उपेक्षा पञ्चमी चात्र कात्स्न्येन समुदाहृता॥३५॥

The subjects also of behaviour towards ministers, of spies, the indications of princes, of secret agents, of envoys and agents of other kinds, conciliation, sowing seeds of discord, gifts, and punishment, O king, with toleration as the fifth, were fully described there.

मन्त्रश्च वर्णितः कृत्स्नस्तथा भेदार्थ एव च।

विभ्रमश्चैव मन्त्रस्य सिद्ध्यसिद्ध्योश्च यत् फलम्॥३६॥

संधिश्च त्रिविधाभिख्यो हीनो मध्यस्तथोत्तमः।

भयसत्कारवित्ताख्यं कात्स्न्येन परिवर्णितम्॥३७॥

Deliberation of all sorts, counsels for creating disunion, the mistakes of deliberation, the results of the success or failure of counsels of three kinds viz., bad, middling, and good, made through fear, good conduct and gifts of wealth, were described there.

यात्राकालाश्च चत्वारस्त्रिवर्गस्य च विस्तरः।

विजयो धर्मयुक्तश्च तथार्थविजयश्च ह॥३८॥

आसुख्यैव विजयस्तथा कात्स्न्येन वर्णितः।

लक्षणं पञ्चवर्गस्य त्रिविधं चात्र वर्णितम्॥३९॥

The four sorts of time for making journeys, the details of the aggregate of three, the three sorts of victory, viz., that secured piously, that acquired by riches and that obtained by deceit were described, fully. The three kinds of attributes, viz., bad, middling and good, of the five expedients (viz., counsellors, kingdom, fort, army, and treasury) were also described in it.

प्रकाशश्चाप्रकाशश्च दण्डोऽथ परिशब्दितः।

प्रकाशोऽश्विधस्तत्र गुह्यश्च बहुविस्तरः॥४०॥

Punishments of two kinds, viz., open and secret, were also described. The eight kinds of open punishments as also the eight kinds of secret punishment were described fully.

रथा नागा हयाश्चैव पादाताश्चैव पाण्डवा।

विष्टिर्नाश्चरश्चैव देशिका इति चाष्टमम्॥४१॥

अङ्गन्येतानि कौरव्य प्रकाशानि बलस्य तु।

जङ्गमाजङ्गमाश्चोक्ताश्चूर्णयोगा विषादयः॥४२॥

स्पर्शं चाभ्यवहार्यं चाप्युपांशुर्विविधः स्मृतः।

अरिर्मित्र उदासीन इत्येतेऽप्यनुवर्णिताः॥४३॥

Cars, elephants, horse, and infantry, O son of Pandu, forced labourers, crew, and paid attendants (of armies), and guides taken from the country which is the seat of war, these are the eight means, O Kauravya, of open punishment. The administration of movable and immovable poison was also mentioned regarding the three kinds, of things, viz., dress, food, and incantation. Enemies, allies, and neutrals,—these also were described.

कृत्स्ना मार्गगुणाश्चैव तथा भूमिगुणाश्च ह।

आत्मरक्षणमाश्वासः सर्गाणां चान्वेक्षणम्॥४४॥

कल्पना विविधाश्चापि नृनागरथवाजिनाम्।

व्यूहाश्च विविधाभिख्या विचित्रं युद्धकौशलम्॥४५॥

उत्पाताश्च निपाताश्च सुयुद्धं सुपलायितम्।

शस्त्राणां पालनं ज्ञानं तथैव भरतर्षभ॥४६॥

बलव्यसनमुक्तं च तथैव बलहर्षणम्।

पीडा चापदकालश्च पत्तिज्ञानं च पाण्डवा॥४७॥

तथा खातविधानं च योगः संचार एव च।

चोरैराटविकैश्चोग्रैः परराष्ट्रस्य पीडनम्॥४८॥

अग्निदैर्गर्गदैश्चैव प्रतिरूपककारकैः।

श्रेणिमुख्योपजापेन वीर्यश्लेढनेन च॥४९॥

दूषणेन च नागानामातङ्कजननेन च।

आराधनेन भक्तस्य प्रत्ययोपार्जनेन च॥५०॥

सप्ताङ्गस्य च राज्यस्य हासवृद्धिसमञ्जसम्।

दूतसामर्थ्यसंयोगात् सराष्ट्रस्य विवर्धनम्॥५१॥

अरिमध्यस्थमित्राणां सम्यक् चोक्तं प्रपञ्चनम्।

अवमर्दः प्रतीघातस्तथैव च बलीयसाम्॥५२॥

व्यवहारः सुसूक्ष्मश्च तथा कण्टकशोधनम्।

श्रमो व्यायामयोगश्च त्यागो द्रव्यस्य संग्रहः॥५३॥

अभृतानां च भरणं भृतानां चान्वेक्षणम्।

अर्थस्य काले दानं च व्यसने चाप्रसङ्गिता॥५४॥

तथा राजगुणाश्चैव सेनापतिगुणाश्च ह।

कारणं च त्रिवर्गस्य गुणदोषास्तथैव च॥५५॥

दुश्चेष्टितं च विविधं वृत्तिश्चैवानुवर्तिनाम्।

शङ्कितत्वं च सर्वस्य प्रमादस्य च वर्जनम्॥५६॥

अलब्धलाभो लब्धस्य तथैव च विवर्धनम्।

प्रदानं च विवृद्धस्य पात्रेभ्यो विधिवत्ततः॥५७॥

विसर्गोऽर्थस्य धर्मार्थं कामहेतुकमुच्यते।

चतुर्थं व्यसनाघाते तथैवात्रानुवर्णितम्॥५८॥

The various characteristics of roads (to follow), the nature of the soil on which to encamp, protection of self, superintendence of the construction of cars and other utensils of war and use, the various means for protecting and improving men, elephants, cars, and horses, the various kinds of arranging soldiers, strategies, and manoeuvres in war, planetary conjunctions indicating evil, evil auguries (such as earthquakes), skilful methods of warfare and retreat, knowledge of weapons and their proper care, the disorders of troops and how to get rid of them, the means of filling the army with joy and confidence, diseases, times of distress and danger, knowledge of guiding the infantry in battle, the methods of creating alarms and notifying orders, striking the enemy with fear by display of flags, the various means of assailing enemy's kingdom by means of robbers and dreadful wild-tribes, and fire-giver and poisoners and forgerers, by creating union among the principal officers of hostile armies, by cutting down crops and plants, by destroying the efficiency of the enemy's elephants, by producing alarms, by honouring those among the enemy's subject who are well disposed towards the invader, and by filling the enemy with confidence, the waste, growth, and harmony of the seven principal requisites of sovereignty, capacity for works, the means for accomplishing them, the methods of extending the kingdom, the means of winning over persons living in the enemy's country, the punishment and destruction, strong and the impartial administration of justice, the extermination of the wicked, wrestling, shooting and throwing and hurling of weapons, the methods of making presents and of keeping

in store necessary things, feeding the unfed and supervision over those that have been fed, gifts of wealth in season, freedom from the vices, the attributes of king, the qualification of military officers, the sources of the three requisites and its merits and short-comings, the various kinds of evil intents, the behaviour of dependents, suspicion against every one, the avoidance of carelessness, the acquisition of objects unattained, the improving of objects already obtained, gifts, to deserving persons, spending of wealth for religious purposes, for acquiring objects of desire, and for removing danger and distress, were all described in that work.

क्रोधजानि तथोग्राणि कामजानि तथैव च।

दशोक्तानि कुरुश्रेष्ठ व्यसनान्यत्र चैव ह॥५९॥

The ten dreadful vices, O chief of the Kurus, begotten by anger and lust, were described in that work.

मृगयाक्षास्तथा पानं स्त्रियश्च भरतर्षभ।

कामजान्याहुः सार्याः प्रोक्तानीह स्वयम्भुवा॥६०॥

The four kinds of vices begotten of lust, viz., hunting, gambling, drinking and sexual intercourse were described by the Self-sprung in that work.

वाक्यारुध्यं तथोग्रत्वं दण्डपारुष्यमेव च।

आत्मनो निग्रहस्त्यागो ह्यर्थदूषणमेव च॥६१॥

Roughness of speech, fierceness, severity of chastisement, infliction of pain on the body, suicide, and frustrating one's own objects, these six kinds of faults begotten of anger have also been described.

यन्त्राणि विविधान्येव क्रियास्तेषां च वर्णिताः।

अवमर्दः प्रतीघातः केतनानां च भञ्जनम्॥६२॥

चैत्यदुमावमर्दश्च रोधः कर्मानुशासनम्।

अपस्करोऽथ वसनं तथोपायाश्च वर्णिताः॥६३॥

Various kinds of machines and their actions have been described there. Devastation of the enemy's territories, attacks upon enemies, the destruction and removal of boundary lines and other indications, the cutting down of large

trees, siege of forts, supervision of agriculture and other useful operations, and the hoarding of necessities, dresses and the best means of manufacturing them, were all described.

पणवानकशङ्खानां भेरीणां च युधिष्ठिर।

उपार्जनं च द्रव्याणां परिमर्दश्च तानि षट्॥६४॥

लब्धस्य च प्रशमनं सतां चैवाभिपूजनम्।

विद्वद्भिरेकीभावश्च दानहोमविधिज्ञता॥६५॥

मङ्गलालम्भनं चैव शरीरस्य प्रतिक्रिया।

आहारयोजनं चैव नित्यमास्तिक्यमेव च॥६६॥

एकेन च यथोत्थेयं सत्यत्वं मधुरा गिरः।

उत्सवानां समाजानां क्रियाः केतनजास्तथा॥६७॥

प्रत्यक्षाश्च परोक्षाश्च सर्वाधिकरणेष्वथ।

वृत्तेर्भरतशार्दूल नित्यं चैवान्वेक्षणम्॥६८॥

अदण्ड्यत्वं च विप्राणां युक्त्या दण्डनिपातनम्।

अनुजीविस्वजातिभ्यो गुणेष्वथ समुद्भवः॥६९॥

रक्षणं चैव पौराणां राष्ट्रस्य च विवर्धनम्।

मण्डलस्था च या चिन्ता राजन् द्वादशराजिका॥७०॥

द्वाम्रप्रातिविधा चैव शरीरस्य प्रतिक्रिया।

देशजातिकुलानां च धर्माः समनुवर्णिताः॥७१॥

The characteristics and uses of Panavas, Anakas, conchs and drums. O Yudhishtira, the six sorts of articles viz., gems, animals, lands, dresses, female slaves, and gold and means of acquiring them and of destroying them, pacification of newly acquired kingdom, honouring the good, making friendship with the learned, knowledge of the rules of gifts and religious rites such as Homa, the touch of auspicious articles, attention to and adoring of the body, the manner of preparing and using food, piety of conduct, the attainment of prosperity by following one path, truthfulness of speech, sweetness of speech, observance of acts on occasions of festivity and social gatherings and those done within the household, the open and secret acts of persons in all places of meeting, the constant supervision of the conduct of men, the freedom of Brahmanas from punishment, the infliction

of reasonable punishment, honours paid to dependents for kinship and merit, the protection of subjects and the means of extending the territories, the advice that a king, who lives in the midst of a dozen kings, should follow regarding the four kinds of enemies, the four kinds of allies, and the four kinds of neutrals, the seventy two acts laid down in medical works about the protection, exercise, and improvement of the body, and the practices of particular countries, tribes and families, were all duly described in that work.

धर्मश्चार्थश्च कामश्च मोक्षश्चात्रानुवर्णिताः।

उपायश्चार्थलिप्सा च विविधा भूरिदक्षिण॥७२॥

मूलकर्मक्रिया चात्र मायायोगश्च वर्णितः।

दूषणं स्रोतसां चैव वर्णितं चास्थिराम्भसाम्॥७३॥

Religion, Profit, Pleasure, and liberation were also treated in it. The various means of acquisition, the desire for various sorts of wealth, O giver of profuse presents, the methods of agriculture and other works constituting the chief source of the revenue, and the various means for producing and applying illusions, the methods by which stagnant water is rendered foul, were described in it.

यैर्यैरुपायैर्लोकस्तु न चलेदार्यवर्त्मनः।

तत् सर्वं राजशार्दूल नीतिशाक्रेऽभिवर्णितम्॥७४॥

All those means, O foremost of kings, by which men might be prevented from falling off from the path of righteousness and honesty were all treated in it.

एतत् कृत्वा शुभं शास्त्रं ततः स भगवान् प्रभुः।

देवानुवाच संहृष्टः सर्वाञ्छक्रपुरोगमान्॥७५॥

Having composed that highly beneficial work, the divine Lord cheerfully said to the deities led by Indra, these words.

उपकाराय लोकस्य त्रिवर्गस्थापनाय च।

नवनीतं सरस्वत्या बुद्धिरेषा प्रभाविता॥७६॥

For the behoof of the world and for establishing the three-fold objects (viz., Religion, Profit, and Pleasure), I have

composed this science representing the very essence of speech.

दण्डेन सहिता ह्येषा लोकरक्षणकारिका।

निग्रहानुग्रहरता लोकाननुचरिष्यति॥७७॥

Helped by punishment this science will protect the world. Meting out rewards and punishments, this science will work among men.

दण्डेन नीयते चेदं दण्डं नयति वा पुनः।

दण्डनीतिरिति ख्याता त्रींल्लोकानभिवर्तते॥७८॥

And because men will be governed by punishment, therefore will this science be known in the three worlds as Dandaniti (science of punishment).

षाड्गुण्यगुणसारैषा स्थास्यत्यग्रे महात्मसु।

धर्मार्थकाममोक्षाश्च सकला ह्यत्र शब्दिताः॥७९॥

Containing the cream of all the attributes of the six, this science will always be much respected by great persons. Religion, Profit, Pleasure, and Liberation have all been described in it.

ततस्तां भगवान् नीतिं पूर्वं जग्राह शङ्करः।

बहुरूपो विशालाक्षः शिवः स्थाणुरुमापतिः॥८०॥

After this, the husband of Uma,—the divine and many-formed Shiva of large eyes, the source of all blessings, first read and mastered it.

प्रजानामायुषो ह्यसं विज्ञाय भगवाच्छिवः।

संचिक्षेप ततः शास्त्रं महास्त्रं ब्रह्मणा कृतम्॥८१॥

In view, however, of the gradual decrease of the span of human existence, the divine Shiva abridged that highly important science compiled by Brahman.

वैशालाक्षमिति प्रोक्तं तदिन्द्रः प्रत्यपद्यत।

दशाध्यायसहस्राणि सुब्रह्मण्यो महातपाः॥८२॥

The abridgement, called Vaishalaksha, consisting of ten thousand chapters was then received by Indra, devoted to Brahman and possessed of great ascetic merit.

भगवानपि तच्छास्त्रं संचिक्षेप पुरंदरः।

सहस्रैः पञ्चभिस्तात यदुक्तं बाहुदन्तकम्॥८३॥

The divine Indra again abridged it into a work containing five thousand chapters and named it Vahudantaka.

अध्यायानां सहस्रैस्तु त्रिभिरेव बृहस्पतिः।

संचिक्षेपेश्वरो बुद्ध्या बार्हस्पत्यं तदुच्यते॥८४॥

Afterwards the powerful Brihaspati, by his intelligence, further abridged the work, into one containing three thousand chapters and named it Barhaspatya.

अध्यायानां सहस्रेण काव्यः संक्षेपमब्रवीत्।

तच्छास्त्रममितप्रज्ञो योगाचार्यो महायशाः॥८५॥

Next, the famous teacher of Yoga, Kavi of unlimited wisdom, abridged it further into a work of a thousand chapters.

एवं लोकानुरोधेन शास्त्रमेतन्महर्षिभिः।

संक्षिप्तमायुर्विज्ञाय मर्त्यानां हासमेव च॥८६॥

Considering the period of human existence and the general decrease (of every thing), great Rishis did thus, for the well-being of the world, abridge that science.

अथ देवाः समागम्य विष्णुमूचुः प्रजापतिम्।

एको योऽर्हति मर्त्येभ्यः श्रैष्ठ्यं वै तं समादिश॥८७॥

Then, approaching that lord of creatures, viz., Vishnu, the god said to him,—Point out, O god, that one among men who deserves to reign supreme over the rest.

ततः संचिन्त्य भगवान् देवो नारायणः प्रभुः।

तैजसं वै विरजसं सोऽसृजन्मानसं सुतम्॥८८॥

The divine and powerful Narayana, thinking a little, created by his will a son born of his energy, named Virajas.

विरजास्तु महाभागः प्रभुत्वं भुवि नैच्छत्।

न्यासायैवाभवद् बुद्धिः प्रणीता तस्य पाण्डव॥८९॥

The highly blessed Virajas, however, did not desire to rule on Earth. His mind, O son of Pandu, was bent for a life of renunciation.

कीर्तिमांस्तस्य पुत्रोऽभत् सोऽपि पञ्चातिगोऽभवत्।

कर्दमस्तस्य तु सुतः सोऽप्यतप्यन्महत् तपः॥९०॥

Virajas had a son named Krittimat. He too cast off pleasure and enjoyment. Krittimat had a son named Kardama. Kardama also practised severe austerities.

प्रजापतेः कर्दमस्य त्वनङ्गो नाम वै सुतः।

प्रजा रक्षयिता साधुर्दण्डनीतिविशारदः॥९१॥

The lord of creatures, Kardama, begot a son named Ananga, who became a protector of creatures, pious and well-read in the science of punishment.

अनङ्गपुत्रोऽतिबलो नीतिमानभिगम्य वै।

प्रतिपेदे महाराज्यमथेन्द्रियवशोऽभवत्॥९२॥

Ananga begot a son named Atibala, well-read in politics. Obtaining extensive empire after the death of his father, he became a slave of his passions.

मृत्योस्तु दुहिता राजन् सुनीथा नाम मानसी।

प्रख्याता त्रिषु लोकेषु यासौ वेनमजीजनत्॥९३॥

Mrityu, O king, had a mind-begotten daughter named Sunitha well-known over the three worlds. She was married to Atibala and gave birth to a son named Vena.

तं प्रजासु विधर्माणं रागद्वेषवशानुगम्।

मन्त्रपूतैः कुशैर्जघ्नुर्ऋषयो ब्रह्मवादिनः॥९४॥

Vena, a slave of anger and malice, become impious and tyrannical towards all creatures. The Brahmavadin Rishis killed him with Kusha blades inspired with Mantras.

ममन्युर्दक्षिणं चोरमृषयस्तस्य मन्त्रतः।

ततोऽस्य विकृतो जज्ञे ह्रस्वाङ्गः पुरुषो भुवि॥९५॥

दग्धस्थूणाप्रतीकाशो रक्ताक्षः कृष्णमूर्धजः।

निषीदेत्येवमूचुस्तमृषयो ब्रह्मवादिनः॥९६॥

Uttering Mantras all the while, those Rishis pierced the right thigh of Vena. Thereupon, from that thigh, sprang a short-limbed person on earth, resembling a charred brand, having blood-red eyes and black hair. Those Brahmavadins said to him,—Nishida (sit) here.

तस्मान्निषादाः सम्भूताः क्रूराः शैलवनाश्रयाः।

ये चान्ये विन्ध्यनिलया म्लेच्छाः शतसहस्रशः॥९७॥

From him have originated the Nishadas, viz., those wicked tribes who live in the hills and the forests, as also those hundreds and thousands of Mlechchhas, living on the Vindhya ranges.

भूयोऽस्य दक्षिणं पाणिं ममन्थुस्ते महर्षयः।

ततः पुरुष उत्पन्नो रूपेणेन्द्र इवापरः॥१८॥

The great Rishis then pierced right arm of Vena. Thence originated a person who was a second Indra in form.

कवची बद्धनिस्त्रिंशः सशरः सशरामनः।

वेदवेदाङ्गविच्यैव धनुर्वेदे च पारगः॥१९॥

Clad in mail, armed with swords, bows and arrows, and well-versed in the science of war, he was also a master of the Vedas and their auxiliaries.

तं दण्डनीतिः सकला श्रिता राजन् नरोत्तमम्।

ततस्तु प्राञ्जलिवैन्यो महर्षीस्तानुवाच ह॥२०॥

All the ordinances of the science of punishment, O king, came in their bodily forms to that best of men. The son of Vena then with joined-hands, said to those great Rishis.

सुसूक्ष्मा मे समुत्पन्ना बुद्धिर्धर्मार्थदर्शिनी।

अनया किं मया कार्यं तन्मे तत्त्वेन शंसत॥२१॥

I have got a very keen and fair understanding. Tell me fully what I shall do with it.

यन्मां भवन्तो वक्ष्यन्ति कार्यमर्थसमन्वितम्।

तदहं वै करिष्यामि नात्र कार्या विचारणा॥२२॥

I shall unhesitatingly accomplish any useful task which you will be pleased to indicate.

तमूचुस्तत्र देवास्ते ते चैव परमर्षयः।

नियतो यत्र धर्मो वै तमशङ्कः समाचरा॥२३॥

Thus addressed, the gods that were present there, also the Rishis said to him,—“Do you fearlessly perform all sorts of righteous works.”

प्रियाप्रिये परित्यज्य समः सर्वेषु जन्तुषु।

कामं क्रोधं च लोभं च मानं चोत्सृज्य दूरतः॥२४॥

यश्च धर्मात् प्रविचलेल्लोके कश्चन मानवः।

निग्राह्यस्ते स्वबाहुभ्यां शश्वद् धर्ममवेक्षता॥२५॥

Without caring for what is dear and what not so, regard all creatures with impartiality. Renounce lust, anger, covetousness and honour, and always following the dictates of righteousness, do you punish with your own hands the man, whoever he may be, who does not satisfy his duty.

प्रतिज्ञां चाधिरोहस्व मनसा कर्मणा गिरा।

पालयिष्याम्यहं भौमं ब्रह्म इत्येव चासकृत॥२६॥

Do you also swear that you would in thought, word, and deed, always maintain the religion laid on earth by the Vedas.

यश्चात्र धर्मो नित्योक्तो दण्डनीतिव्यपाश्रयः।

तमशङ्कः करिष्यामि स्ववशो न कदाचन॥२७॥

Do you also swear that you would fearlessly follow the duties laid down in the Vedas with the help of the science of punishment, and that you would never act capriciously.

अदण्ड्या मे द्विजश्चेति प्रतिजानीहि हे विभो।

लोकं च संकरात्कृत्स्नं त्रासास्मीति परंतप॥२८॥

O powerful one, know that Brahmanas are exempt from punishment, and promise further that you would protect the world from an intermixture of castes.

वैन्यस्ततस्तानुवाच देवानृषिपुरोगमान्।

ब्राह्मणा मे महाभागा नमस्याः पुरुषर्षभः॥२९॥

Thus addressed, Vena's son replied to the deities headed by the Rishis, saying,—Those foremost of men, viz., the highly blessed Brahmanas shall ever be adored by me.

एवमस्त्विति वैन्यस्तु तैस्तुतो ब्रह्मवादिभिः।

पुरोधाश्चाभवत् तस्य शुक्रो ब्रह्ममयो निधिः॥३०॥

Those Brahmanas then said to him,—Let it be so,—Then Shukra, that great repository of Brahma became his priest.

मन्त्रिणो वालखिल्यश्च सारस्वत्यो गणस्तथा।

महर्षिर्भगवान् गर्गस्तस्य सांवत्सरोऽभवत्॥३१॥

The Valakhilyas became his ministers, and the Saraswats his companions. The great and illustrious Rishis Garga became his astrologer.

आत्मनाश्म इत्येव श्रुतिरेषा परा नृषु।

उत्पन्नो बन्दिनौ चास्य तत्पूर्वौ सूतमागधौ॥११२॥

This great declaration of Shruti is known among men that Prithu is the eighth from Vishnu. A little before two persons named Suta and Magadha were born. They became his bards and panegyrists.

तयोः प्रीतो ददौ राजा पृथुर्वैन्यः प्रतापवान्।

अनूपदेशं सूताय मगधं मागधाय च॥११३॥

Pleased, Prithu, the royal son of Vena, endued with great prowess, gave to Suta the land lying on the sea-cost, and to Magadha the country since known as Magadha.

समतां वसुधायाश्च स सम्यगुदपादयत्।

वैषम्यं हि परं भूमेरासीदिति च नः श्रुतम्॥११४॥

We have heard that the surface of the earth had before been very uneven. It was Prithu who levelled its surface.

मन्वन्तरेषु सर्वेषु विषमा जायते मही।

उज्जहार ततो वैन्यः शिलाजालान् समन्ततः॥११५॥

धनुष्कोट्या महाराज तेन शैला विवर्धिताः।

स विष्णुना च देवेन शक्रेण विबुधैः सह॥११६॥

ऋषिभिश्च प्रजापालैर्ब्राह्मणैश्चाभिषेचितः।

तं साक्षात् पृथिवी भेजे रत्नान्यादाय पाण्डव॥११७॥

-||In every period of Manu the earth becomes uneven. Vena's son removed the rocks lying all around. O king, with the horn of his bow. By this means the hills and mountains were increased in size. Then Vishnu, and the gods with Indra, and the Rishis, and the Regents of the world, and the Brahmanas, assembled for crowning Prithu. The earth herself, O son of Pandu, came incarnate to him, with a tribute of gems and jewels.

सागरः सरितां भर्ता हिमवांश्चाचलोत्तमः।

शक्रश्च धनमक्षय्यं प्रादात् तस्मै युधिष्ठिर॥११८॥

Ocean, that lord of rivers, and Himavat, the king of mountains, and Shakra, O Yudhishtira, gave him inexhaustible wealth.

रुक्मं चापि महामेरुः स्वयं कनकपर्वतः।

यक्षराक्षसभर्ता च भगवान् नरवाहनः॥११९॥

धर्मे चार्थे च कामे च समर्थं प्रददौ धनम्।

हया रथाश्च नागाश्च कोटिशः पुरुषास्तथा॥१२०॥

The great Meru, that mountain of gold, gave him heaps of that precious metal. The divine Kubera carried on shoulders by men, that lord of Yakshas and Rakshasas, gave him wealth enough for performing the necessary works of religion, profit, and pleasure. Horses, cars, elephants, and men, by millions.

प्रादुर्बभूवैर्न्यस्य चिन्तनादेव पाण्डव।

न जरा न च दुर्भिक्षं नाधयो व्याधयस्तथा॥१२१॥

O son of Pandu, were born as soon as Vena's son thought of them. At that time there prevailed neither decrepitude, nor famine, nor calamity, nor disease (on Earth).

सरीसृपेभ्यः स्तेनेभ्यो न चान्योन्यात् कदाचन।

भयमुत्पद्यते तत्र तस्य राज्ञोऽभिरक्षणात्॥१२२॥

On account of the protection afforded by that king, nobody entertained any fear from reptiles and thieves of from any other source.

आपस्तस्तम्बिरे चास्य समुद्रमभियास्यतः।

पर्वताश्च ददुर्मार्गं ध्वजभङ्गश्च नाभवत्॥१२३॥

When he went to the sea, the waters used to be turned solid. The mountains gave him way and his standard was never obstructed any where.

तेनेयं पृथिवी दुग्धा सस्यानि दश सप्त च।

यक्षराक्षसनागैश्चापीप्सितं यस्य यस्य यत्॥१२४॥

He drew from the Earth, as a milcher from a cow, seventeen sorts of crops for the food of Yakshas, and Rakshasas, and Nagas, and other creatures.

तेन धर्मोत्तरश्चायं कृतो लोको महात्मना।

रंजिताश्च प्रजाः सर्वास्तेन राजेति शब्दते॥१२५॥

That great king caused all creatures to consider righteousness as the foremost of all things; and because he pleased all the people, therefore, he was called Rajan (king.)

ब्राह्मणानां क्षत्रत्राणात् ततः क्षत्रिय उच्यते।

प्रथिता धर्मतश्चेयं पृथिवी बहुभिः स्मृता॥१२६॥

And because he also healed the wounds of Brahmanas, therefore, he passed by the name of Kshatriya. And because the Earth (during his regime) became celebrated for the practice of virtue, therefore, she passed by the name of Prithivi.

स्थापनं चाकरोद् विष्णुः स्वयमेव सनातनः।

नातिवर्तिष्यते कश्चिद् राजंस्त्वामिति भारत॥१२७॥

The eternal Vishnu himself, O Bharata, confirmed his power, telling him,—No one, O king, shall excel you.

तपसा भगवान् विष्णुराविवेश च भूमिपम्।

देववन्नरदेवानां नमते यं जगन्नृपम्॥१२८॥

The divine Vishnu entered the body of that king for his penances. Therefore the entire universe adored Prithu who was the greatest of kings.

दण्डनीत्या च सततं रक्षितव्यं नरेश्वर।

नाधर्षयेत् तथा कश्चिच्चारनिष्पन्ददर्शनात्॥१२९॥

O king, your kingdom should always be protected by the help of the science of punishment. You should also, by careful observation made through the movements of your spies, protect it in such a manner that no one may injure it.

शुभं हि कर्म राजेन्द्र शुभत्वायोपकल्पते।

आत्मना कारणैश्चैव समस्येह महीक्षितः॥१३०॥

All good acts, O king, lead to the well-being of a monarch. The conduct of a king should be governed by his own intelligence as also by the opportunities and means that may come of themselves.

को हेतुर्यद् वशे तिष्ठेल्लोको देवादृते गुणात्।

विष्णोर्ललाटात् कमलं सौवर्णमभवत् तदा॥१३१॥

What other cause can there be for which all men obey one person, save the divinity of the monarch? At that time a golden lotus sprang from Vishnu's brow.

श्रीः सम्भूता यतो देवी पत्नी धर्मस्य धीमतः।

श्रियः सकाशादर्शश्च जातो धर्मेण पाण्डव॥१३२॥

The Goddess Shree was born of that lotus. she became the consort of the highly intelligent Dharma. Upon Sree, O son of Pandu, Dharma begot Artha.

अथ धर्मस्तथैवार्थः श्रीश्च राज्ये प्रतिष्ठिता।

सुकृतस्य क्षयाच्चैव स्वर्लोकादेत्य मेदिनीम्॥१३३॥

पार्थिवो जायते तात दण्डनीतिविशारदः।

महत्त्वेन च संयुक्तो वैष्णवेन नरो भुवि॥१३४॥

बुद्ध्या भवति संयुक्तो माहात्यं चाधिगच्छति।

All the three, viz., Dharma and Artha and Sree, were established in a king. A person, upon the wane of his merit, descends from heaven to Earth, and is born as a king well read in the science of punishment. Such a person becomes great and is really a portion of Vishnu on Earth. He becomes highly intelligent and obtains superiority over others.

स्थापितं च ततो देवैर्न कश्चिदतिवर्तते।

तिष्ठत्येकस्य च वशे तं चेदं न विधीयते॥१३५॥

Established by the gods, no one goes above him. It is therefore that everybody obeys one, and it is for this, that the world cannot command him.

शुभं हि कर्म राजेन्द्र शुभत्वायोपकल्पते।

तुल्यस्यैकस्य यस्यायं लोको वचसि तिष्ठते॥१३६॥

Good acts, O king, lead to good. It is therefore that a great many obey his command, through he belongs to the same world and is possessed of similar limbs.

योऽस्य वै मुखमद्रक्षीत् सौम्यं सोऽस्य वशानुगः।

सुभगं चार्थवन्तं च रूपवन्तं च पश्यति॥१३७॥

He who once beheld Prithu's sweet face, became obedient to him. Thenceforth he began to know him as handsome, wealthy and highly blessed.

महत्त्वात् तस्य दण्डस्य नीतिर्विस्पृश्लक्षणा।

नयचारश्च विपुलो येन सर्वमिदं ततम्॥१३८॥

For the might of his sceptre, the practice of morality and just conduct became so visible on

Earth. It is therefore that the Earth abounded with virtues.

आगमश्च पुराणानां महर्षीणां च सम्भवः।
तीर्थवंशश्च वंशश्च नक्षत्राणां युधिष्ठिर॥१३९॥
सकलं चातुराश्रम्यं चातुर्होत्रं तथैव च।
चातुर्वर्ण्यं तथैवात्र चातुर्विद्यं च कीर्तितम्॥१४०॥

Thus, O Yudhishtira, the histories of the past, the origin of the great Rishis, the holy rivers, the planets and stars and asterisms, the duties of the four modes of life, the four kinds of Homa, the characteristics of the four castes and the four branches of learning were all described in that work (of Brahma).

इतिहासाश्च वेदाश्च न्यायः कृत्स्नश्च वर्णितः।
तपो ज्ञानमहिंसा च सत्यासत्येन यः परः॥१४१॥
वृद्धोपसेवा दानं च शौचमुख्यानमेव च।
सर्वभूतानुकम्पा च सर्वमन्त्रोपवर्णितम्॥१४२॥

Whatever objects or things, O son of Pandu, there are on Earth, were all described in that work of the Grandfather. Histories, the Vedas and the Nyaya (logic) were all described in it, as also penances, knowledge, abstention from injury to all creatures, truth, falsehood, and high morality.

भुवि चाधोगतं यच्च तच्च सर्वं समर्पितम्।
तस्मिन् पैतामहे शास्त्रे पाण्डवैतन्न संशयः॥१४३॥

Adoration of aged persons, gifts, purity of conduct, readiness for work and mercy towards all creatures, were very fully treated in it.

ततो जगति राजेन्द्र सततं शब्दितं बुधैः।
देवाश्च नरदेवाश्च तुल्या इति विशाम्यते॥१४४॥

There is no doubt in this. Since then, O king, the learned have begun to say there is no difference between a god and a king.

एतत् ते सर्वमाख्यातं महत्त्वं प्रति राजसु।
कात्स्न्येन भरतश्रेष्ठ किमन्यदिह वर्तते॥१४५॥

I have now told everything about the greatness of kings. What other subject is there, O chief of the Bharatas, which I shall next describe.

CHAPTER 60

(Rajadharmanushasana Parva)—
Continued.

The duties of the four orders described.

वैशम्पायन उवाच

ततः पुनः स गाङ्गेयमभिवाद्य पितामहम्।
प्राञ्जलिर्नियतो भूत्वा पर्यपृच्छयुधिष्ठिरः॥१॥
के धर्माः सर्ववर्णानां चातुर्वर्ण्यस्य के पृथक्।
चातुर्वर्ण्यश्रमाणां च राजधर्माश्च के मताः॥२॥

Vaishampayana said—

After this Yudhishtira, saluted his grand father, the son of Ganga, and with joined hands and rapt attention, once more asked him, saying,—‘What are the general duties of the four castes and what the especial duties of each. What mode of life should be adopted by which order and what duties are especially designated as the duties of kings.

केन वै वर्धते राष्ट्रं राजा केन विवर्धते।
केन पौराश्च भृत्याश्च वर्धन्ते भरतर्षभ॥३॥

By what means does a kingdom prosper and what are the means by which the king himself prospers? How also, O foremost of Bharata's race, do the citizens and the servants of the king prosper?

कोशं दण्डं च दुर्गं च सहायान मन्त्रिणस्तथा।
ऋत्विक्पुरोहिताचार्यान् कीदृशान् वर्जयेन्नृपः॥४॥

What sorts of wealth, punishments, forts, allies, counsellors, priests and preceptors, should a king avoid?

केषु विश्वसितव्यं स्याद् राजा कस्याञ्छिदापदि।
कुतो वाऽऽत्मा दृढं रक्ष्यस्तन्मे ब्रूहि पितामह॥५॥

Whom should the king trust in what sorts of distress and danger? What evils should the king avoid? Tell me all this, O grandfather.

भीष्म उवाच

नमो धर्माय महते नमः कृष्णाय वेधसे।
ब्राह्मणेभ्यो नमस्कृत्य धर्मान् वक्ष्यामि शाश्वतान्॥६॥

Bhishma said—

I salute Dharma who is great and Krishna who is Brahma. Having saluted also the Brahmanas (assembled here) I shall describe the eternal duties.

अक्रोधः सत्यवचनं संविभागः क्षमा तथा।

प्रजनः स्वेषु दारेषु शौचमद्रोह एव च॥७॥

आर्जवं भृत्यभरणं नवैते सार्ववर्णिकाः।

The control of anger, truthfulness of speech, justice, forgiveness, begetting children upon one's own married wives, purity of conduct, avoidance of quarrel, simplicity, and maintenance of dependents,—these are the nine duties which all the four orders should follow.

ब्राह्मणस्य तु यो धर्मस्तं ते वक्ष्यामि केवलम्॥८॥

दममेव महाराज धर्मबाहुः पुरातनम्।

स्वाध्यायाभ्यसनं चैव तत्र कर्म समाप्यते॥९॥

I shall now describe the duties which the Brahmanas should exclusively follow. Self-control, O king, has been declared to be the first duty of Brahmanas. Study of the Vedas, and patient practice of austerities, (are also their other duties). By practising these two, all their acts are done.

तं चेद् द्विजमुपागच्छेद् वर्तमानं स्वकर्मणि।

अकुर्वाणं विक्रमाणि शान्तं प्रज्ञानतर्पितम्॥१०॥

कुर्वीतापत्यसंतानमथो दद्याद् यजेत च।

संविभज्य च भोक्तव्यं धनं सद्भिरितीर्यते॥११॥

If while engaged in the observance of his own duties, without doing any unfair act, riches comes to a peaceful Brahmana endued with knowledge, he should then marry and seek to beget children, and should also practise charity and celebrate sacrifices. It has been declared by the wise that wealth thus acquired should be enjoyed by distributing it among worthy persons and relatives.

परिनिष्ठितकार्यस्तु स्वाध्यायेनैव ब्राह्मणः।

कुर्यादन्यत्र वा कुर्यान्मैत्रो ब्राह्मण उच्यते॥१२॥

By his study of the Vedas all the pious acts are done. Whether he does or does not acquire

anything else, if he only studies the Vedas, he becomes known as a Brahmana or the friend of all creatures.

क्षत्रियस्यापि यो धर्मस्तं ते वक्ष्यामि भारत।

दद्याद् राजन् न याचेत यजेत न च याजयेत्॥१३॥

I shall also tell you, O Bharata, what the duties of a Kshatriya are. A Kshatriya, O king, should give but not beg, should himself celebrate sacrifices but not officiate as a priest in the sacrifices of others.

नाध्यापयेदधीयीत प्रजाश्च परिपालयेत्।

नित्योद्युक्तो दस्युवधे रणे कुर्यात् पराक्रमम्॥१४॥

He should never teach the Veda but study the same with a Brahmana teacher. He should protect the people. Always trying his best for the destruction of robbers and wicked people, he should display his prowess in battle.

ये तु ऋतुभिरीजानाः श्रुतवन्तश्च भूमिपाः।

य एवाहवजेतारस्त एषां लोकजित्ताः॥१५॥

Those among Kshatriya kings who celebrate great sacrifices, who have a knowledge of the Vedas and who gain victories in battle, become foremost of those who acquire many blessed regions hereafter by their merit.

अविक्षतेन देहेन समराद् यो निवर्तते।

क्षत्रियो नास्य तत् कर्म प्रशंसन्ति पुराविदः॥१६॥

Persons well read in the scriptures do not speak highly of a Kshatriya who returns unscathed from battle.

एवं हि क्षत्रबन्धूनां मार्गमाहुः प्रधानतः।

नास्य कृत्यतमं किंचिदन्यद् दस्युनिर्बहणात्॥१७॥

This is the conduct of a wretched Kshatriya. There is no greater duty for him than the suppression of robbers.

एवं हि क्षत्रबन्धूनां मार्गमाहुः प्रधानतः।

तस्माद् राज्ञा विशेषेण योद्धव्यं धर्ममीप्सता॥१८॥

Gifts, study, and sacrifices, yield prosperity to kings. Therefore, a king who desires to obtain religious merit should engage in battle.

स्वेषु धर्मेष्ववस्थाप्य प्रजाः सर्वा महोपतिः।

धर्मेण सर्वकृत्यानि शमनिष्ठानि कारयेत्॥१९॥

Compelling all his subjects to follow their respective duties, a king should make all of them do everything according to the dictates of righteousness.

दानमध्ययनं यज्ञो राज्ञां क्षेमो विधीयते।

कुर्यादयन्न वा कुर्यादैन्द्रो राजन्य उच्यते॥२०॥

Whether he does or does not do anything else, if only he protects his subjects, he is considered to accomplish all religious acts and is called a Kshatriya and the foremost of men.

वैश्यस्यापि हि यो धर्मस्तं ते वक्ष्यामि शाश्वतम्।

दानमध्ययनं यज्ञः शौचेन धनसंचयः॥२१॥

I shall now tell you, O Yudhishtira, what the eternal duties of the Vaishyas are.—A Vaishya should make gifts, study the Vedas, celebrate sacrifices, and acquire wealth by fair means.

पितृवत् पालयेद् वैश्यो युक्तः सर्वान् पशूनिह।

विकर्म तद् भवेदन्यत् कर्म यत् स समाचरेत्॥२२॥

With proper care he should also take care of and rear up all domestic animals as a father looking after his sons. Anything else that he will do, will be considered as improper for him.

रक्षया स हि तेषां वै महत् सुखमवाप्नुयात्।

प्रजापतिर्हि वैश्याय सुष्टा परिददौ पशून्॥२३॥

By looking after the (domestic) animals he would secure great happiness. Having created the (domestic) animals, the Creator, assigned their care to the Vaishyas.

ब्राह्मणाय च राज्ञे च सर्वाः परिददे प्रजाः।

तस्य वृत्तिं प्रवक्ष्यामि यच्च तस्योपजीवनम्॥२४॥

To the Brahmana and the Kshatriya he assigned (the protection of) all creatures. I shall tell you what the Vaishya's profession is and how he is to earn the means of his maintenance.

षण्णामेकां पिबेद् धेनुं शताच्च मिथुनं हरेत्।

लब्धाच्च सप्तमं भागं तथा शृङ्गे कलां खुरे॥२५॥

सस्यानां सर्वबीजानामेषा सांवत्सरी भृतिः।

If he keeps (for others) six kine, he may take the milk of one cow as his own remuneration; and if he keeps (for others) a hundred kine, he may take a pair as his remuneration. If he trades with other's money, he may take a seventh part of the profits, as his share. A seventh part of the profits arising from the trade in horns is also his, but he should take a sixteenth if the trade is in hoofs. If he makes cultivation with seeds given by others, he may take a seventh part of the produce. This should be his annual remuneration.

न च वैश्यस्य कामः स्यान्न रक्षेयं पशूनि॥२६॥

वैश्ये चेच्छति नाच्येन रक्षितव्याः कथंचन।

A Vaishya should never wish that he should not tend cattle. If a Vaishya desires to tend cattle no one else should undertake that task.

शूद्रस्यापि हि यो धर्मस्तं ते वक्ष्यामि भारता॥२७॥

प्रजापतिर्हि वर्णानां दासं शूद्रमकल्पयत्।

I should tell you, O Bharata, what the duties of a Shudra are. The Creator intended the Shudra as the servant of the other three castes.

तस्माच्छूद्रस्य वर्णानां परिचर्या विधीयते॥२८॥

तेषां शुश्रूषणाच्चैव महत् सुखमवाप्नुयात्।

Therefore, the service of the three other classes is the duty of the Shudra. By thus serving the other three, a Shudra may acquire great happiness.

शूद्र एतान् परिचरेत् त्रीन् वर्णाननुपूर्वशः॥२९॥

संचयांश्च न कुर्वीत जातु शूद्रः कथंचन।

पापीयान् हि धनं लब्ध्वा वशे कुर्याद् गरीयसः॥३०॥

राज्ञा वा समनुज्ञातः कामं कुर्वीत धार्मिकः।

He should serve the three other classes according to their order of seniority. A Shudra should never amass riches, lest by them, he makes the members of the three superior orders obedient to him. By this he would incur sin. With the king's permission, however, a Shudra, for religious observances, may acquire wealth.

तस्य वृत्तिं प्रवक्ष्यामि यच्च तस्योपजीवनम्॥३१॥

अवश्यं भरणीयो हि वर्णानां शूद्र उच्यते।

I shall now describe the profession, he should pursue and the means by which he may earn his subsistence. It is said that the Shudras should be maintained by the three other castes.

छत्रं वेष्टनमौशीरमुपानद् व्यजनानि च॥३२॥

यातयामानि देयानि शूद्राय परिचारिणे।

Used umbrellas, hed-gears, beds, seats, shoes and fans, should be given to the Shudra servants.

अधार्याणि विशीर्णानि वसनानि द्विजातिभिः॥३३॥

शूद्रायैव प्रदेयानि तस्य धर्मधनं हि तत्।

Torn clothes, which are no longer fit for wear, should be given by the upper three castes to the Shudra. These are the latter's rightful acquisitions.

यं च कञ्चिद् द्विजातीनां शूद्रः शुश्रूषुराव्रजेत्॥३४॥

कल्यां तेन तु ते प्राहुर्वृत्तिं धर्मविदो जनाः।

Men, well read in the science of duties, hold that if the Shudra approaches any one belonging to the three twice-born orders for doing menial service, the latter should give him proper work.

देयः पिण्डोऽनपत्याय भर्तव्यौ वृद्धदुर्बलौ॥३५॥

शूद्रेण तु न हातव्यो भर्ता कस्याञ्चिदापि।

The master should offer the funeral cake to the sonless Shudra servant. The weak and the old amongst them should be maintained. The Shudra should never leave his master whatever may be the miseries he may suffer from.

अतिरेकेण भर्तव्यो भर्ता द्रव्यपरिक्षये॥३६॥

न हि स्वमस्ति शूद्रस्य भर्तृहार्येधनो हि सः।

If the master loses his wealth, he should with greatest care be maintained by the Shudra servant. A Shudra cannot enjoy wealth even if it be his own. Whatever he possesses belongs lawfully to his master.

उक्तस्त्रयाणां वर्णानां यज्ञस्तस्य च भारता।

स्वाहाकारवषट्कारौ मन्त्रः शूद्रे न विद्यते॥३७॥

Sacrifice has been laid down as a duty of the three other castes. It has been laid down for the Shudra also, O Bharata, but he is not competent to utter svaha and svadha or any other Vedic mantra.

तस्माच्छूद्रः पाकयज्ञैर्यजेताव्रतवान् स्वयम्।

पूर्णपात्रमयीमाहुः पाकयज्ञस्य दक्षिणाम्॥३८॥

Therefore the Shudra, without observing the vows laid down in the Vedas, should adore the gods in minor sacrifices, called Pakayajnas. The gift called Purnapatra is known as the Dakshina of such sacrifices.

शूद्रः पैजवनो नाम सहस्राणां शतं ददौ।

ऐन्द्राग्नेन विधानेन दक्षिणामितिः नः श्रुतम्॥३९॥

We have heard that in days of yore a Shudra of the name of Paijavana gave Dakshina (in one of his sacrifices) consisting of a hundred thousand Purnapatras, according to the ordinance called Aindragni, (i.e., a hundred thousand animals).

यतो हि सर्ववर्णानां यज्ञस्तस्यैव भारता।

अग्रे सर्वेषु यज्ञेषु श्रद्धायज्ञो विधीयते॥४०॥

Sacrifice, O Bharata, has been as much sanctioned for the Shudra as for the three other orders. Of all sacrifices, devotion has been laid down to be the foremost.

दैवतं हि महच्छ्रद्धा पवित्रं यजतां च यत्।

दैवतं हि परं विप्राः स्वेन स्वेन परस्परम्॥४१॥

Devotion is a great god. It purifies all sacrificers. Then again Brahmanas are foremost of gods to their respective Shudra servants.

अयजन्निह सत्रैस्ते तैस्तैः कामैः समाहिताः।

संसृष्टा ब्राह्मणैरेव त्रिषु वर्णेषु सृष्टयः॥४२॥

They adore the gods in sacrifices, for obtaining the fruits of various wishes. The members of the three other orders have all originated from the Brahmanas.

देवानामपि ये देवा यद् ब्रूयस्ते परं हितम्।

तस्माद् वर्णैः सर्वयज्ञाः संसृज्यन्ते न काम्यया॥४३॥

The Brahmanas are the gods of the very gods. Whatever they would say would be for your great good. Therefore all kinds of sacrifices naturally belong to all the four orders. The celebration of these sacrifices is obligatory and not optional.

ऋजयुः सामवित् पूज्यो नित्यं स्याद् देववद् द्विजः।

अनृग्यजुरसामा च प्राजापत्य उपद्रवः।

The Brahmana, who is conversant with Richs, Yajus, and Samans, should always be adored as a god. The Shudra, who is without Richs and Yajus and Samans, has Prajapati for his god.

यज्ञो मनीषया तात सर्ववर्णेषु भारता॥४४॥

नास्य यज्ञकृतो देवा ईहन्ते नेतरे जनाः।

ततः सर्वेषु वर्णेषु श्रद्धायज्ञो विधीयते॥४५॥

Mental sacrifice, O sire, is sanctioned for all the orders, O Bharata. It is not true that the gods and other persons do not express a desire to share the offerings in such sacrifices of even the Shudra. For this reason, the sacrifice of devotion is laid down for all the castes.

स्वं दैवतं ब्राह्मणः स्वेन नित्यं

परान्वर्णानयजनैवमासीत्।

अधरो वितानः संसृष्टो वैश्यो

ब्राह्मणस्त्रिषु वर्णेषु यज्ञसृष्टः॥४६॥

The Brahmana is the foremost of gods. It is not true that they that belong to that order do not celebrate the sacrifices of the other orders. The fire called Vitana, though procured from Vaishyas and inspired with mantras, is still inferior. The Brahmana can celebrate the sacrifices of the three other castes.

तस्माद्वर्णा ऋजवो ज्ञातिवर्णाः

संसृज्यन्ते तस्य विकार एव।

एकं साम यजुरेकमृगेका

विप्रश्नैको निश्चये तेषु सृष्टः॥४७॥

Therefore, all the four castes are holy. All the castes are allied to one another by blood through the intermediate classes. They have all originated from Brahmanas. In ascertaining

(the priority of origin) it will be seen that amongst all the cases the Brahmana was created first. Originally Saman was one; Yajus was one, and Rich was one.

अत्र गाथा यज्ञगीताः कीर्तयन्ति पुराविदः।

वैखानसानां राजेन्द्र मुनीनां यशुमिच्छताम्॥४८॥

Regarding it, persons, conversant with ancient histories, cite a verse, O king, sung in praise of sacrifice by the Vaikhanasa Munis on the occasion of performing a sacrifice of theirs.

उदितेऽनुदिते वापि श्रद्धा नो जितेन्द्रियः।

वह्निं जुहोति धर्मेण श्रद्धा वै कारणं महत्॥४९॥

Before or after sun rise, a person of controlled senses, with heart filled with devotion poured libations on the (sacrificial) fire according to the Vedic prescription. Devotion is a powerful agent.

यत् स्कन्नमस्य तत् पूर्वं यदस्कन्नं तदुत्तरम्।

बहूनि यज्ञरूपाणि नानाकर्मफलानि च॥५०॥

Respecting homas again, that variety which is called *skanna* is the first one, while that which is called *askanna* is the last though the most important. Sacrifices are many, their rites and fruits again are many.

तानि यः सम्प्रजानाति ज्ञाननिश्चयनिश्चितः।

द्विजातिः श्रद्धयोपेतः स यशुं पुरुषोऽर्हति॥५१॥

That Brahmana, possessed of devotion who, gifted with scriptural learning, knows all the rites, is competent to celebrate sacrifices.

स्तेनो वा यदि वा पापो यदि वा पापकृत्तमः।

यशुमिच्छति यज्ञं यः साधुमेव वदन्ति तम्॥५२॥

That person who desires to celebrate a sacrifice is regarded as righteous even if he happens to be a thief, a sinner or the worst of sinners.

ऋषयस्तं प्रशंसन्ति साधु चैतदसंशयम्।

सर्वथा सर्वदा वर्णैर्यष्टव्यमिति निर्णयः॥५३॥

The Rishis speak highly of such a man. Forsooth they are right. This then is the conclusion that all the castes should always and by every means in their power celebrate sacrifices.

न हि यज्ञसमं किञ्चित् त्रिषु लोकेषु विद्यते।

तस्माद् यष्टव्यमित्याहुः पुरुषेणानसूयता।

श्रद्धापवित्रमाश्रित्य यथाशक्ति यथेच्छया॥५४॥

There is nothing in the three worlds equal to sacrifice. Therefore, it has been said that every one, - with heart shorn of malice, should celebrate sacrifices, helped by devotion which is sacred to the best of his ability and as he pleases.

CHAPTER 61

(RAJADHARMANUSHASANA PARVA)— Continued.

The four modes of life described. The duties of the Brahmanas.

भीष्म उवाच

आश्रमाणां महाबाहो शृणु सत्यपराक्रम।

चतुर्णामपि नामानि कर्मणि च युधिष्ठिर॥१॥

Bhishma said—

O mighty-armed one, hear me, O you of prowess incapable of being baffled, as I name the four modes of life and describe their respective duties.

वानप्रस्थं भैक्ष्यचर्यं गार्हस्थ्यं च महाश्रमम्।

ब्रह्मचर्याश्रमं प्राहुश्चतुर्थं ब्राह्मणैर्वृतम्॥२॥

The four modes and Vanaprastha (hermit), Bhikshya (mendicant), Garhasthya of great merit (house-holder), Brahmacharya (religious student) which is adopted by Brahmanas.

जटाधारणसंस्कारं द्विजातित्वमवाप्य च।

आधानादिनि कर्माणि प्राप्य वेदमधीत्य च॥३॥

सदारो वाप्यदारो वा आत्मवान् संयतेन्द्रियः।

वानप्रस्थाश्रमं गच्छेत् कृतकृत्यो गृहाश्रमात्॥४॥

Performing the purificatory rite consequent upon bearing matted locks, and of regeneration and having performed for sometime the rites of the sacred fire and studied the Vedas, one should, with purified soul and controlled senses having first carefully performed all the duties of the house-hold order, proceed, with or

without his wife, to the forest for adoption of the mode called Vanaprastha.

तत्रारण्यकशास्त्राणि समधीत्य स धर्मवित्।

ऊर्ध्वरीताः प्रव्रजित्वा गच्छत्यक्षरसात्मताम्॥५॥

Having studied the Scriptures called Aranyakas, having restrained his vital fluid and having retired from all worldly affairs the pious hermit may then find himself immersed in the eternal Soul knowing no deterioration.

एतान्येव निमित्तानि मुनीनामूर्ध्वरीतसाम्।

कर्तव्यानीह विप्रेण राजन्नादौ विपश्चिता॥६॥

These are the signs of ascetics that have drawn up their vital fluid. A learned Brahmana, O king, should first practise and perform them.

चरितब्रह्मचर्यस्य ब्राह्मणस्य विशाम्पते।

भैक्षचर्यास्वधीकारः प्रशस्त इह मोक्षिणः॥७॥

The Brahmana, O king, who is desirous of liberation, is competent to adopt the mendicant's life after having gone through the mode called Brahmacharya.

यत्रास्तमितशायी स्यान्निराशीरनिकेतनः।

यथोपलब्धजीवी स्यान्मुनिर्दान्तो जितेन्द्रियः॥८॥

निराशीः स्यात् सर्वसमो निर्भोगो निर्विकारवान्।

विप्रः क्षेमाश्रमं प्राप्तो गच्छत्यक्षरसात्मताम्॥९॥

Sleeping at the place where evening sets without caring to improve his situation, without a home, living on whatever fare is got (in charity), given to meditation, practising self-restraint, with the senses under control, without desire, regarding all creatures impartially, without enjoyments, without dislike to anything the Brahmana, possessed of learning, by adopting this mode of life, attains to unification with the eternal undecaying Soul.

अधीत्य वेदान्कृतसर्वकृत्यः

संतानमुत्पाद्यं सुखानि भुक्त्वा।

समाहितः प्रचरेद्दुश्चरं यो

गार्हस्थ्यधर्मं मुनिधर्मजुष्टम्॥१०॥

The person, leading the life of a householder, should, after studying the Vedas, accomplish all the religious acts prescribed for

him. He should procreate children and enjoy pleasures and luxuries. With careful attention he should satisfy all the duties of this mode of life which is highly spoken of by ascetics and which is extremely difficult to follow (without sins.)

स्वदारतष्टस्त्वृतुकालगामी

नियोगसेवी न शठो न जिह्वाः।

मिताशनो देवरतः कृतज्ञः

सत्यो मृदुश्चानृशंसः क्षमावान्॥११॥

He should be satisfied with his own married wife and should never approach her except in her season. He should follow prescription of the scriptures, should not be cunning and deceitful. He should be sparing in diet, devoted to the gods, grateful, mild, shorn of cruelty, and forgiving.

दान्तो विधेयो हव्यकव्येऽग्रमत्तौ

ह्यन्नस्य दाता सततं द्विजेभ्यः।

अमत्सरी सर्वलिङ्गप्रदाता

वैताननित्यश्च गृहाश्रमी स्यात्॥१२॥

He should be of a tranquil heart, peaceful and careful in making offerings to the gods and the Pitris. He should always be hospitable to the Brahmanas. He should be shorn of pride and should not make charity to one sect. He should always carefully perform the Vedic rites.

अथात्र नारायणगीतमार्हु

र्महर्षयस्तात महानुभावाः।

महार्थमत्यन्ततपःप्रयुक्तं

तदुच्यमानं हि मया निबोध॥१३॥

Regarding it, the illustrious and great Rishis cite a verse sung by Narayana himself, highly important and endued with high ascetic merit. Hear me as I repeat it.

सत्यार्जवं चातिथिपूजनं च

धर्मस्तथार्थश्च रतिः स्वदारैः।

निषेवितव्यानि सुखानि लोके

हस्मिन् परे चैव मतं ममैतत्॥१४॥

By truth, simplicity, worship of guests, acquisition of religion and profit, and enjoyment of one's own married wife one should enjoy various kinds of happiness both here and hereafter.

भरणं पुत्रदाराणां वेदानां धारणं तथा।

वसतामाश्रमं श्रेष्ठं वदन्ति परमर्षयः॥१५॥

The great Rishis have said that the maintenance of sons and wives, and the study of the Vedas, are the duties of those who follow this high mode of life.

एवं हि यो ब्राह्मणो यज्ञशीलो

गार्हस्थ्यमध्यावसते यथावत्।

गृहस्थवृत्तिं प्रविशोध्य सम्यक्

स्वर्गे विशुद्धं फलमाप्नुते सः॥१६॥

That Brahmana who, always engaged in the celebration of sacrifices, duly passes this mode of life and properly discharges all its duties, obtains blessed rewards in heaven.

तस्य देहपरित्यागादिशः कामाक्षया मताः।

आनन्त्यायोपतिष्ठन्ति सर्वतोऽक्षिशिरोमुखाः॥१७॥

Upon his death, the rewards sought by him become eternal. Indeed these wait upon him for eternity like servants ever careful to execute the orders of their master.

स्मरन्नेको जपन्नेकः सर्वानेको युधिष्ठिर।

एकस्मिन्नेव चाचार्ये शुश्रूषूर्मलपङ्कवान्॥१८॥

ब्रह्मचारी व्रती नित्यं नित्यं दीक्षापरो वशी।

परिचार्यं तथा वेदं कृत्यं कुर्वन् वसेत् सदा॥१९॥

शुश्रूषां सततं कुर्वन् गुरोः सम्प्रणमेत च।

षट्कर्मसु निवृत्तश्च न प्रवृत्तश्च सर्वशः॥२०॥

न चरत्यधिकारेण सेवेत द्विषतो न च।

एषोऽऽश्रमपदस्तात ब्रह्मचारिण इष्यते॥२१॥

Always studying the Vedas, silently reciting the mantras obtained from his preceptor, worshipping all the gods, O Yudhishtira, dutifully attending upon and serving his preceptor with his own body smeared with clay and filth, the person, leading the Brahmacharya mode of life, should always observe rigid vows

and, with senses under restraint, should always pay attention to the instructions he has received. Meditating on the Vedas and satisfying all the duties he should live, dutifully serving his preceptor and always bowing to him. Unengaged in the six kinds of work and never doing with attachment any kind of acts, never showing favour or disfavour to any one, and doing good even to his enemies,—these, O son, are the duties of a Brahmacharin.

CHAPTER 62

(RAJADHARMANUSHASANA PARVA)

— Continued.

The position of the Brahmana who performs the duties of the other three orders.

युधिष्ठिर उवाच

शिवान् सुखान् महोदकानि हिंस्त्राल्लोकसम्पत्तान्।

ब्रूहि धर्मान् सुखोपायान् मद्बिधानां सुखावहान्॥१॥

Yudhishtira said—

Tell us those duties which persons like ourselves should follow and which are auspicious, yield happiness in the future, benevolent, applauded by all, pleasant, and agreeable.

भीष्म उवाच

ब्राह्मणस्य तु चत्वारस्त्वाश्रमा विहिताः प्रभो।

वर्णास्तान् नानुवर्तन्ते त्रयो भारतसत्तमा॥२॥

Bhishma said—

‘The four modes of life, O powerful one, have been laid down for the Brahmana. The other three orders do not adopt them, O best of the Bharatas.

उक्तानि कर्माणि बहूनि राजन्

स्वर्ग्याणि राजन्यपरायणानि।

नेमानि दृष्टान्तविधौ स्मृतानि

क्षेत्रे हि सर्वं विहितं यथावत्॥३॥

Many acts, O king, leading to heaven and especially fit for the Kshatriyas, have already

been mentioned. Those, however, cannot be referred to in reply to your present question for all of them have been duly laid down for such Kshatriyas who are merciless.

क्षत्राणि वैश्यानि च सेवमानः

शौद्राणि कर्माणि च ब्राह्मणः सन्।

अस्मिंल्लोके निन्दितो मन्दचेताः

परे च लोके निरयं प्रयाति॥४॥

That Brahmana, who follows the practices of Kshatriyas and Vaishyas and Shudras, is blamed in this world as a wicked person and goes to hell in the next world.

या संज्ञा विहिता लोके दासे शुनि वृके पशौ।

विकर्मणि स्थिते विप्रे सैव संज्ञा च पाण्डव॥५॥

Those names, which are applied among men to slaves, dogs, wolves and (other) beasts, are given, O son of Pandu, to the Brahmana who does works which do not become him.

षट्कर्मसम्प्रवृत्तस्य आश्रमेषु चतुर्विपि।

सर्वधर्मोपपन्नस्य संवृतस्य कृतात्मनः॥६॥

ब्राह्मणस्य विशुद्धस्य तपस्यभिरतस्य च।

निराशिषो वदान्यस्य लोका ह्यक्षरसम्मिताः॥७॥

That Brahmana, who, in all the four modes of life, performs the sixfold acts (as regulating the breath, contemplation, etc.), who performs all his duties, who is patient, who has his passions under restraint, whose heart is pure and practises penances, who has no desire of bettering his situation and who is charitable, attains to regions of bliss in the next world.

यो यस्मिन् कुस्ते कर्म यादृशं येन यत्र च।

तादृशं तादृशेनैव स गुणं प्रतिपद्यते॥८॥

Every one gets his own inclination from the nature of his acts regarding their circumstances, place, means and motives.

वृद्ध्या कृषिणिक्त्वेन जीवसंजीवनेन च।

वेत्तुमर्हसि राजेन्द्र स्वाध्यायगणितं महत्॥९॥

You should therefore, O king, consider the study of the Vedas, which is endued with such

high merit, the manliness of kingly power, the pursuits of agriculture, trade, and hunting as all equal.

कालसंचोदितो लोकः कालपर्यायनिश्चितः।

उत्तमाद्यममध्यानि कर्माणि कुस्तेऽवशः॥१०॥

The world is moved on by Time. Its works are settled by the course of Time. Man does all his acts, good, bad, and indifferent, entirely under the influence of Time.

अन्तवन्ति प्रधानानि पुरा श्रेयस्कराणि च।

स्वकर्मनिरतो लोके ह्यक्षरः सर्वतोमुखः॥११॥

Those good acts of a man's past life which exert the greatest influence on the next, are liable to be exhausted. Men, however, perform always those acts to which their inclination leads. Those propensities again, lead a living being to various directions.

CHAPTER 63

(RAJADHARMANUSHASANA PARVA)

— Continued.

The duties of the Brahmanas and of the Kshatriyas.

भीष्म उवाच

ज्याकर्षणं शत्रुनिर्बहणं च कृषिर्वणिज्या पशुपालनं च।

शुश्रूषणं चापि तथार्थहेतोरकार्यमेतत् परमं द्विजस्य॥१॥

Bhishma said—

'Drawing the bowstring, destruction of enemies, agriculture, trade, tending cattle and serving others for money are not proper for a Brahmana.

सेव्यं तु ब्रह्म षट्कर्म गृहस्थेन मनीषिणा।

कृतकृत्यस्य चारण्ये वासो विप्रस्य शस्यते॥२॥

An intelligent Brahmana, living as a householder, should duly perform the six Vedic acts. The retirement of a Brahmana into the woods, after having duly performed all the duties of the domestic mode of life, is highly spoken of.

राजप्रेष्यं कृषिघनं जीवनं च वणिक्पथा।

कौटिल्यं कौलटेयं च कुसीदं च विवर्जयेत्॥३॥

A Brahmana should avoid service of the king, money obtained by agriculture, sustenance derived from the trade, all kinds of wily conduct, knowing any but his married wives and usury.

शूद्रो राजन्भवति ब्रह्मबन्धु

दुश्चारित्रो यश्च धर्मादपेतः।

वृषलीपतिः पिशुनो नर्तनश्च

राजप्रेष्यो यश्च भवेद् विकर्मा॥४॥

That wretch of a Brahmana, who neglects to satisfy his duties and whose conduct becomes wicked becomes, O king, a Shudra. The Brahmana, who marries a Shudra woman, who becomes vile in conduct or a dancer or a village servant or performs other unbecoming acts, becomes a Shudra.

जपन्वेदानजपंश्चापि राजन्

समः शूद्रैर्दासवच्चापि भोज्यः।

एते सर्वे शूद्रसमा भवन्ति

राजनेतान्वर्जयेद्देवकृत्ये॥५॥

Whether he recites the Vedas or not O king, if he does such improper acts, he is reduced to the position of a Shudra and on occasions of feeding he should be given a place amongst Shudras.

निर्मयदि चाशुचौ क्रूरवृत्तौ

हिंसात्मके त्यक्तधर्मस्ववृत्ते।

हव्यं कव्यं यानि चान्यानि राजन्।

देयान्यदेयानि भवन्ति चास्मै॥६॥

Such Brahmanas become equal to Shudra, O king, and should be discarded at the time of worshipping the gods.

तस्माद्धर्मो विहितो ब्राह्मणस्य

दमः शौचमार्जवं चापि राजन्।

तथा विप्रस्याश्रमाः सर्व एव

पुरा राजन् ब्राह्मणा वै निसृष्टाः॥७॥

Whatever presents of food dedicated to the departed manes are made to Brahmanas, who

have transgressed all restraints or become impure in conduct or addicted to wicked callings and cruel acts or who have neglected their legitimate duties, yield on merit (to the giver.) Therefore, O king, self-control, purity and simplicity have been laid down as the duties of a Brahmana. Besides these, O king, all the four modes of life were prescribed by Brahman for him.

यः स्याद्धान्तः सोमपश्चार्यशीलः

सानुक्रोशः सर्वसहो निराशीः।

ऋजुर्मृदुरनुशंसः क्षमावान्

स वै विप्रो नेतरः पापकर्मा॥८॥

He, who is self-controlled, has drunk the Soma in sacrifices, is of good conduct, has mercy for all creatures and patience to bear everything, has no desire of improving his position by acquisition of wealth, is frank and simple, mild, shorn of cruelty, and forgiving, is truly a Brahmana, and not he who is of sinful deeds.

शूद्रं वैश्यं राजपुत्रं च राजं

ल्लोकाः सर्वे संश्रिता धर्मकामाः।

तस्माद् वर्णाञ्जान्तिर्धर्मेष्वसक्तान्

मत्वा विष्णुर्नेच्छति पाण्डुपुत्र॥९॥

Men, desirous of acquiring virtue, seek the help, O king, of Sudras, Vaishyas, and Kshatriyas. If, therefore, the members of these (three) castes do not adopt peaceful duties, Vishnu, O son of Pandu, never extends his favour to them.

लोके चेदं सर्वलोकस्य न स्यात्

च्चातुर्वर्ण्यं वेदवादाश्च न स्युः।

सर्वाश्चेज्याः सर्वलोकक्रियश्च

सद्यः सर्वे चाश्रमस्था न वै स्युः॥१०॥

If Vishnu be not pleased, the happiness of all men in heaven, the merit arising from the duties prescribed by the four orders, the injunctions of the Vedas, all kinds of sacrifices, and all other religious acts of men, and all the duties of the various modes of life, become lost.

यश्च त्रयाणां वर्णानामिच्छेदाश्रमसेवनम्।

चातुराश्रम्यदृशंश्च धर्मास्तामृणु पाण्डव॥११॥

Listen now, O son of Pandu, to those duties which should be practised in the four modes of life. These should be known to the Kshatriya who wishes the members of the three (other) orders (in his kingdom) to strictly follow the respective duties of those modes.

शुश्रूषोः कृतकार्यस्य कृतसंतानकर्मणः।

अभ्यनुज्ञातराजस्य शूद्रस्य जगतीपते॥१२॥

अल्पान्तरगतस्यापि दशधर्मगतस्य वा।

आश्रमा विहिताः सर्वे वर्जयित्वा निराशिषम्॥१३॥

For a Shudra who wishes to hear (such scriptures as are not forbidden in his case), who has performed his duties, who has procreated a son, between whom and the superior orders there is not much difference for the purity of his conduct, all the modes of life have been laid down save the observance of universal peacefulness and self-control.

भैक्ष्यचर्यां ततः प्राहुस्तस्य तद्धर्मचारिणः।

तथा वैश्यस्य राजेन्द्र राजपुत्रस्य चैव हि॥१४॥

For a Shudra practising all these duties, as also for a Vaishya, O king, and a Kshatriya, the Bhikshu mode of life has been sanctioned.

कृतकृत्यो वयोऽतीतो राज्ञः कृतपरिश्रमः।

वैश्यो गच्छदनुज्ञातो नृपेणाश्रमसंश्रयम्॥१५॥

Having performed the duties of his order, and having also served the king, an aged Vaisya with the king's permission, may adopt another mode of life.

वेदानधीत्य धर्मेण राजशास्त्राणि चानघ ।

संतानादीनि कर्माणि कृत्वा सोमं निषेव्य च॥१६॥

पालयित्वा प्रजाः सर्वा धर्मेण वदतां वरः।

राजसूयाश्वमेधादीन् मखानन्यांस्तथैव च॥१७॥

आनयित्वा यथापाठं विप्रेभ्यो दत्तदक्षिणः।

संग्रामे विजयं प्राप्य तथात्पं यदि वा बहु॥१८॥

स्थापयित्वा प्रजापालं पुत्रं राज्ये च पाण्डव।

अन्यगोत्रं प्रशस्तं वा क्षत्रियं क्षत्रियर्षभ॥१९॥

अर्चयित्वा पितृन् सम्यक् पितृयज्ञैर्यथाविधि।

देवान् यज्ञैर्ऋषीन् वेदैरर्चयित्वा तु यत्नतः॥२०॥

अन्तकाले च सम्प्राप्ते य इच्छेदाश्रमान्तरम्।

सोऽनुपूर्व्याश्रमान् राजन् गत्वा सिद्धिमवाप्नुयात्॥२१॥

Having studied the Vedas duly and the works describing the duties of kings, O sinless one, having procreated children and performed similar other acts, having drunk the Soma and governed and protected all his subjects piously, O foremost of speakers, having celebrated a Rajasuya, the horse sacrifice, and other great sacrifices, having invited learned Brahmanas for reciting the scriptures and made presents to them according to their merits, having obtained victories small or great in battle, having placed on his throne his own begotten son or some Kshatriya of good birth for the protection of his subjects, having worshipped the departed manes by performing with due rites the sacrifice prescribed for honouring them, having attentively adored the gods by performing sacrifices and the Rishis by studying the Vedas, the Kshatriya, who in old age seeks another mode of life, may, O king, adopt it by leaving the preceding one and by the means be is sure to acquire (ascetic) success.

राजषित्वेन राजेन्द्र भैक्ष्यचर्यां न सेवया।

अपेतगृहधर्मोऽपि चरेज्जीवितकाम्यया॥२२॥

A Kshatriya, for leading the life of a Rishi, O king, may take the Bhikshu mode of life; but he should never do so for enjoying the pleasure of the world. Having abandoned the life of a house-holder, he may adopt the life of mendicancy by begging what would barely maintain his life.

न चैतन्नैष्ठिकं कर्म त्रयाणां भूरिदक्षिणम्।

चतुर्णां राजशार्दूलं प्राहुराश्रमवासिनाम्॥२३॥

A life of mendicancy is not compulsory for the three orders (viz., Kshatriyas, Vaishyas, and Shudras), O giver of profuse presents. This mode of life, is open to all the four castes because they can adopt it if they choose.

बाह्यायत्तं क्षत्रियैर्मनवानां

लोकश्रेष्ठं धर्ममासेवमानैः।

सर्वे धर्माः सोपधर्मास्त्रयाणां

राज्ञो धर्मादिति वेदाच्छृणोमि॥२४॥

Amongst men, the highest duties are those which are practised by Kshatriyas. The whole world is subject to the power of their arms. All the duties, principal and minor of the three other castes, depend upon the duties of the Kshatriya. The Vedas declare this.

यथा राजन् हस्तिपदे पदानि

संलीयन्ते सर्वसत्त्वोद्भवानि।

एवं धर्मान् राजधर्मेषु सर्वान्

सर्वावस्थान् सम्प्रलीनान् निबोधा॥२५॥

As the foot-prints of all the other animals are covered by those of the elephant, so all the duties of the other castes, under every circumstances, are covered by those of the Kshatriya.

अल्पाश्रयानल्पफलान् वदन्ति

धर्मानन्यान् धर्मविदो मनुष्याः।

महाश्रयं बहुकल्याणरूपं

क्षात्रं धर्मं नेतरं प्राहुरार्याः॥२६॥

Men, well-read in the scriptures say that the duties of the other three castes give but limited relief or protection, yield petty rewards. The learned have said that the duties of the Kshatriya afford great relief and yield great rewards.

सर्वे धर्मा राजधर्मप्रधानाः

सर्वे वर्णाः पाल्यमाना भवन्ति।

सर्वस्त्यागो राजधर्मेषु राज्ञं

स्त्यागं धर्मं चाहुरग्र्यं पुराणम्॥२७॥

The royal duties are the foremost of all duties. All the castes are protected by them. Every sort of Renunciation is included in kingly duties, O king, and Renunciation has been declared to be an eternal virtue and the foremost of all.

मज्जेत् त्रयी दण्डनीतौ हतायां

सर्वे धर्माः प्रक्षयेयुर्विबुद्धाः।

सर्वे धर्माश्चाश्रमाणां हताः स्युः

क्षात्रे त्यक्ते राजधर्मे पुराणे॥२८॥

If the science of punishment disappears, the Vedas will be lost. All these scriptures also describing the duties of men become lost. Indeed, if these ancient duties on the Kshatriyas be abandoned, all the duties of all the modes of life, become lost.

सर्वे त्यागा राजधर्मेषु दृशः

सर्वा दीक्षा राजधर्मेषु चोक्ताः।

सर्वा विद्या राजधर्मेषु युक्ताः

सर्वे लोका राजधर्मे प्रविष्टाः॥२९॥

All sorts of renunciation are in kingly duties; all kinds of initiation are in them; all sorts of learning are connected with them; and all sorts of worldly conduct are in them.

यथा जीवाः प्राकृतैर्वध्यमाना

धर्मश्रुतानामुपपीडनाया

एवं धर्मा राजधर्मैर्वियुक्ताः।

संचिन्वन्तो नाद्रियन्ते स्वधर्मम्॥३०॥

As animals, killed by the vulgar, become the instrument of destroying the virtue and the religious acts of the destroyer so all other duties, if deprived of the protection offered by kingly duties, become subject to attack and destruction, and men, full of anxiety, neglect the practices laid down for them.

CHAPTER 64

(RAJADHARMANUSHASANA PARVA)

— Continued.

The Kshatriya duties.

वैशम्पायन उवाच

चातुराश्रम्यधर्माश्च यतिधर्माश्च पाण्डवा

लोकवेदोत्तराश्चैव क्षात्रधर्मे समाहिताः॥३१॥

Bhishma said—

The duties of all the four modes of life, those of Yatis, O son of Pandu and the customs followed by men in general, are all comprised in kingly duties.

सर्वाण्येतानि कर्माणि क्षात्रे भरतसत्तमा

निराशिषो जीवलोकाः क्षत्रधर्मेऽव्यवस्थिते॥३२॥

All these acts, O chief of Bharatas are in Kshatriya duties. If the functions of royalty are disturbed, all creatures meet with evil.

अप्रत्यक्षं बहुद्वारं धर्ममाश्रमवासिनाम्।

प्ररूपयन्ति तद्भावमागमैरेव शाश्वतम्॥३३॥

The duties of men are not clear. They have, again, many exceptions. Guided by many (false) systems, their true nature is sometimes spoiled.

अपरे वचनैः पुण्यैर्वादिनो लोकनिश्चयम्।

अनिश्चयज्ञा धर्माणामदृष्टान्ते परे हताः॥३४॥

Others, who implicitly believe the decisions of men, without really knowing anything about the true nature of duties (as described in the scriptures), are at last constrained to believe in faiths whose ultimate ends are unknown.

प्रत्यक्षं सुखभूयिष्ठमात्मसाक्षिकमच्छलम्।

सर्वलोकहितं धर्मं क्षत्रियेषु प्रतिष्ठितम्॥३५॥

The duties of the Kshatriyas are plain, conducive to great happiness, evident in their results, free from deceit, and beneficial to the whole world.

धर्माश्रमेऽध्यवसिनां ब्राह्मणानां युधिष्ठिर।

यथा त्रयाणां वर्णानां संख्यातोपश्रुतिः पुराः॥३६॥

As the duties of the orders, as also of Brahmanas and of those that have retired from the world, O Yudhishthira, have before this been described as being included within those of that sacred mode of life viz., that of a householder so, the whole world, with all actions, is subject to kingly duties.

राजधर्मेऽनुमता लोकाः सुचरितैः सह।

उदाहृतं ते राजेन्द्र यथा विष्णुं महौजसम्॥३७॥

I have told you, O monarch, how many brave kings had, in days of yore, repaired to

lord of all creatures, viz., the divine and powerful Vishnu of great prowess for removing their doubts about the science of punishment.

सर्वभूतेश्वरं देवं प्रभुं नारायणं पुरा।

जग्मुः सुबहुशः शूरा राजानो दण्डनीतये॥८॥

एकैकमात्मनः कर्म तुल्यित्वाऽऽश्रमं पुरा।

राजानः पर्युपासन्त दृष्टान्तवचने स्थिताः॥९॥

Those kings, always observant of the injunctions of the scriptures enforced by examples, waited in days of yore, upon Narayana, after having compared their acts with the duties of each of the modes of life.

साध्या देवा वसवश्चाश्विनौ च

रुद्राश्च विश्वे मरुतां गणाश्च।

सृष्टाः पुरा ह्यादिदेवेन देवाः

क्षेत्रे धर्मे वर्तयन्ते च सिद्धाः॥१०॥

Those deities, viz., the Saddhyas, the Vasus, the Ashvins, the Rudras, the Vishvas, the Maruts, and the Siddhas, created in days of yore by the first of gods, always practise Kshatriya duties.

अत्र ते वर्तयिष्यामि धर्ममर्थविनिश्चयम्।

निर्मयदि वर्तमाने दानवैकार्णवे पुरा॥११॥

बभूव राजा राजेन्द्र मान्याता नाम वीर्यवान्।

पुरा वसुमतीपालो यज्ञं चक्रे दिदृक्षया॥१२॥

अनादिमध्यन्धिनं देवं नारायणं प्रभुम्।

स राजा राजशार्दूल मान्याता परमेश्वरम्॥१३॥

I shall now recite to you a history consisting of the conclusions of both religion and profit. In days of yore when the Danavas had multiplied and done away with all impediments and distinctions, the powerful Mandhatri, O monarch, became king. That lord of the Earth, viz., king Mandhatri, celebrated a great sacrifice with a view to see the powerful Narayana, that god of gods, without beginning, middle, and end.

जगाम शिरसा पादौ यज्ञे विष्णोर्महात्मनः।

दर्शयामास तं विष्णु रूपमास्थाय वासवम्॥१४॥

In that sacrifice he adored humbly the great Vishnu, assuming the form of Indra. The supreme Lord appeared before him.

स पार्थिवैर्वृतः सद्भिरर्चयामास तं प्रभुम्।

तस्य पार्थिवसिंहस्य तस्य चैव महात्मनः।

संवादोऽयं महानासीद् विष्णुं प्रति महाद्युतिम्॥१५॥

Accompanied by Many good kings he offered his adorations to that powerful god. This high discourse took place between that foremost of kings and that illustrious god in the form of Indra, regarding the highly effulgent Vishnu.

इन्द्र उवाच

किमिष्यते धर्मभृतां वरिष्ठ

यद् द्रष्टुकामोऽसि तमप्रमेयम्।

अनन्तमायामितमन्त्रवीर्यं

नारायणं ह्यादिदेवं पुराणम्॥१६॥

Indra said—

What is your object, O foremost of virtuous persons, in thus trying to see that Ancient and First of gods, viz., Narayana, of inconceivable power, and numberless illusions.

नासौ देवो विश्वरूपो मयापि

शक्योद्गृह्यं ब्रह्मणा वापि साक्षात्।

येऽन्ये कामास्तव राजन् हृदिस्था

दास्ये चैतांस्त्वं हि मर्त्येषु राजा॥१७॥

Neither myself, nor Brahman himself, can acquired a view of that god of universal from. I shall grant you what other objects you may desire to have for you are the foremost of mortals.

सत्ये स्थितो धर्मपरो जितेन्द्रियः

शूरो दृढप्रीतिरतः सुराणाम्।

बुद्ध्या भक्त्या चोत्तमश्रद्धया च

ततस्तेऽहं दक्षिं वरान् यथेष्टम्॥१८॥

Your soul rests on peace; you are devoted to righteousness; you have your senses under control; and you are heroic. You always try your best to do what is agreeable to the gods. For the sake also of your intelligence, devotion,

and great faith, I shall grant you whatsoever boons you may wish to have.

मान्यातोवाच

असंशयं भगवन्नादिदेवं

द्रक्ष्यामित्वाहं शिरसा सम्प्रसाद्य।

त्यक्त्वा कामान् धर्मकामो ह्यरण्यं

मिच्छे गन्तुं सत्यं लोकदृष्टम्॥१९॥

Mandhatri said—

I bend my head for pleasing you; forsooth however, I wish to see the first of gods, O divine lord. Renouncing all (earthly) desires, I wish to acquire religious merit, and to lead the foremost mode of life, that path of the good held in highest esteem by all.

क्षात्राद् धर्माद् विपुलादप्रमेयं

ल्लोकाः प्राप्ताः स्थापितं स्वं यशश्च।

धर्मो योऽसावादिदेवात् प्रवृत्तो

लोकश्रेष्ठं तं न जानामि कर्तुम्॥२०॥

By performing the great duties of a Kshatriya, I have acquired many regions of endless merit in the other world, and I have also, through those duties, spread my fame. I do not, however, know how to satisfy those duties the highest in the world emanating from the first of gods.

इन्द्र उवाच

असैनिका धर्मपराश्च धर्मे

परां गतिं न नयन्ते ह्ययुक्तम्।

क्षात्रो धर्मो ह्यादिदेवात्प्रवृत्तः

पश्चादन्ये शेषभूताश्च धर्माः॥२१॥

Indra said—

Those who are not kings, even if then satisfy their duties, cannot easily attain the highest meed of duty. Kingly duties first emanated from the original god. Other duties sprang afterwards from his body.

शेषाः सृष्टा ह्यन्तवन्तो ह्यनन्ताः

सप्रस्थानाः क्षात्रधर्मा विशिष्टाः।

अस्मिन् धर्मे सर्वधर्माः प्रविष्टा-

स्तस्माद् धर्मं श्रेष्ठमिमं वदन्ति॥२२॥

Numberless other duties, with those of the Vanaprastha mode of life, were created afterwards. The fruits of all those are endless. Kingly duties however, are superior to them. They include all other duties. Therefore Kshatriya duties are described to be the foremost of all.

कर्मणा वै पुरा देवा ऋषयश्चामितौजसः।

त्राताः सर्वं प्रसह्यारिस्तत्रधर्मेण विष्णुना॥२३॥

In days of yore Vishnu, by acting according to Kshatriya duties, forcibly suppressed and killed his enemies. Accordingly he have relief to the gods and the Rishis of immeasurable power.

यदि ह्यसौ भगवानाहनिष्यद्

रिपून् सर्वानसुरानप्रमेयः।

न ब्राह्मणा न च लोकादिकर्ता

नायं धर्मो नादिधर्मोऽभविष्यत्॥२४॥

If the divine Vishnu of inconceivable energy had not killed all his enemies among the Asuras, then the Brahmanas, and (Brahman) the Creator of the worlds and Kshatriya duties, and the duties that first originated from the Supreme deity, would all have been lost.

इमामुर्वी नाजयद्विक्रमेण

देवश्रेष्ठः सासुरामादिदेवः।

चातुर्वर्ण्यं चातुराश्रम्यधर्माः

सर्वे न स्युर्ब्राह्मणानां विनाशात्॥२५॥

If that first and foremost of gods had not, by displaying his prowess, subjugated the Earth with all her Asuras, then all the duties of the four orders and all the duties of the four modes of life would all have been destroyed owing to the destruction of Brahmanas.

नष्टा धर्माः शतधा शाश्वतास्ते

क्षात्रेण धर्मेण पुनः प्रवृद्धाः।

युगे युगे ह्यादिधर्माः प्रवृत्ता

लोकज्येष्ठं क्षात्रधर्मं वदन्ति॥२६॥

The eternal duties (of men) had all been destroyed but by the exercise of Kshatriya duties they were revived. In every cycle of duties of Brahmanas regarding the attainment to Brahma first set in. These however, are all protected by kingly duties. The later, on this account, are regarded as highest.

आत्मत्यागः सर्वभूतानुकम्पा

लोकज्ञानं पालनं मोक्षणं च।

विषण्णानां मोक्षणं पीडितानां

क्षेत्रे धर्मे विद्यते पार्थिवानाम्॥२७॥

निर्मर्यादाः काममन्युप्रवृत्ता

भीता राज्ञो नाधिगच्छन्ति पापम्।

शिष्टाश्चान्ये सर्वधर्मोपपन्नाः

साध्वाचाराः साधु धर्मं वदन्ति॥२८॥

Casting away life in battle, mercy for all creatures, knowledge of earthly affairs, protection of men, saving them from danger, relieving the distressed and the oppressed,—all these are included in the category of Kshatriya duties. Persons that do not obey healthy restraints and who are under the influence of anger and lust, do not openly sin from fear of kings. Others who are docile and righteous succeed, for the same influence, in satisfying all their duties. Therefore the Kshatriya duties are regarded to be righteous.

पुत्रवत् पाल्यमानानि राजधर्मेण पार्थिवैः।

लोके भूतानि सर्वाणि चरन्ते नात्र संशयः॥२९॥

Forsooth, all creatures live happily in the world, protected by kings exercising Kshatriya duties like children protected by their parents.

सर्वधर्मपरं क्षेत्रं लोकश्रेष्ठं सनातनम्।

शब्ददक्षरपर्यन्तमक्षरं सर्वतोमुखम्॥३०॥

Kshatriya duties are the highest of all duties. Those eternal duties, regarded as the first in the world, include the protection of every creature. Themselves eternal, they bring on liberation.

CHAPTER 65

(RAJADHARMANUSHASANA PARVA)— Continued.

The duties of other races described such as Yavanas, etc.

इन्द्र उवाच

एवंवीर्यः सर्वधर्मोपपन्न

क्षेत्रः श्रेष्ठः सर्वधर्मेषु धर्मः।

पाल्यो युष्माभिर्लोकहितैरुदारै

विपर्यये स्यादभवः प्रजानाम्॥३१॥

Indra said—

Kshatriya duties, O king, which are so very potent, which embrace the exercise of all other duties, and which are the highest of all duties, should be observed by persons that are like you so high-souled and seek the well-being of the world. If those duties are not properly satisfied all creatures would be ruined.

भूसंस्कारं राजसंस्कारयोगं

मभैक्ष्यचर्यां पालनं च प्रजानाम्।

विद्याद् राजा सर्वभूतानुकम्पी

देहत्यागं चाहवे धर्ममन्यम्॥३२॥

The king, cherishing mercy for all creatures, should consider these as the highest of his duties, viz., reclaiming the land for cultivation and fertilizing it, celebration of great sacrifices for purifying himself, aversion for begging, and protection of subjects.

त्यागं श्रेष्ठं मुनयो वै वदन्ति

सर्वश्रेष्ठं यच्छरीरं त्यजन्तः।

नित्यं युक्ता राजधर्मेषु सर्वे

प्रत्यक्षं ते भूमिपाला यथैवा॥३३॥

बहुश्रुत्वा गुरुशुश्रूषया च।

परस्परं संहननाद् वदन्ति।

नित्यं धर्मं क्षत्रियो ब्रह्मचारी

चरेदेको ह्याश्रमं धर्मकामः॥३४॥

Making gifts is said by the sages to be the greatest of virtues. Of all kinds of gifts again,

that of the body in battle, is the highest. You have seen with your own eyes how the kings, ever following Kshatriya duties, having duly waited upon their preceptors and acquired great learning, at last sacrifice their bodies, while fighting with one another. The Kshatriya, desirous of earning religious merit, should after following the Brahmacharya mode, live like a house-holder which is always meritorious.

सामान्यार्थे व्यवहारे प्रवृत्ते

प्रियाप्रिये वर्जयन्नेव यत्नात्।

चातुर्वर्ण्यस्थापनात् पालनाच्च

तैस्तैर्योगैर्नियमैरैरसैश्च॥५॥

सर्वोद्योगैराश्रमं धर्ममाहुः

क्षात्रं श्रेष्ठं सर्वधर्मोपपन्नम्।

स्वं स्वं धर्मं येन चरन्ति वर्णा

स्तांस्तान्धर्मानन्यथार्थान् वदन्ति॥६॥

While settling the question of right (between) his subjects, he should be perfectly impartial. For making the various orders follow their respective duties, for the protection they give to all, for the various contrivances and means and the prowess and exertion Kshatriya duties, which embrace all other duties, are said to be the highest. The other orders are able to follow their respective duties for kingly duties. Therefore the former depend upon the latter regarding the merit they produce.

निर्मर्यादान् नित्यमर्थे निविशं

नाहुस्तांस्तान् वै पशुभूतान्मनुष्यान्।

यथा नीतिं गमयत्यर्थयोगा

च्छ्रेयस्तस्मादाश्रमात् क्षत्रधर्मः॥७॥

Those men, who disobey all healthy checks and who are too much attached to the worldly objects, are regarded as brutes. They are constrained to act justly by the exercise of kingly duties. Those duties, therefore, are said to be the highest of all.

त्रैविद्यानां या गतिर्ब्राह्मणानां

ये चैवोक्ताश्चाश्रमा ब्राह्मणानाम्।

एतत् कर्म ब्राह्मणस्याहुरग्र्यं

मन्यत् कुर्वञ्छुद्रवच्छस्त्रवध्यः॥८॥

That course of conduct which has been laid down for Brahmanas who follow the three Vedas, and those modes of life that have been laid down for Brahmanas, should, first, of all be observed by every Brahmana. If a Brahmana acts otherwise, he should be punished like a Shudra.

चातुराश्रम्यधर्माश्च वेदधर्माश्च पार्थिव।

ब्राह्मणेनानुगन्तव्या नान्यो विद्यात् कदाचन॥९॥

The duties of the four modes of life and the rituals laid down in the Vedas, O king, should always be followed by a Brahmana; he has no other duties.

अन्यथा वर्तमानस्य नासौ वृत्तिः प्रकल्प्यते।

कर्मणा वर्धते धर्मो यथाधर्मस्तथैव सः॥१०॥

A Kshatriya should never maintain a Brahmana acting otherwise. His religious merit increases for his acts. A Brahmana, indeed, is like Dharma.

यो विकर्मस्थितो विप्रो न स सम्मानमर्हति।

कर्म स्वं नोपयुञ्जानमविश्वास्यं हि तं विदुः॥११॥

That Brahmana who does works that are not sanctioned for him, deserves no respect. If not engaged in his proper acts, he should not be trusted.

एते धर्माः सर्ववर्णेषु लीना

उत्क्रष्टव्याः क्षत्रियैरेष धर्मः।

तस्माज्ज्येष्ठा राजधर्मा न चान्ये

वीर्यज्येष्ठा वीरधर्मा मता मे॥१२॥

These are the duties of the various orders. Kshatriyas should look after them so that their observance may be improved. These are the duties of Kshatriyas. For these reasons also, kingly duties and no others, are the highest of all. They are, as I believe, the duties of heroes, and the heroes are foremost in following them.

मायातोवाच

यवनाः किराता गान्धारक्षीनाः शबरबर्बराः।

शकास्तुषाराः कङ्कश्च पल्लवाश्चाम्रद्रकाः॥१३॥
 पौण्ड्राः पुलिन्दा रमठाः काम्बोजश्चैव सर्वशः।
 ब्रह्मक्षत्रप्रसूतश्च वैश्याः शूद्राश्च मानवाः॥१४॥
 कथं धर्माश्चरिष्यन्ति सर्वे विषयवासिनः।
 मद्भिर्धैश्च कथं स्थाप्याः सर्वे वै दस्युजीविनः॥१५॥

Mandhatri said—

What duties should be practised by the Yavanas, the Kiratas, the Gandharas, the Chinas, the Shavaras, the Barbaras, the Shakas, the Tusharas, the Kankas, the Palhavas, the Andhras, the Madrakas, the Paundras, the Pulindas, the Ramathas, the Kambojas, the several castes that have originated from Brahmanas and Kshatriyas, the Vaishyas, and the Shudras, that live in the dominions of Aryan kings? What are those duties again which kings like ourselves should compel the tribes living by robbery to follow.

मायातोवाच

एतदिच्छाम्यहं श्रोतुं भगवंस्तद् ब्रवीहि मे।
 त्वं बन्धुभूतो ह्यस्माकं क्षत्रियाणां सुरेश्वर॥१६॥

I wish to hear all this, O illustrious god, instruct me. O chief of all the gods, you are the friend of us Kshatriyas.

इन्द्र उवाच

मातापित्रोर्हि शुश्रूषा कर्तव्या सर्वदस्युभिः।
 आचार्यं गुरुशुश्रूषा तथैवाश्रमवासिनाम्॥१७॥

Indra said—

All the robber tribes should serve their parents, their preceptors and other elders and hermits living in the forest.

भूमिपानां च शुश्रूषा कर्तव्या सर्वदस्युभिः।
 वेदधर्मक्रियाश्चैव तेषां धर्मो विधीयते॥१८॥

All the robber tribes should also serve their kings. The duties and rites laid down in the Vedas should also be followed by them.

पितृयज्ञास्तथा कूपाः प्रपञ्च शयनानि च।
 दानानि च यथाकालं द्विजेभ्यो विसृजेत् सदा॥१९॥

They should celebrate sacrifices in honour of the departed manes, dig wells, for the public give water to thirsty travellers, distribute beds and other presents amongst Brahmanas.

अहिंसा सत्यमक्रोधो वृत्तिदायानुपालनम्।
 भरणं पुत्रदाराणां शौचमद्रोह एव च॥२०॥
 दक्षिणा सर्वयज्ञानां दातव्या भूतिमिच्छता।
 पाकयज्ञा महार्हश्च दातव्याः सर्वदस्युभिः॥२१॥

Abstention from injury, truth, control of anger, supporting Brahmanas and relatives by giving them their dues, maintenance of wives and children, purity, peacefulness, making presents to Brahmanas at all sorts of sacrifices are duties to be followed by every person of this tribe who seeks his own prosperity. Such a person should also celebrate all kinds of Paka-yajnas with rich presents of food and wealth.

एतान्येवंप्रकाराणि विहितानि पुराणघ।
 सर्वलोकस्य कर्माणि कर्तव्यानीह पार्थिव॥२२॥

These and similar duties, O sinless one, were laid down in days of yore for person of this class. All these acts, which have been laid down for all others, should be done by the robbers also, O king.

मायातोवाच

दृश्यन्ते मानुषे लोके सर्ववर्णेषु दस्यवः।
 लिङ्गान्तरे वर्तमाना आश्रमेषु चतुर्वर्षि॥२३॥

Mandhatri said—

In this world, such wicked men may be seen living in disguise among all the four castes and in all the four modes of life.

इन्द्र उवाच

विनष्टायां दण्डनीत्यां राजधर्मे निराकृते।
 सम्प्रमुह्यन्ति भूतानि राजदौरात्पत्यतोऽनघ॥२४॥

Indra said—

When the kingly duties are lost as well as the science of punishment, all creatures become exceedingly exercised, O sinless one, for the oppression of kings.

असंख्याता भविष्यन्ति भिक्षवो लिङ्गिनस्तथा।

आश्रमाणां विकल्पाश्च निवृत्तेऽस्मिन् कृते युगे॥२५॥

After the termination of the Krita age, a confusion will set in regarding the various modes of life, and numberless mendicants will appear with sectarial marks of various sorts.

अशृण्वानाः पुराणानां धर्माणां परमा गतीः।

उत्पथं प्रतिपत्त्यन्ते काममन्युसमीरिताः॥२६॥

Disregarding the Puranas and the great truths of religion, men, urged by lust and anger, will wend wrong ways.

यदा निवर्त्यते पापो दण्डनीत्या महात्मभिः।

तदा धर्मो न चलते सद्भूतः शाश्वतः परः॥२७॥

When sinful men are restrained by high-souled persons with the help of the science of punishment, then religion, which reigns supreme over everything and is eternal and which is the source of all good, becomes firmly established.

सर्वलोकगुरुं चैव राजानं योऽवमन्यते।

न तस्य दत्तं न हुतं न श्राद्धं फलते क्वचित्॥२८॥

The gifts, and libations, and offerings to the departed manes of the man who disregards the king who is superior to every one, become useless.

मानुषाणामधिपतिं देवभूतं सनातनम्।

देवापि नावमन्यन्ते धर्मकामं नरेश्वरम्॥२९॥

The very gods do not disobey a virtuous king who is truly a personification of god.

प्रजापतिर्हि भगवान् सर्वं चैवासुज्जगत्।

स प्रवृत्तिनिवृत्त्यर्थं धर्माणां क्षत्रमिच्छति॥३०॥

Having created the universe, the divine Lord of all creatures meant the Kshatriya to rule men making them follow their duties.

प्रवृत्तस्य हि धर्मस्य बुद्ध्या यः स्मरते गतिम्।

स मे मान्यश्च पूज्यश्च तत्र क्षत्रं प्रतिष्ठितम्॥३१॥

I respect and worship that person who helped by his understanding, watches the

course of the duties performed by men. Upon such supervision depend Kshatriya duties.

भीष्म उवाच

एवमुक्त्वा स भगवान् मरुद्गणवृतः प्रभुः।

जगाम भवनं विष्णोरक्षरं शाश्वतं पदम्॥३२॥

Bhishma continued—

‘Having said these words, the divine and powerful Narayana, in the form of Indra, accompanied by the Maruts, repaired to his eternal abode of endless felicity.

एवं प्रवर्तिते धर्मे पुरा सुचरितेऽनघ।

कः क्षत्रमवमन्येत चेतनावान् बहुश्रुतः॥३३॥

When, O sinless one, duties were thus followed in days of yore what man of cleansed soul and learning is there that would disregard the Kshatriya?

अन्यायेन प्रवृत्तानि निवृत्तानि तथैव च।

अन्तरा विलयं यान्ति यथा पथि विचक्षुषः॥३४॥

Like blind men lost on the way creatures, acting unrighteously, meet with ruin.

आदौ प्रवर्तिते चक्रे तथैवादिपरायणे।

वर्तस्व पुरुषव्याघ्र संविजानामि तेऽनघ॥३५॥

O foremost of men, do you follow those duties which were first promulgated and which the ancients had followed. I know, O sinless one, that you are quite competent to do this.”

CHAPTER 66

(RAJADHARMANUSHASANA
PARVA)— Continued.

Royal duties further described

युधिष्ठिर उवाच

श्रुता मे कथिताः पूर्वे चत्वारो मानवाश्रमाः।

व्याख्यानार्थेत्वा व्याख्यानमेषामाचक्ष्व पृच्छतः॥३६॥

Yudhishtira said—

You have described to me the four modes of life. I desire to know more of them. Do you describe them.’

भीष्म उवाच

विदिताः सर्व एवेह धर्मास्तव युधिष्ठिर।

यथा मम महाबाहो विदिताः साधुसम्पत्ताः॥२॥

Bhishma said—

‘O Yudhishtira of mighty-arms, all the duties which are practised in this world by the righteous are known to you and me.

यत्तु लिङ्गान्तरगतं पृच्छसे मां युधिष्ठिर।

धर्मं धर्मभृतां श्रेष्ठ तन्निबोध नराधिप॥३॥

O foremost of virtuous persons, hear now what you ask viz., the merit that a king acquires when the duties are practised by others leading other modes of life.

सर्वाण्येतानि कौन्तेय विद्यन्ते मनुजर्षभा

साध्वाचारप्रवृत्तानां चातुराश्रम्यकारिणाम्॥४॥

All the merits, O son of Kunti, which accrue to persons practising the duties of the four modes of life, are partaken of, O foremost of men, by righteous kings.

अकामद्वेषयुक्तस्य दण्डनीत्या युधिष्ठिर।

समदर्शिनश्च भूतेषु भैक्ष्याश्रमपदं भवेत्॥५॥

A king who is not under the influence of lust and hate, who rules with the help of the science of punishment, and who regards all creatures impartially, O Yudhishtira, attains to the object of a mendicant's life.

वेत्ति ज्ञानं विसर्गं च निग्रहानुग्रहं तथा।

यथोक्तवृत्तेर्धैरस्य क्षेमाश्रमपदं भवेत्॥६॥

That king, who is possessed of knowledge, who makes gifts to worthy persons on proper occasions, who knows how to favour and punish, who follows the injunctions of the scriptures in all his dealings, and who has tranquility of soul, attains to the object of the Garhashtya mode of life.

अर्हान् पूजयतो नित्यं संविभागेन पाण्डव।

सर्वतस्तस्य कौन्तेय भैक्ष्याश्रमपदं भवेत्॥७॥

That king, who always adores those who are worthy of adorations by having paid them their due, attains, O son of Kunti, to the object of the Bhaikshya mode of life.

ज्ञातिसम्बन्धिमित्राणि व्यापन्नानि युधिष्ठिर।

समभ्युद्धरमाणस्य दीक्षाश्रमपदं भवेत्॥८॥

That king, O Yudhishtira, who saves from distress, to the best of his ability, the kinsmen and relatives and friends, attains to the object of the Vanaprastha mode of life.

लोकमुख्येषु सत्कारं लिङ्गिमुख्येषु चासकृत्।

कुर्वतस्तस्य कौन्तेय वन्याश्रमपदं भवेत्॥९॥

That king, who on every occasion honours the foremost men and foremost of Yatis, attains, O son of Kunti, to the object of the Vanaprastha mode of life.

आह्निकं पितृयज्ञांश्च भृतयज्ञान् समानुषान्।

कुर्वतः पार्थ विपुलान् वन्याश्रमपदं भवेत्॥१०॥

संविभागेन भूतानामतिथीनां तथार्चनात्।

देवयज्ञैश्च राजेन्द्र वन्याश्रमपदं भवेत्॥११॥

That king, O Partha, who daily presents offerings to the departed manes and large offerings to all living creatures including men, attains to the object of the same mode of life.

मर्दनं परराष्ट्राणां शिष्टार्थं सत्यविक्रम।

कुर्वतः पुरुषव्याघ्र वन्याश्रमपदं भवेत्॥१२॥

That king, O foremost of men, who attacks the kingdoms of others for protecting the pious, attains to the object of the same mode of life.

पालनात् सर्वभूतानां स्वराष्ट्रपरिपालनात्।

दीक्षा बहुविधा राजन् सत्याश्रमपदं भवेत्॥१३॥

For the protection of all the creatures as also of the proper protection of his own kingdom, a king acquires the merit of as many sacrifices as the number of creatures protected, and therefore attains to the object of Sannyasa mode of life.

वेदाध्ययननित्यत्वं क्षमायाचार्यपूजनम्।

अथोपाध्यायशुश्रूषा ब्रह्माश्रमपदं भवेत्॥१४॥

Study of the Vedas every day, forgiveness, and worship of preceptors and services rendered to one's own teacher, secure the attainment of the object of Brahmacharya.

आह्निकं जपमानस्य देवान् पूजयतः सदा।

धर्मेण पुरुषव्याघ्र धर्माश्रमपदं भवेत्॥१५॥

That king silently recites his mantras every day and who adores the gods according to the ordinance, attains, O foremost of men, to the object of the Garhasthya mode of life.

मृत्युर्वा रक्षणं वेति यस्य राज्ञो विनिश्चयः।

प्राणह्युते ततस्तस्य ब्रह्माश्रमपदं भवेत्॥१६॥

That king, who fights with the object of protecting his kingdom or meeting with death, attains to the object of the Vanaprastha mode of life.

अजिह्वमशठं मार्गं वर्तमानस्य भारता।

सर्वदा सर्वभूतेषु ब्रह्माश्रमपदं भवेत्॥१७॥

That king, O Bharata, who always treats all creatures with fairness and sincerity, attains to the object of Vanaprastha mode of life.

वानप्रस्थेषु विप्रेषु त्रैविद्येषु च भारता।

प्रयच्छतोऽर्थान् विपुलान् वन्याश्रमपदं भवेत्॥१८॥

That king, who gives to persons leading a Vanaprastha mode of life and to Brahmanas versed in the three Vedas, attains to the object of the Vanaprastha mode of life.

सर्वभूतेष्वनुक्रोशं कुर्वतस्तस्य भारता।

आनुशंस्यप्रवृत्तस्य सर्वावस्थं पदं भवेत्॥१९॥

That king, who shows mercy towards all creatures and abstains entirely from cruelty, O Bharata, attains to the object of all the modes of life.

बालवृद्धेषु कौन्तेय सर्वावस्थं युधिष्ठिर।

अनुक्रोशक्रिया पार्थ सर्वावस्थं पदं भवेत्॥२०॥

That king, O Yudhishtira, who shows mercy to the young and the old, O son of Kunti, under every circumstance, attains to the objects of all modes of life.

बलात्कृतेषु भूतेषु परित्राणं कुरुद्वह।

शरणागतेषु कौरव्य कुर्वन् गार्हस्थ्यमावसेत्॥२१॥

That king, O perpetuator of Kuru's race, who relieves the oppressed who seek refuge with him, attains to the object of the Garhasthya mode of life.

चराचराणां भूतानां रक्षणं चापि सर्वशः।

यथार्हपूजां च तथा कुर्वन् गार्हस्थ्यमावसेत्॥२२॥

That king, who protects all creatures mobile and immobile, and honours them duly, attains to the object of the Garhasthya mode of life.

ज्येष्ठानुज्येष्ठपत्नीनां भ्रातृणां पुत्रनप्तृणाम्।

निग्रहानुग्रहौ पार्थ गार्हस्थ्यमिति तत् तपः॥२३॥

Granting favours and inflicting punishments upon the wives of brothers elder and younger and upon their sons and grandsons, constitute the domestic duties of a king and these are also his best penances.

साधूनामर्चनीयानां पूजा सुविदितात्मनाम्।

पालनं पुरुषव्याघ्र गृहाश्रमपदं भवेत्॥२४॥

By honouring those who are pious and worthy of adorations and protecting those who have (by their penances) acquired a knowledge of self, a king, O foremost of men, attains to the object of the Garhasthya mode of life.

आश्रमस्थानि भूतानि यस्तु वेश्मनि भारता।

आददीतेह भोज्येन तद् गार्हस्थ्यं युधिष्ठिर॥२५॥

Inviting to his home, O Bharata, persons who have adopted the Vanaprastha and other modes of life, and feasting them form the domestic duties of a king.

यः स्थितः पुरुषो धर्मे धात्रा सृष्टे यथार्थवत्।

आश्रमाणां हि सर्वेषां फलं प्राप्नोत्यनामयम्॥२६॥

That king who duly follows the duties laid down by the Creator, acquires the blessed merits of all the modes of life.

यस्मिन्न नश्यन्ति गुणाः कौन्तेय पुरुषे सदा।

आश्रमस्थं तमप्याहुर्नश्रेष्ठं युधिष्ठिर॥२७॥

That king, O son of Kunti, who has all the virtues, that foremost of men, O Yudhishtira, is said by the learned to be a person who follows the Vanaprastha and all the other modes of life.

स्थानमानं कुले मानं वयोमानं तथैव च।

कुर्वन् वसति सर्वेषु ह्याश्रमेषु युधिष्ठिर॥२८॥

That king who duly honours the office or rank worthy of honour, the race or family

worthy of honour, and those old men who deserve honour, is said, O Yudhishtira, to live in all the modes of life.

देशधर्माश्च कौन्तेय कुलधर्मास्तथैव च।

पालयन् पुरुषव्याघ्र राजा सर्वाश्रमी भवेत्॥२९॥

A king, O son of Kunti, by following the duties of his country and those of his family, acquires, O foremost of men the merits of all the modes of life.

काले विभूतिं भूतानामुपहारांस्तथैव च।

अर्हयन् पुरुषव्याघ्र साधूनामाश्रमे वसेत्॥३०॥

That king, who at proper seasons gives to pious men riches and precious gifts, earns the merits, O king, of all the modes of life.

दशधर्मगतश्चापि यो धर्मं प्रत्यवेक्षते।

सर्वलोकस्य कौन्तेय राजा भवति सोऽऽश्रमी॥३१॥

That king, O son of Kunti, who even when beset with danger and fear still keeps his eye on the duties of all men, earns the merits of all the modes of life.

ये धर्मकुशला लोके धर्मं कुर्वन्ति भारता।

पालिता यस्य विषये धर्माशस्तस्य भूपते॥३२॥

The king partakes of the merits acquired under his protection by righteous people of his territories.

धर्मारामान् धर्मपरान् ये न रक्षन्ति मानवान्।

पार्थिवाः पुरुषव्याघ्र तेषां पापं हरन्ति ते॥३३॥

On the other hand, if kings, O foremost of men, do not protect the righteous people within their territories they then visited by the sins of the latter.

ये चाप्यत्र सहायाः स्युः पार्थिवानां युधिष्ठिर।

ते चैवांशहराः सर्वे धर्मे परकृतेऽनघ॥३४॥

Those men also, O Yudhishtira, who assist kings (in protecting their subjects), are equally entitled, O sinless one, to a share of the merits acquired by others.

सर्वाश्रमपदेऽप्याहुर्गार्हस्थ्यं दीप्तनिर्णयम्।

पावनं पुरुषव्याघ्र यं धर्मं पर्युपास्महे॥३५॥

The learned declare that the Garhasthya, which we follow, is superior to all the other

modes of life. The conclusions regarding it are very clear. It is certainly sacred, O foremost of men.

आत्मोपमस्तु भूतेषु यो वै भवति मानवः।

न्यस्तदण्डो जितक्रोधः प्रेत्येह लभते सुखम्॥३६॥

That man, who regards all creatures as his own self, who never does any harm and has his anger under control, enjoys great happiness both here and here after.

धर्मे स्थिता सत्त्ववीर्या धर्मसेतुवटारका।

त्यागवाताध्वगा शीघ्रा नौस्तं संतारयिष्यति॥३७॥

A king can easily cross the ocean of the world having kingly duties as his fleet boat urged on by the breeze of gifts, having the scriptures for its tackle and intelligence for the strength of its helmsman, and kept afloat by the power of virtue.

यदा निवृत्तः सर्वस्मात् कामो योऽस्य हृदि स्थितः।

तदा भवति सत्त्वस्थस्ततो ब्रह्म समश्नुते॥३८॥

When all attachment for every earthly object, is withdrawn from his heart he is then regarded as one leaving in his understanding alone. In this state he soon attains to Brahma.

सुप्रसन्नस्तु भावेन योगेन च नराधिप।

धर्मं पुरुषशार्दूल प्राप्स्यते पालने रतः॥३९॥

Becoming cheerful by meditation and by controlling desire and other passions of the heart, O foremost of men, a king, engaged in discharging the duty of protection, succeeds in acquiring great merit.

वेदाध्ययनशीलानां विप्राणां साधुकर्मणाम्।

पालने यत्नमातिष्ठ सर्वलोकस्य चैव ह॥४०॥

Do you, therefore, O Yudhishtira, try your best to protect Brahmanas of pious deeds and devoted to the study of the Vedas, as also all other men.

वने चरन्ति ये धर्ममाश्रमेषु च भारता।

रक्षणात् तच्छतगुणं धर्मं प्राप्नोति पार्थिवः॥४१॥

By following the duty of protection only, O Bharata, the king acquires merit that is a hundred times greater than what is earned by hermits in their asylums in the forest.

एष ते विविधो धर्मः पाण्डवश्रेष्ठ कीर्तितः।

अनुतिष्ठ त्वमेनं वै पूर्वदृष्टं सनातनम्॥४२॥

I have now described, O eldest son of Pandu, the various duties of men. Do you follow kingly duties which are eternal and that have been practised by great men since days of yore.

चातुराश्रम्यमैकाग्र्यं चातुर्वर्ण्यं च पाण्डव।

धर्मं पुरुषशार्दूल प्राप्स्यसे पालने रतः॥४३॥

If you devote yourself head and soul to the duty of protecting (your subjects), O foremost of men, you may then, O son of Pandu, acquire the merits of all the four modes of life and of all the four orders of men.

CHAPTER 67

(Rajadharmanushasana Parva)—
Continued.

The principal duties of a kingdom.

युधिष्ठिर उवाच

चातुराश्रम्यमुक्तं ते चातुर्वर्ण्यं तथैव च।

राष्ट्रस्य यत् कृत्यतमं ततो ब्रूहि पितामह॥१॥

Yudhishtira said—

You have described what the duties are of the four modes of life and of the four orders. Tell me now, O grandfather, what are the principal duties of a kingdom.'

भीष्म उवाच

राष्ट्रस्यैतत् कृत्यतमं राज्ञ एवाभिषेचनम्।

अनिन्द्रमबलं राष्ट्रं दस्यवोऽभिभवन्त्युत॥२॥

Bhishma said—

The (election and) coronation of a king is the first duty of kingdom. A kingdom in which anarchy reigns becomes weak and is soon attacked by robbers.

अराजकेषु राष्ट्रेषु धर्मो न व्यवतिष्ठते।

परस्परं च खादन्ति सर्वथा धिगराजकम्॥३॥

In kingdoms torn by anarchy, righteousness cannot live. The denizens devour one another. An anarchy is the worst of all conditions.

इन्द्रमेव प्रवृणुते यद्राजानमिति श्रुतिः।

यथैवेन्द्रस्तथा राजा सम्पूज्यो भूतिमिच्छता॥४॥

The Shrutis say that in crowning a king, it is Indra that is crowned in the person of the king. A person, who seeks his own prosperity, should adore the king as he should adore Indra himself.

नाराजकेषु राष्ट्रेषु वस्तव्यमिति रोचये।

नाराजकेषु राष्ट्रेषु हव्यमग्निर्वहत्युत॥५॥

No one should live in kingdoms torn by anarchy. Agni does not carry the libations that are poured upon him in kingdoms where anarchy reigns.

अथ चेदाभिवर्तेत राज्यार्थी बलवत्तरः।

अराजकाणि राष्ट्राणि हतवीर्याणि वा पुनः॥६॥

प्रत्युद्गम्याभिपूज्यः स्यादेतदत्र सुमन्त्रितम्।

न हि पापात् परतरमस्ति किञ्चिदराजकात्॥७॥

If a powerful king approaches kingdoms weakened by anarchy, with a view to annex them to his dominions, the people should go forward and receive the invader with honour. Such conduct would be quite of a piece with wise counsels. There is no evil greater than anarchy.

स चेत् समनुपश्येत समग्रं कुशलं भवेत्।

बलवान् हि प्रकुपितः कुर्यान्निःशेषतामपि॥८॥

If the powerful invader be a little just, everything will be right. If however, he be exercised with anger he may exterminate all.

भूयांसं लभते क्लेशं या गौर्भवति दुर्दुहा।

अथ या सुदुहा राजन् नैव तां वितुदन्त्यपि॥९॥

That cow which cannot be easily milked suffer much pain. On the other hand, that cow which is easily milked, has not to suffer any pain whatever.

यदतप्तं प्रणमते नैतत् संतापमर्हति।

यत् स्वयं नमते दारु न तत् संनामयन्त्यपि॥१०॥

The wood that bends easily need not be heated. The tree that bends easily, is not required to suffer any torture.

एतयोपमया वीर संनमेत वलीयसे।

इन्द्राय स प्रणमते नमते यो बलीयसे॥११॥

Guided by these examples, O hero, men should bend before those that are powerful. The man who bends his head to a powerful person really bends his head to Indra.

तस्माद् राजैव कर्तव्यः सततं भूतिमिच्छता।

न धनार्थो न दारार्थस्तेषां येषामराजकम्॥१२॥

For these reasons, men, seeking prosperity, should (elect and) crown some person as their king. They who live in countries where anarchy reigns cannot enjoy there wealth and wives.

प्रीयते हि हरन् पापः परवित्तमराजके।

यदास्य उद्धरन्त्यन्ये तदा राजानमिच्छति॥१३॥

During times of anarchy, the sinful man enjoys by robbing the wealth of other people. When however, his ill acquired riches are taken away by others, he wishes for a king.

पापा ह्यपि तदा क्षेमं न लभन्ते कदाचन।

एकस्य हि द्वौ हरतो द्वयोश्च बहवोऽपरे॥१४॥

It is clear therefore, that in times of anarchy the very wicked even cannot be happy. The wealth of one is taken away by two. That of those two is taken away by many acting in concert.

अदासः क्रियते दासो ह्रियन्ते च बलात् स्त्रियः।

एतस्मात् कारणाद् देवाः प्रजापालान् प्रचक्रिरे॥१५॥

He who is not a slave is made a slave. Women, again, are forcibly carried away. For these reasons the gods created kings for protecting the people.

राजा चेन्न भवेल्लोके पृथिव्यां दण्डधारकः।

जले मत्स्यानिवाभक्ष्यन् दुर्बलं बलवत्तराः॥१६॥

If there were no king on Earth for holding the rod of punishment, the strong would then have oppressed the weak after the manner of fishes in the water.

अराजकाः प्रजाः पूर्वं विनेशुरिति नः श्रुतम्।

परस्परं भक्ष्यन्तो मत्स्या इव जले कृशान्॥१७॥

समेत्य तास्ततश्चक्रुः समयानिति नः श्रुतम्।

वाक्शूरो दण्डपरुषो यश्च स्यात् पारजायिकः॥१८॥

यः परस्वमथादद्यात् त्याज्या नस्तादृशा इति।

We have heard that men, in days of yore, in consequence of anarchy, were ruined, devouring one another like stronger fishes devouring the weaker ones in the water. We have heard that a few amongst them then, assembling together, made certain agreements saying,—He who becomes harsh in speech, or violent in temper, he who seduces other people's wives or robs other's wealth should be renounced by us.

विश्वासार्थं च सर्वेषां वर्णानामविशेषतः।

तास्तथा समयं कृत्वा समयेनावतस्थिरे॥१९॥

For inspiring confidence among all classes of the people, they made such an agreement and lived for some time.

सहितास्तास्तदा जग्मुरसुखार्ताः पितामहम्।

अनीश्वरा विनश्यामो भगवन्नीश्वरं दिशः॥२०॥

Assembling after some time they proceeded in great miseries to the Grandfather, saying, Without a king, O divine lord, we are meeting with ruin. Appoint some one as our king.

यं पूजयेम सम्भूय यश्च नः प्रतिपालयेत्।

ततो मनुं व्यादिदेश मनुर्नाभिनन्द ततः॥२१॥

All of us shall adore him and he shall protect us. Thus prayed for the Grandfather asked Manu. Manu, however, did not agree to the proposal.

मनुरुवाच

बिभेमि कर्मणः पापाद् राज्यं हि भृशदुस्तरम्।

विशेषतो मनुष्येषु मिथ्यावृत्तेषु नित्यदा॥२२॥

Manu said—

'I fear all sinful deeds. To govern a kingdom is highly difficult, especially among men who are always false and deceitful in their conduct.'

भीष्म उवाच

तमब्रुवन् प्रजा मा भैः कर्तुर्नो गमिष्यति।

पशूनामधिपङ्गाशद्विरण्यस्य तथैव च॥२३॥
 धान्यस्य दशमं भागं दास्यामः कोशवर्धनम्।
 कन्यां शुल्के चारुरूपां विवाहेषूद्यतासु च॥२४॥

Bhishma said—

The denizens of the Earth then said to him.—Do not fear. The sins that men commit will affect those only that commit them. For the increase of your wealth, we will give you a fiftieth part of our animals and precious metals and a tenth part of our gain. When our maidens also will become desirous of marrying we shall, when the question of marriage comes up, give you the most beautiful ones among them.

मुखेन शस्त्रपत्रेण ये मनुष्याः प्रधानतः।
 भवन्तं तेऽनुयास्यन्ति महेन्द्रमिव देवताः॥२५॥

Those amongst men who will become the foremost of all in the use of weapons and in riding animals and other conveyances, shall go behind you like the deities behind Indra.

स त्वं जातबलो राजा दुष्प्रधर्षः प्रतापवान्।
 सुखे धास्यसि नः सर्वान् कुबेर इव नैर्ऋतान्॥२६॥

With your strength increased in this way, and becoming invincible and endued with great power, you will be our king and protect us happily like Kuvera protecting the Yakshas and the Rakshasas.

यं च धर्मं चरिष्यन्ति प्रजा राज्ञा सुरक्षिताः।
 चतुर्थं तस्य धर्मस्य त्वत्संस्थं वै भविष्यति॥२७॥

A fourth part of the merit which men will acquire under your protection will belong to you.

तेन धर्मेण महता सुखं लब्धेन भावितः।
 पाह्यस्मान् सर्वतो राजन् देवानिव शतक्रतुः॥२८॥

Strengthened by that merit so easily acquired by you do you protect us, O king, like Indra of a hundred sacrifices protecting the gods.

विजयाय हि निर्याहि प्रतपन् रश्मिवानिव।
 मानं विधम शत्रूणां जयोऽस्तु तव सर्वदा॥२९॥

Like the Sun burning down everything with his rays, do you set out acquiring victories. Crush the pride of enemies and let righteousness always be victorious (in the world).

स निर्ययौ महातेजा बलेन महता वृतः।
 महाभिजनसम्पन्नस्तेजसा प्रज्वलन्निव॥३०॥

Thus addressed by those denizens of the Earth, Manu, endued with great energy, proceeded, accompanied by a large army-Born of a great family he seemed then to shine with power.

तस्य दृष्ट्वा महत्त्वं ते महेन्द्रस्येव देवताः।
 अपतत्रसिरे सर्वे स्वधर्मे च ददुर्मनः॥३१॥
 ततो महीं परिययौ पर्जन्य इव वृष्टिमान्।
 शमयन् सर्वतः पापान् स्वकर्मसु च योजयन्॥३२॥

Seeing the power of Manu, like the gods seeing the might of Indra, the inhabitants of the Earth became stricken with fear and began to follow their respective duties. Manu then went round the world suppressing everywhere all acts of wickedness and compelling all men to follow their respective duties, like a cloud surcharged with rain.

एवं ये भूतिमिच्छेयुः पृथिव्यां मानवाः क्वचित्।
 कुर्यु राजानमेवाग्रे प्रजानुग्रहकारणात्॥३३॥

‘Thus, O Yudhishthira, men on Earth seeking prosperity should first elect and crown a king for the protection of all.

नमस्येरंश्च तं भक्त्या शिष्या इव गुरुं सदा।
 देवा इव च देवेन्द्रं तत्र राजानमन्तिके॥३४॥

Like disciples bowing themselves down before their preceptors or the gods before Indra, all men should humble themselves before the king.

सत्कृतं स्वजनेनेह परोऽपि बहु मन्यते।
 स्वजनेन त्वज्ज्ञातं परे परिभवत्युत्त॥३५॥

One who is respected by his own people becomes an object of esteem with his enemies also, while one who is disregarded by his own is set at naught by enemies.

राज्ञः परैः परिभवः सर्वेषामसुखावहः।

तस्माच्छत्रं च पत्रं च वासांस्याभरणानि च॥३६॥

भोजनान्यथ पानानि राज्ञे दद्युर्गृहाणि च।

आसनानि च शय्याश्च सर्वोपकरणानि च॥३७॥

If the king be disregarded by his enemies, all his subjects become unhappy. Therefore, umbrellas, vehicles, external ornaments, foods, drinks, palaces, seats, beds, and all utensils for use and show, should be dedicated to the king.

गोप्ता तस्माद् दुराधर्षः स्मितपूर्वाभिभाषिता।

आभाषितश्च मधुरं प्रत्याभाषेत मानवान्॥३८॥

By such means, the king will better discharge his duties of protection and become irresistible. He should always smilingly be spoken to by others and he should speak to others sweetly.

कृतज्ञो दृढभक्तिः स्यात् संविभागी जितेन्द्रियः।

ईक्षितः प्रतिवीक्षेत मृदु वल्गु च सुष्ठु च॥३९॥

Grateful, firmly devoted, and with subdued passions, he should give to others their due. Eyed by others, he should look at them mildly, sweetly, and beautifully.

CHAPTER 68

(RAJADHARMANUSHASANA
PARVA)— Continued.

The duties of a king;
why is he called a god.

युधिष्ठिर उवाच

किमाहुर्देवतं विप्रा राजानं भरतर्षभा।

मनुष्याणामधिपतिं तन्मे ब्रूहि पितामह॥१॥

Yudhishtira said—

‘Why, O foremost of Bharata’s race, have the Brahmanas declared that the king, that ruler of men, is a god.

भीष्म उवाच

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

बृहस्पतिं वसुमना यथा पप्रच्छ भारत॥२॥

Bhishma said—

Regarding it is cited the old story, O Bharata, of the discourse of Brihaspati and Vasumanas.

राजा वसुमना नाम कौसल्यो धीमतां वरः।

महर्षि किल पप्रच्छ कृतप्रज्ञं बृहस्पतिम्॥३॥

There was a highly intelligent king of Koshala, named Vasumanas. On a certain occasion he questioned the great wise sage Brihaspati.

सर्वं वैनयिकं कृत्वा विनयज्ञो बृहस्पतिम्।

दक्षिणान्तरो भूत्वा प्रणम्य विधिपूर्वकम्॥४॥

विधिं पप्रच्छ राज्यस्य सर्वलोकहिते रतः।

प्रजानां सुखमन्विच्छन् धर्मशीलं बृहस्पतिम्॥५॥

Always humble, king Vasumanas ever devoted to well-being of all, having observed the proper humilities, and having gone round the great sage and bowed to him duly enquired of the virtuous Brihaspati about the institutes of a kingdom, actuated by the desire of securing the happiness of men.

वसुमना उवाच

केन भूतानि वर्धन्ते क्षयं गच्छन्ति केन वा।

कमर्चन्तो महाप्राज्ञ सुखमव्ययमाप्नुयुः॥६॥

एवं पृष्टो महाप्राज्ञः कौसल्येनामितौजसा।

राजसत्कारमव्यग्रं शशंसास्मै बृहस्पतिः॥७॥

Vasumanas said—

By what means do creatures grow and by what are they destroyed? O you of great wisdom, by worshipping whom do they succeed in acquiring eternal happiness. Thus questioned by the highly powerful Koshala king Brihaspati of great wisdom described to him coolly about the regard which should be paid to kings.

बृहस्पतिरुवाच

राजमूलो महाप्राज्ञ धर्मो लोकस्य लक्ष्यते।

प्रजा राजभयादेव न खादन्ति परस्परम्॥८॥

Brihaspati said—

The duties of all men, O you of great wisdom, originate from the king. It is through fear of the king only that men do not devour one another.

राजा ह्येवाखिलं लोकं समुदीर्णं समुत्सुकम्।

प्रसादयति धर्मेण प्रसाद्य च विराजते॥९॥

It is the king who establishes peace on Earth through due observances of duties by checking all disregard for healthy restraints and all kinds of lust. Acquiring this he shines in glory.

यथा ह्यनुदये राजन् भूतानि शशिसूर्ययोः।

अन्ये तमसि मज्जेयुरपश्यन्तः परस्परम्॥१०॥

यथा ह्यनुदके मत्स्या निराक्रन्दे विहङ्गमाः।

विहरेयुर्यथाकामं विहिंसन्तः पुनः पुनः॥११॥

विमथ्यातिक्रमेरंश्च विषहापि परस्परम्।

अभावमचिरेणैव गच्छेयुरात्र संशयः॥१२॥

एवमेव विना राज्ञा विनश्येयुरिमाः प्रजाः।

अन्ये तमसि मज्जेयुरगोपाः पशवो यथा॥१३॥

As, O king, all creatures cannot see one another and sink in utter darkness if the sun and the moon do not rise, as fishes in shallow water and birds in a safe place dart and move about as they please (for a time) and repeatedly attack and grind one another with force and then are destroyed so men sink in utter darkness and meet with destruction if they have no king to protect them like a herd of cattle without the herdsman to take care of them.

हरेयुर्बलवन्तोऽपि दुर्बलानां परिग्रहान्

हन्युर्व्यायच्छमानांश्च यदि राजा न पालयेत्॥१४॥

If the king did not observe the duty of protection, the strong would by force misappropriate the properties of the weak, and if the latter refuse to surrender to them easily their very lives would be taken,

ममेदमिति लोकेऽस्मिन् न भवेत् सम्परिग्रहः।

न दारा न च पुत्रः स्यान्न धेनं न परिग्रहः।

Nobody then, about any of his belongings would be able to say—This is mine.—Wives,

sons, food, and other kinds of property, would cease to exist.

विष्वग्लोपः प्रवर्तेत यदि राजा न पालयेत्॥१५॥

ममेदमिति लोकेऽस्मिन् न भवेत् सम्परिग्रहः।

यानं वस्त्रमलङ्कारान् रत्नानि विविधानि च।

Ruin would befall everything if the king did not observe the duty of protection. Wicked men would by force appropriate the cars, dresses, ornaments, precious stones and other kinds of property belonging to others, if the king did not protect.

हरेयुः सहसा पापा यदि राजा न पालयेत्॥१६॥

पतेद् बहुविधं शस्त्रं बहुधा धर्मचारिषु।

In the absence of protection by the king, various kinds of weapons would fall upon righteous persons and unrighteousness would prevail everywhere.

अधर्मः प्रगृहीतः स्याद् यदि राजा न पालयेत्॥१७॥

मातरं पितरं बृद्धमाचार्यमतिथिं गुरुम्।

In the absence of king's protection men would disobey or even injure their very parents if aged, their very preceptors, guests and elders.

क्लिं श्रीयुरपि हिंस्युर्वा यदि राजा न पालयेत्॥१८॥

वधबन्धपिरक्लेशो नित्यमर्थवतां भवेत्।

If the king did not protect, all persons possessing wealth would have to meet with death, imprisonment and persecution and the very idea of property would be lost.

ममत्वं च न विन्देयुर्यदि राजा न पालयेत्॥१९॥

अन्ताश्चाकाल एव स्युर्लोकोऽयं दस्युसाद् भवेत्।

If the king did not protect, everything would be destroyed untimely and every part of the country would be laid waste by robbers, and everybody would fall into dreadful hell.

पतेयुर्नरकं घोरं यदि राजा न पालयेत्॥२०॥

न योनिदोषो वर्तेत न कृषिर्न वणिक्पथः।

मज्जेद् धर्मस्त्रयी न स्याद् यदि राजा न पालयेत्॥२१॥

If the king did not protect, all restrictions about marriage and intercourse would

disappear; all matters of agriculture and trade would fall into confusion; morality and the three Vedas would disappear.

न यज्ञाः सम्प्रवर्तेयुर्विधिवत् स्वाप्तदक्षिणाः।

न विवाहाः समाजो वा यदि राजा न पालयेत्॥२२॥

Sacrifices, duly finished with presents according to the ordinance, would no longer be celebrated and no marriage would take place; society itself would cease to exist, if the king did not observe the duty of protection.

न वृषाः सम्प्रवर्तेरन् न मथ्येऽश्च गर्गराः।

घोषाः प्रणाशं गच्छेयुर्यदि राजा न पालयेत्॥२३॥

The bulls would not know cows and milk jars would not be churned, and men living by rearing kine would be ruined, if the king did not exercise the duty of protection.

त्रस्तमुद्गिनहृदयं हाहाभूतमचेतनम्।

क्षणेन विनशेत् सर्वं यदि राजा न पालयेत्॥२४॥

In the absence of king's protection, all things, filled with fear and anxiety and becoming senseless and uttering cries of misery would be ruined in no time.

न संवत्सरसत्राणि तिष्ठेयुरकुतोभयाः।

विधिवद् दक्षिणावन्ति यदि राजा न पालयेत्॥२५॥

No sacrifices extending for a year and finished with presents according to the ordinance would take place if the king did not observe the duty of protection.

ब्राह्मणाश्चतुरो वेदान् नाधीयीरस्तपस्विनः।

विद्यास्नाता व्रतस्नाता यदि राजा न पालयेत्॥२६॥

In the absence of king's protection Brahmanas would never study the four Vedas or practise austerities or be purified by knowledge and rigid vows.

न लभेद् धर्मसंश्लेषं हतविप्रहतो जनः।

हर्ता स्वस्थेन्द्रियो गच्छेद् यदि राजा न पालयेत्॥२७॥

In the absence of king's protection the destroyer of a person guilty of Brahmanicide would not get any reward; rather the person, Guilty of Brahmanicide, would not be punished.

हस्ताद्धस्तं परिमुषेद् भिद्येरन् सर्वसेतवः।

भयार्तं विद्रवेत् सर्वं यदि राजा न पालयेत्॥२८॥

In the absence of king's protection, men would take away other people's wealth from their very hands, and all healthy restrictions would be abolished, and everybody, stricken with, fear would seek safety in flight.

अनयाः सम्प्रवर्तेरन् भवेद् वै वर्णसंकरः।

दुर्भिक्षमाविशेद् राष्ट्रं यदि राजा न पालयेत्॥२९॥

In the absence of king's protection, all kinds of injustice would commence; an intermixture of castes would occur; and famine would devastate the kingdom.

विवृत्य हि यथाकामं गृहद्वाराणि शेरते।

मनुष्या रक्षिता राज्ञा समन्तादकुतोभयाः॥३०॥

Again by virtue of royal protection, men can everywhere sleep fearlessly at their ease without shutting their houses and doors with bolts and bars.

नाकुष्ठं सहते कश्चित् कुतो वा हस्तलाघवम्।

यदि राजा न सम्यग् गां रक्षयत्यपि धार्मिकः॥३१॥

Nobody would stand the evil words of others far less assaults, if the king did not righteously protect the Earth.

स्त्रियश्चपुरुषा मार्गं सर्वालङ्कारभूषिताः।

निर्भयाः प्रतिपद्यन्ते यदि रक्षति भूमिपः॥३२॥

If the king observes the duty of protection, women adorned with ornaments may fearlessly walk about everywhere without male relatives to guard them.

धर्ममेव प्रपद्यन्ते न हिंसन्ति परस्परम्।

अनुगृह्णन्ति चान्योन्यं यदा रक्षति भूमिपः॥३३॥

Men become righteous and without injuring serve one another because the king observes the duty of protection.

यजन्ते च महायज्ञैस्त्रयो वर्णाः पृथग्विधैः।

युक्ताश्चाधीयते विद्यां यदा रक्षति भूमिपः॥३४॥

By virtue of royal protection the members of the three castes can celebrate high sacrifices and engage themselves in the acquisition of learning with attention.

वार्तामूलो ह्ययं लोकस्त्रय्या वै धार्य ते सदा।

तत् सर्वं वर्तते सम्यग् यदा रक्षति भूमिपः॥३५॥

The world depends upon agriculture and trade and is protected by the Vedas. All these again are duly protected by the king exercising his principal duty.

यदा राजा धुरं श्रेष्ठामादाय वहति प्रजाः।

महता बलयोगेन तदा लोकः प्रसीदति॥३६॥

Since the king, taking a heavy burden upon himself, protects his subjects with the help of a mighty force, it is therefore that the people are able to live in happiness.

यस्याभावेन भूतानामभावः स्यात् समन्ततः।

भावे च भावो नित्यं स्यात् कस्तं न प्रतिपूजयेत्॥३७॥

Who is there who will not worship him on whose existence depends the existence of the people and by whose destruction the people are destroyed?

तस्य यो वहते भारं सर्वलोकभयावहम्।

तिष्ठन् प्रियहिते राज्ञ उभौ लोकाविमौ जयेत्॥३८॥

That person who does what is agreeable and beneficial to the king and who participates in the burden of kingly duties which fill every caste with fear, conquers both this and the other world.

यस्तस्य पुरुषः पापं मनसाप्यनुचिन्तयेत्।

असंशयमिह क्लिष्टः प्रेत्यापि नरकं व्रजेत्॥३९॥

That man who even thinks of injuring the king, forsooth meets with grief here and goes to hell hereafter.

न हि जात्ववमन्तव्यो मनुष्य इति भूमिपः।

महती देवता ह्येषा नररूपेण तिष्ठति॥४०॥

No one should obey the king by taking him for a man, for he is in sooth a great god in human form.

कुस्ते पञ्चरूपाणि कालयुक्तानि यः सदा।

भवत्यग्निस्तथाऽऽदित्यो मृत्युर्वैश्रवणो यमः॥४१॥

The king puts on five different forms according to five different occasions. He

becomes Agni, Aditya, Mrityu, Vaishravana, and Yama.

यदा ह्यासीदतः पापान् दहत्युग्रेण तेजसा।

मिथ्योपचरितो राजा तदा भवति पावकः॥४२॥

When the king, imposed on by falsehood, consumes with his dreadful energy the offenders before him, he is said to put on the form of Agni.

यदा पश्यति चारेण सर्वभूतानि भूमिपः।

क्षेमं च कृत्वा व्रजति तदा भवति भास्करः॥४३॥

When he marks through his spies the acts of all persons and does what is for the general behoof, he is said to put on the form of Aditya.

अशुचींश्च यदा क्रुद्धः क्षिणोति शतशो नरान्।

सपुत्रपौत्रान् सामात्यांस्तदा भवति सोऽन्तकः॥४४॥

When he kills in anger hundreds of wicked men with their sons, grandsons, and relatives, he is then said to put on the form of the Destroyer.

यदा त्वधार्मिकान् सर्वास्तीक्ष्णैर्दण्डैर्नियच्छति।

धार्मिकांश्चानुगृह्णाति भवत्यथ यमस्तदा॥४५॥

When he suppresses the wicked by punishing them severely and favours the righteous by giving them rewards, he is then said to put on the form of Yama.

यदा तु धनधाराभिस्तरप्यत्युपकारिणः।

आच्छिनति न रत्नानि विविधान्यपकारिणाम्॥४६॥

श्रियं ददाति कस्मैचित् कस्माच्चिदपकर्षति।

तदा वैश्रवणो राजा लोके भवति भूमिपः॥४७॥

When he pleases with profuse gifts of riches those who have done him valuable services, and takes away the riches and precious stones of those who have offended him, indeed, when he confers wealth upon some and takes it away from others, he is then, O king, said to put on the form of Kuṇḍera on Earth.

नास्यापवादे स्थातव्यं दक्षेणाक्लिश्कर्माणां।

धर्म्यमाकाङ्क्षता लोकमीश्वरस्यानसूयता॥४८॥

न हि राज्ञः प्रतीपानि कुर्वन् सुखमवाप्नुयात्।
पुत्रो भ्राता वयस्यो वा यद्यप्यात्मसमो भवेत्॥४९॥

No person which is clever, who is capable of work, who wishes to acquire virtue, and who is shorn of malice, should ever spread evil reports about the king. No person, by acting against the king, can ever make himself happy, even if he be the king's son or brother or companion or one whom the king considers as his second self. Fire, increased by the wind, blazing forth, may leave a residue.

कुर्यात् कृष्णगतिः शेषं ज्वलितोऽनिलसारथिः।

न तु राजाभिपन्नस्य शेषं क्वचन विद्यते॥५०॥

The anger of the king, however, leaves not anything to the person who happens to incur it. Everything that belongs to the king should be avoided from a distance.

तस्य सर्वाणि रक्ष्याणि दूरतः परिवर्जयेत्।

मृत्योरिव जुगुप्सेत राजस्वहरणान्नरः॥५१॥

One should turn away from the king's property as he would from death itself. A person, by taking what belongs to the king, soon meets with destruction like a deer upon touching poison.

नश्येदभिमृशन् सद्यो मृगः कूटमिव स्पृशन्।

आत्मस्वमिव रक्षेत राजस्वमिह बुद्धिमान्॥५२॥

An intelligent man should protect as his own what belongs to the king.

महान्तं नरकं घोरमप्रतिष्ठमचेतनम्।

पतन्ति चिररात्राय राजवित्तापहारिणः॥५३॥

Those, who take wealth belonging to the king, sink senseless into a deep hell of eternal darkness and infamy.

राजा भोजो विराट् सम्राट् क्षत्रियो भूपतिर्नृपः।

य एभिः स्तूयते शब्दैः कस्तं नार्चितुमर्हति॥५४॥

Who is there who will not adore the king who is described by terms,—‘delighter of the people,’ ‘bestower of happiness, possessor of prosperity, the best of all, healer of injuries, master of Earth,’ and protector of men?

तस्माद् बुभूषुरनियतो जितात्मा नियतेन्द्रियः।

मेधावी स्मृतिमान् दक्षः संश्रयेत महीपतिम्॥५५॥

That man, therefore, who seeks his own prosperity, who satisfies all healthy restraints, who has his soul under control, who has subdued his passions, who is gifted with intelligence and memory, and who is a clever (business man), should always be attached to the king.

कृतज्ञं प्राज्ञमक्षुद्रं दृढभक्तिं जितेन्द्रियम्।

धर्मनित्यं स्थितं नीत्यं मन्त्रिणं पूजयेन्नृपः॥५६॥

The king should duly honour the minister who is grateful, wise, large-hearted loyal, a master of his senses, virtuous, and observant of the dictates of policy.

दृढभक्तिं कृतप्रज्ञं धर्मज्ञं संयतेन्द्रियम्।

शूरमक्षुद्रकर्माणं निषिद्धजनमाश्रयेत्॥५७॥

The king should entertain the man who is loyal, grateful, virtuous, self-controlled, brave, noble, and competent to complete works without the help of others.

राजा प्रगल्भं कुस्ते मनुष्यं

राजा कृशं वै कुस्ते मनुष्यम्।

राजाभिपन्नस्य कुतः सुखानि

राजाभ्युपेतं सुखिनं करोति॥५८॥

Knowledge makes men proud. The king makes men humble. The man who is assailed by the king can never enjoy happiness. On the other hand, the man who gets royal favours becomes happy.

राजा प्रजानां हृदयं गरीयो

गतिः प्रतिष्ठा सुखमुत्तमं च।

समाश्रिता लोकमिमं परं च

जयन्ति सम्यक् पुरुषा नरेन्द्र॥५९॥

The king is the heart of his people; he is their great refuge; he is their glory; and he is their greatest happiness. Those men, O king, who are attached to the king, can conquer both this and the next world.

नराधिपश्चाप्यनुशिष्य मेदिनीं

दमेन सत्येन च सौहृदेन।

महन्दिरीष्टा ऋतुभिर्महायशः

स्त्रिविष्टपे स्थानमुपैति शाश्वतम्॥६०॥

Having governed the Earth with the help of the qualities of self-control, truth, and friendship, and having worshipped the deities by great sacrifices, the king, acquiring great glory, acquires an eternal abode in heaven.

स एवमुक्तोऽङ्गिरसा कौसल्यो राजसत्तमः।

प्रयत्नात् कृतवान् वीरः प्रजानां परिपालनम्॥६१॥

That best of kings viz., the heroic Vasumanas, king of Koshala, thus instructed by Brihaspati the son of Angiras, began thenceforth to protect his subjects.'

CHAPTER 69

(RAJADHARMANUSHASANA PARVA)—Continued.

The duties of a king, further described.

युधिष्ठिर उवाच

पार्थिवेन विशेषेण किं कार्यमवशिष्यते।

कथं रक्ष्यो जनपदः कथं जेयाश्च शत्रवः॥१॥

Yudhishtira said—

'What other special duties remain for the king to satisfy? How should he protect his kingdom and how vanquish his foes.

कथं चारं प्रयुञ्जीत वर्णान् विश्वासयेत् कथम्।

कथं भृत्यान् कथं दारान् कथं पुत्रांश्च भारत॥२॥

How should he engage his spies? How should he create confidence in the four orders of his subjects, his own servants, wives, and sons, O Bharata?

भीष्म उवाच

राजवृत्तं महाराज शृणुष्यावहितोऽखिलम्।

यत् कार्यं पार्थिवेनादौ पार्थिवप्रकृतेन वा॥३॥

Bhishma said—

'Listen, O king, with attention to the various duties of kings,—to those acts which

the king or one who is in his position should first do.

आत्मा जेयः सदा राज्ञा ततो जेयाश्च शत्रवः।

अजितात्मा नरपतिर्विजयेत कथं रिपून्॥४॥

The king should first conquer himself and then try to subdue his enemies. He can a king who has not been able to conquer his own self be able to conquer his enemies?

एतावानात्मविजयः पञ्चवर्गविनिग्रहः।

जितेन्द्रियो नरपतिर्बाधितुं शक्नुयादरीन्॥५॥

The conquest of these, viz., the five objects, is tantamount to the conquest of self. The king who has governed his senses is capable to resist his enemies.

न्यसेत गुल्मान् दुर्गेषु सन्धौ च कुरुनन्दन।

नगरोपवने चैव पुरोद्यानेषु चैव ह॥६॥

संस्थानेषु च सर्वेषु पुरेषु नगरेषु च।

मध्ये च नरशार्दूल तथा राजनिवेशने॥७॥

He should place infantry in his forts, frontiers, towns, parks, and pleasure gardens, O delighter of the Kurus, as also, in all places where he himself goes, and within his own palace, O foremost of men.

प्रणिधींश्च ततः कुर्याज्जडान्धबधिराकृतीन्।

पुंसः परीक्षितान् प्राज्ञान् क्षुत्पिपासाश्रमक्षयान्॥८॥

He should appoint as spies men looking like idiots or like those who are blind and deaf. These should all be well-tried persons who are endued with wisdom, and who are able to bear hunger and thirst.

अमात्येषु च सर्वेषु मित्रेषु विविधेषु च।

पुत्रेषु च महाराज प्रणिदध्यात् समाहितः॥९॥

पुरे जनपदे चैव तथा सामन्तराजसु।

यथा न विद्युरन्योन्यं प्रणिधेयास्तथा हि ते॥१०॥

With proper attention the king should engage his spies to watch the actions of all his counsellors and friends and sons, in his city and the provinces, and in the territories of feudatory chiefs. His spies should be so employed that they may not know one another.

चारांश्च विद्यात् प्रहितान् पुरेण भरतर्षभा
आपणेषु विहारेषु समाजेषु च भिक्षुषु॥११॥
आरामेषु तथोद्याने पण्डितानां समागमे।
देशेषु चत्वरे चैव सभास्वावसथेषु च॥१२॥

He should also, O foremost of Bharatas, know the spies of his enemies by himself placing spies in shops and places of amusement, amid gatherings of people, among beggars, in his pleasure gardens and parks, in meetings and assemblages of the learned, in the country, in public places, in the court, and in the houses of the citizens.

एवं विचिनुयाद् राजा परचारं विचक्षणः।
चारे हि विदिते पूर्वं हितं भवति पाण्डव॥१३॥

An intelligent king may thus ascertain the spies sent by his enemies. If these be known, the king may derive immense benefit, O son of Pandu.

यदा तु हीनं नृपतिर्विद्यादात्मानमात्मना।
अमात्यैः सह सम्मन्त्र्य कुर्यात् संधिं बलीयसा॥१४॥

When the king, after seeing everything finds himself weak, he should then, consulting with his ministers make peace with a stronger foe.

अज्ञायमाने हीनत्वे संधिं कुर्यात् परेण वै।
लिप्सुर्वा कंचिदेवार्थं त्वरमाणो विचक्षणः॥१५॥

The wise king should quickly make peace with enemies even when he knows that he is not weak, if he can derive any advantage out of it.

गुणवन्तो महोत्साहा धर्मज्ञाः साधवश्च ये।
संदधीत नृपस्तैश्च राष्ट्रं धर्मेण पालयन्॥१६॥

Engaged in protecting his kingdom piously the king should make peace with accomplished persons capable of great work, virtuous and honest.

उच्छिद्यमानमात्मानं ज्ञात्वा राजा महामतिः।
पूर्वापकारिणो हन्याल्लोकद्विशंश्च सर्वशः॥१७॥

When the king finds himself overtaken with danger and about to be ruined, he should kill

all offenders whom he had overlooked before and all such persons as are marked out by the people.

यो नोपकर्तुं शक्नोति नोपकर्तुं महीपतिः।
न शक्यरूपश्चोद्धर्तुमुपेक्ष्यस्तादृशो भवेत्॥१८॥

A king should not deal with a person who can neither benefit nor injure him, or with one who cannot save himself from distress.

यात्रायां यदि विज्ञातमनाक्रन्दमनन्तरम्।
व्यासक्तं च प्रमत्तं च दुर्बलं च विचक्षणः॥१९॥

यात्रामाज्ञापयेद् वीरः कल्यः पुष्टबलः सुखी।
पूर्वं कृत्वा विधानं च यात्रायां नगरे तथा॥२०॥

As regards military operations, a king, who knows his own strength, should, commanding a large army cheerfully and courageously give the order to march, without announcing his destination, against one shorn of allies and friends or already at war with another and hence careless or one weaker than himself, having first made arrangements for the protection of his own city.

न च वश्यो भवेदस्य नृपो यश्चातिवीर्यवान्।
हीनश्च बलवीर्याभ्यां कर्षयंस्तत्परो वसेत्॥२१॥

A king should not for ever live under a more powerful king. Though weak, he should try to assail the stronger and resolved upon this continue to rule his own.

राष्ट्रं च पीडयेत् तस्य शस्त्राग्निविषमूर्च्छनैः।
अमात्यवल्लभानां च विवादांस्तस्य कारयेत्॥२२॥

He should assail the kingdom of the stronger one by means of weapons fire, and the administering of poison. He should also create dissensions amongst his ministers and servants.

वर्जनीयं सदा युद्धं राज्यकापेन धीमता।
उपायैस्त्रिभिरादानमर्थस्याह बृहस्पतिः॥२३॥

Brihaspati has said that an intelligent king should always avoid war for the acquisition of territory. The acquisition of territories should be made by the three well-known means (of conciliation, gift, and dissension).

सान्त्वेन तु प्रदानेन भेदेन च नराधिप।

यदर्थं शक्नुयात् प्राप्तुं तेन तुष्येत पण्डितः॥२४॥

The wise king should be satisfied with those acquisitions that are made by means of conciliation, gift, and dissension.

आददीत बलिं चापि प्रजाभ्यः कुरुनन्दन।

स षड्भागमपि प्राज्ञस्तासामेवाभिगुप्तये॥२५॥

The king, O delighter of the Kurus, should take a sixth of the incomes of his subjects as tribute for performing the duties of their protection.

दशधर्मतेभ्यो यद् वसु बह्वल्पमेव च।

तदाददीत सहसा पौराणां रक्षणाय वै॥२६॥

He should also take away by force the wealth, much or little, of the ten sorts of offenders mentioned in the scriptures, for the protection of his subjects.

यथा पुत्रास्तथा पौत्रा द्रष्टव्यास्ते न संशयः।

भक्तिश्चैषां न कर्तव्या व्यवहारे प्रदर्शिते॥२७॥

A king should, forsooth, consider his subjects as his own children. In settling their disputes, however, he should not show any mercy.

श्रोतुं चैव न्यसेद् राजा प्राज्ञान् सर्वार्थदर्शिनः।

व्यवहारेषु सततं तत्र राज्यं प्रतिष्ठितम्॥२८॥

For hearing the charges and defences in judicial suits, the king should always appoint wise persons endued with a knowledge of worldly affairs, for the state really depends upon a proper administration of justice.

आकरे लवणे शुल्के तरे नागबले तथा।

न्यसेदमात्यान् नृपतिः स्वाप्तान् वा पुरुषान् हितान्॥२९॥

The king should appoint honest and trustworthy men to look after his mines, salt, grain, ferries, and elephant corps.

सम्यग्दण्डधरो नित्यं राजा धर्ममवाप्नुयात्।

नृपस्य सततं दण्डः सम्यग् धर्मः प्रशस्यते॥३०॥

The king, who always judiciously holds the rod of punishment, acquires great merit. The proper regulation of punishment is the great duty of kings and deserves great praise.

वेदवेदाङ्गवित् प्राज्ञः सुतपस्वी नृपो भवेत्।

दानशीलश्च सततं यज्ञशीलश्च भारत॥३१॥

The king should master the Vedas and their auxiliaries, be possessed of wisdom, engaged in penances, charitable, and devoted to the celebration of sacrifices.

एते गुणाः समस्ताः स्युर्नृपस्य सततं स्थिराः।

व्यवहारलोपे नृपतेः कुतः स्वर्गः कुतो यशः॥३२॥

All these qualities should always be in a king. If the king fails to administer justice, he can neither acquire heaven nor fame.

यदा तु पीडितो राजा भवेद् राजा बलीयसा।

तदाभिसंश्रयेद् दुर्गं बुद्धिमान् पृथिवीपतिः॥३३॥

If a king be attacked by a stronger one, the former, if intelligent, should seek refuge in a fort.

विधावाक्रम्य मित्राणि विधानमुपकल्पयेत्।

सामभेदान् विरोधार्थं विधानमुपकल्पयेत्॥३४॥

Collecting his friends for consultation, he should devise proper means. Adopting the policy of conciliation and of creating dissensions, he should devise means for fighting with the assailants.

घोषान् न्यसेत् मार्गेषु ग्रामानुत्थापयेदपि।

प्रवेशयेच्च तान् सर्वान् शाखानगरकेष्वपि॥३५॥

He should place the inhabitants of the woods on the high roads, and, it, necessary, cause whole villages to be removed, removing all the inhabitants of minor towns or on the outskirts of great cities.

ये गुप्ताश्चैव दुर्गाश्च देशास्तेषु प्रवेशयेत्।

धनिनो बलमुख्याश्च सान्त्वयित्वा पुनः पुनः॥३६॥

Giving repeated assurances to his wealthy subjects and the principal officers of the army, he should make the dwellers of the open country to take refuge in well-protected forts.

शस्याभिहारं कुर्याच्च स्वयमेव नराधिपः।

असम्भवे प्रवेशस्य दहेद् दावाग्निना भृशम्॥३७॥

He should deposit all sorts of grain in his forts. If that is impossible, he should destroy them completely by fire.

क्षेत्रस्थेषु च सस्येषु शत्रोरुपजयेन्नरान्।

विनाशयेद् वा तत् सर्वं बलेनाथ स्वकेन वा॥३८॥

He should engage men for destroying the crops on the fields of the enemy. Failing to do this, he should destroy those crops to do this, he should destroy those crops by means of his own men.

नदीमार्गेषु च तथा संक्रमानवसादयेत्।

जलं विस्त्रावयेत् सर्वमविस्त्राव्यं च दूषयेत्॥३९॥

He should destroying all the bridges over the rivers in his kingdom. He should draw out the waters of all the tanks in his territories, or, if incapable to do so, cause them to be poisoned.

तदात्वेनायतीभिश्च निवसेद् भूम्यन्तरम्।

प्रतीघातं परस्याजौ मित्रकार्येऽप्युपस्थिते॥४०॥

Disregarding the duty of protecting his friends, he should, considering present and future circumstances, seek the protection of another king who may happen to be the foe of his foe and who may be capable to fight with his enemy on the field of battle.

दुर्गाणां चाभितो राजा मूलच्छेदं प्रकाशयेत्।

सर्वेषां क्षुद्रवृक्षाणां चैत्यवृक्षान् विवर्जयेत्॥४१॥

He should demolish all the minor forts in his kingdom. He should also cut down all the smaller trees except those called Chaitya.

प्रवृद्धानां च वृक्षाणां शाखां प्रच्छेदयेत् तथा।

चैत्यानां सर्वथा त्याज्यमपि पत्रस्य पातनम्॥४२॥

He should cause the branches of all large trees to be cut off, but he should not touch the very leaves of Chaitya ones.

प्रगण्डीः कारयेत् सम्यगाकाशजननीस्तदा।

आपूरयेच्च परिखां स्थापुनक्रुद्धाकुलाम्॥४३॥

He should erect outer ramparts round his forts, and fill his trenches with water, putting pointed stakes at their bottom and filling them with crocodiles and sharks.

संकटद्वारकाणि स्युरुच्छ्वासार्थं पुरस्य च।

तेषां च द्वारवद् गुप्तिः कार्या सर्वात्मना भवेत्॥४४॥

He should keep small outlets in his walls for firing guns from his fort, and carefully make arrangements for their defence like that of the greater gates.

द्वारेषु च गुरुण्येव यन्त्राणि स्थापयेत् सदा।

आरोपयेच्छतघ्नीश्च स्वाधीनानि च कारयेत्॥४५॥

In all his gates he should place destructive engines. He should place on ramparts Shataghni and other weapons.

काष्ठानि चाभिहार्याणि तथा कूपांश्च खानयेत्।

संशोषयेत् तथा कूपान् कृतपूर्वान् पयोऽर्थिभिः॥४६॥

He should lay by wood for fuel and dig and repair wells for supply of water to the garrison.

तृणच्छन्नानि वेश्मानि पङ्केनाथ प्रलेपयेत्।

निहरेच्च तृणं मासि चैत्रे वह्निभयात् तथा॥४७॥

He should have all houses made of grass and straw plastered over with mud, and if it is summer, he should, from fear of fire, collect in a safe place all the stores of grass and straw.

नक्तमेव च भक्तानि पाचयेत् नराधिपः।

न दिवा ज्वालयेदग्निं वर्जयित्वाऽऽग्निहोत्रिकम्॥४८॥

He should order all food to be cooked at night. No fire should be lighted during the day, except for the daily Homa.

कर्मारारिःशालासु ज्वलेदग्निः सुरक्षितः।

गृहाणि च प्रवेश्यान्तर्विधेयः स्याद्भुताशनः॥४९॥

Particular care should be taken of the fires lighted in smitheries and lying-in chambers. Fires in the houses of the inhabitants should be well covered.

महादण्डश्च तस्य स्याद् यस्याग्निर्वै दिवा भवेत्।

प्रघोषयेदथैवं च रक्षणार्थं पुरस्य च॥५०॥

For the better protection of the city, it should be announced that a person, lighting fires in the day time, will be sufficiently punished.

भिक्षुकांश्चाक्रिकांश्चैव क्लीवोन्मत्तान् कुशीलवान्।

बाह्यान् कुर्यान्नरश्रेष्ठ दोषाय स्युर्हि तेऽन्यथा॥५१॥

During such times, all beggars, cartmen, eunuchs, lunatics, should, O foremost of men, be driven out of the town, for if they are allowed to remain, evil will come.

चत्वरेष्वथ तीर्थेषु सभास्वावसथेषु च।

यथार्थवर्णं प्रणिधिं कुर्यात् सर्वस्य पार्थिवः॥५२॥

In places of public resort, in Tirthas, in assemblies and in the houses of the citizens, the king should keep capable spies.

विशालान् राजमार्गाश्च कारयीत नराधिपः।

प्रपाञ्च विपणांश्चैव यथोद्देशं समाविशेत्॥५३॥

The king should have wide roads constructed, and open up shops, and places for the distribution of water, at proper stations.

भाण्डागारायुधागारान् योधागारांश्च सर्वशः।

अश्वगारान् गजागारान् बलाधिकरणानि च॥५४॥

परिखाश्चैव कौरव्य प्रतोलीर्निष्कुटानि च।

न जात्वन्यः प्रपश्येत् मुहमेतद् युधिष्ठिरा॥५५॥

Shops of necessary articles, arsenals, camps and quarters for soldiers, stables for horses and elephants, encampments, of soldiers, trenches, streets and lanes, houses and pleasure gardens should be so made that their situations may not be known to others, O Yudhishtira.

अर्थसंनिधयं कुर्याद् राजा परबलादितः।

तैलं वसा मधु घृतमौषधानि च सर्वशः॥५६॥

A king, who is attacked by a hostile army, should collect wealth, and store oil and fat and honey, and clarified butter, and medicines of all sorts,

अङ्गारकुशमुञ्जानां पलाशशरवर्णिनाम्।

यवसेन्धनादिग्धानां कारयीत च संचयान्॥५७॥

आयुधानां च सर्वेषां शक्त्यृश्नासर्वमणाम्।

संचयानेवमादीनां कारयीत नराधिपः॥५८॥

And charcoal and munja grass, leaves, arrows, scribes and draftsmen, grass, fuel, poisoned arrows, weapons of all sorts such as darts, swords, lances and others, The king should store such articles.

औषधानि च सर्वाणि मूलानि च फलानि च।

चतुर्विधांश्च वैद्यान् वै संगृह्णीयाद् विशेषतः॥५९॥

नटांश्च नर्तकांश्चैव मल्लान् मायाविनस्तथा।

शोभयेयुः पुरवरं मोदयेयुश्च सर्वशः॥६०॥

He should especially keep ready various drugs, roots and fruits, the four kinds of physicians, actors and dancers, athletes, and persons capable of assuming various disguises. He should adorn his capital and please all his subjects.

यतः शङ्का भवेच्चापि भृत्यतोऽथापि मन्त्रितः।

पौरेष्यो नृपतेर्वापि स्वाधीनान् कारयीत तान्॥६१॥

The king should speedily subjugate such persons as may cause fear, be they his servants or counsellors or citizens or neighbouring kings.

कृते कर्मणि राजेन्द्र पूजयेद् धनसंचयैः।

दानेन च यथार्हेण सान्त्वेन विविधेन च॥६२॥

Whenever any of his work is done the king should reward those who have helped in its accomplishment with wealth and other becoming presents and grateful speeches.

निर्वेदयित्वा तु परं हत्वा वा कुरुनन्दन।

ततोऽनुणो भवेद् राजा यथा शास्त्रे निदर्शितम्॥६३॥

It has been laid down in the scriptures, O delighter of the Kurus, that a king satisfies his debt when he defeats his foe or kills him at once.

राज्ञा सप्तैव रक्ष्याणि तानि चैव निबोध मे।

आत्मा मातृपुत्रौ कोशश्च दण्डो मित्राणि चैव हि॥६४॥

तथा जनपदाश्चैव पुरं च कुरुनन्दन।

एतत् सप्तात्मकं राज्यं परिपाल्यं प्रयत्नतः॥६५॥

A king should take care of seven things. Listen to me as I name them. They are his own self, his ministers, his treasury, his servants for inflicting punishments, his friends, his provinces, and his capital. He should carefully protect his kingdom consisting of these seven limbs.

बाहूद्वयं त्रिवर्गं च त्रिवर्गपरमं तथा।

यो वेत्ति पुरुषव्याघ्र स भुङ्क्ते पृथिवीमिमाम्॥६६॥

That king, O foremost of man, who is conversant with the collection of six and three objects, and the high collection of three, gains the sovereignty of the whole Earth.

षाड्गुण्यमिति यत् प्रोक्तं तन्निबोध युधिष्ठिर।

संधानासनमित्येव यात्रासंधानमेव च॥६७॥

विगृह्णासनमित्येव यात्रां सम्परिगृह्य च।

द्वैधीभावस्तथान्येषां संश्रयोऽथ परस्य च॥६८॥

Hear, O Yudhishtira, what is called the aggregate of six. They are ruling peacefully after making a treaty (with the foe), marching to battle, creating disunion among the enemy, concentration of army for filling the enemy with fear, preparation for war with readiness for peace, and alliances with others.

त्रिवर्गश्चापि यः प्रोक्तस्तमिहैकमनाः शृणु।

क्षयः स्थानं च वृद्धिश्च त्रिवर्गः परमस्तथा॥६९॥

धर्मश्चार्थश्च कामश्च सेवितव्योऽथ कालतः।

धर्मेण च महीपालश्चिरं पालयते महीम्॥७०॥

Listen now with attention to what are the triple objects. They are decrease, maintenance of what is, and growth. The great three fold objects consist of religion, Profit and Pleasure. These should be followed judiciously. By the help of religion a king succeeds in ruling the Earth for ever.

अस्मिन्नर्थे च श्लोकौ द्वौ गीतावङ्गिरसा स्वयम्।

यादवीपुत्र भद्रं ते तावपि श्रोतुमर्हसि॥७१॥

Regarding this matter, Angirasa's son Brihaspati himself has recited two verses. Blessed be you, O son of Devaki, you should hear them.—

कृत्वा सर्वाणि कार्याणि सम्यक् सम्प्राप्य मेदिनीम्।

पालयित्वा तथा पौरान् परत्र सुखमेधते॥७२॥

Having satisfied all his duties and having protected the Earth, and having also protected the cities, a king enjoys great happiness in heaven.

किं तस्य तपसा राज्ञः किं च तस्याध्वरैरपि।

सुपालितप्रजो यः स्यात् सर्वधर्मविदेव सः॥७३॥

Of what use are penances to that king, and what need has he of sacrifices who protects his people properly? Such a king should be known as one conversant with every virtue.

युधिष्ठिर उवाच

दण्डनीतिश्च राजा च समस्तौ तावुभावपि।

कस्य किं कुर्वतः सिद्ध्येत् तन्मे ब्रूहि पितामह॥७४॥

Yudhishtira said—

There is the science of punishment; there is the king, and there are the subjects. Tell me, O grandfather, what advantage is derived by one of those from the others.

भीष्म उवाच

महाभाग्यं दण्डनीत्याः सिद्धः शब्दैः सहेतुकैः।

शृणु मे शंसतो राजन् यथावदिह भारत॥७५॥

Bhishma said—

Listen to me, O king, as I describe, O Bharata, the great virtues of the science of punishment in weighty and sacred words.

दण्डनीतिः स्वधर्मेभ्यश्चातुर्वर्ण्यं नियच्छति।

प्रयुक्ता स्वामिना सम्यगधर्मेभ्यो नियच्छति॥७६॥

The science of punishment compels all men to satisfy the duties of their respective orders. Properly administered, it compels people to perform virtuous acts.

चातुर्वर्ण्यं स्वकर्मस्थे मर्यादानामसंकरे।

दण्डनीतिकृते क्षेमे प्रजानामकुतोभये॥७७॥

स्वाम्ये प्रयत्नं कुर्वन्ति त्रयो वर्णा यथाविधि।

तस्मादेव मनुष्याणां सुखं विद्धि समाहितम्॥७८॥

When the four orders perform their respective duties, when all healthy restrictions are kept up, when peace and happiness emanate from the science of punishment when the people are shorn of all fear, and the three higher orders try according to their respective duties, to preserve harmony people become truly happy at such times.

कालो वा कारणं राज्ञो राजा वा कालकारणम्।

इति ते संशयो मा भूद् राजा कालस्य कारणम्॥७९॥

You should not doubt whether it is the king that makes the age, or, it is the age that makes the king; the truth is that the king makes the age.

दण्डनीत्यां यदा राजा सम्यक् कात्स्न्येन वर्तते।

तदा कृतयुगं नाम कालसृष्टं प्रवर्तते॥८०॥

When the king rules depending entirely on the science of punishment the foremost of ages called Krita is then said flourish.

ततः कृतयुगे धर्मो नाधर्मो विद्यते क्वचित्।

सर्वेषामेव वर्णानां नाधर्मो रमते मनः॥८१॥

Righteousness prevails in the Krita age. Nothing unrighteous exists then; the four orders are not inclined to take any pleasure in unrighteousness.

योगक्षेमाः प्रवर्तन्ते प्रजानां नात्र संशयः।

वैदिकानि च सर्वाणि भवन्त्यपि गुणान्युत॥८२॥

Forsooth, all men succeed in acquiring the objects they seek and preserving those that have been acquired. All the Vedic rites yield merit.

ऋतवश्च सुखाः सर्वे भवन्त्युत निरामयाः।

प्रसीदन्ति नराणां च स्वरवर्णमनांसि च॥८३॥

All the seasons are delightful and free from evil. The voice pronunciation, and minds of all men became clear and delightful.

व्याधयो न भवन्त्यत्र नाल्पायुर्दृश्यते नरः।

विधवा न भवन्त्यत्र कृपणो न तु जायते॥८४॥

Ailments disappear and all men enjoy long lives. Wives do not become widows, and no person becomes a miser.

अकृष्टपच्या पृथिवी भवन्त्योषधयस्तथा।

त्वक्पत्रफलमूलानि वीर्यवन्ति भवन्ति च॥८५॥

The Earth yield crops without being cultivated and herbs and plants grow abundantly. Barks, leaves, fruits, and roots, become strong and profuse.

नाधर्मो विद्यते तत्र धर्म एव तु केवलम्।

इति कार्तियुगानेतान् धर्मान् विद्धि युधिष्ठिर॥८६॥

No unrighteousness is seen. Nothing but righteousness exists. These are the characteristics, O Yudhishtira, of the Krita.

दण्डनीत्यां यदा राजा त्रीनंशाननुवर्तते।

चतुर्थमंशमुत्सृज्य तदा त्रेता प्रवर्तते॥८७॥

When the king depends upon only three of the four parts of the science of punishment leaving out a fourth, the age called Treta sets in.

अशुभस्य चतुर्थांशस्त्रीनंशाननुवर्तते।

कृष्टपच्यैव पृथिवी भवन्त्योषधयस्तथा॥८८॥

A fourth part of unrighteousness sets in by the observance of the great science by three-fourths. The Earth gives crops but waits for cultivation; the herbs and plants grow by cultivation.

अर्धं त्यक्त्वा यदा राजा नीत्यर्धमनुवर्तते।

ततस्तु द्वापरं नाम स कालः सम्प्रवर्तते॥८९॥

When the king follows the great science by only a half, leaving out the other half, then the age that sets in is called Dvapara.

अशुभस्य यदा त्वर्धं द्वावंशावनुवर्तते।

कृष्टपच्यैव पृथिवी भवत्यर्धफला तथा॥९०॥

A half of unrighteousness follows the observance of the great science by half. The Earth yields crops by half and that even by tillage.

दण्डनीतिं परित्यज्य यदा कात्स्न्येन भूमिपः।

प्रजाः क्लिश्नात्ययोगेन प्रवर्तते तदा कलिः॥९१॥

When the king, leaving aside the great science altogether, oppresses his subjects by all manner and means the age that sets in is called Kali.

कलावधर्मो भूयिष्ठं धर्मो भवति न क्वचित्।

सर्वेषामेव वर्णानां स्वधर्माच्च्यवते मनः॥९२॥

During the age called Kali, unrighteousness assumes the full proportion and nothing of righteousness is seen. The hearts of men of all the orders, are disinclined to their respective duties.

शूद्रा भैक्षेण जीवन्ति ब्राह्मणाः परिचर्यया।

योगक्षेमस्य नाशश्च वर्तते वर्णसंकरः॥९३॥

Shudras live by adopting lives of mendicancy, and Brahmanas live by serving others. Men cannot acquire the objects they seek and preserve those already acquired. Intermixture of the four castes takes place.

वैदिकानि च कर्माणि भवन्ति विगुणान्युत।

ऋतवो न सुखाः सर्वे भवन्त्यामयिनस्तथा॥९४॥

Vedic rites fail to yield fruits. All the seasons cease to the delightful and visited by evils.

हसन्ति च मनुष्याणां स्वरवर्णमनांस्युत।

व्याधयश्च भवन्त्यत्र प्रियन्ते च गतायुषः॥९५॥

The voice, pronunciation, and minds of men lose power. Diseases appear, and men die untimely.

विषवश्च भवन्त्यत्र नृशंसा जायते प्रजा।

क्व चिद् वर्षति पर्जन्यः क्वचित् सस्यं प्ररोहति॥९६॥

Wives become widows, and many cruel men appear; the clouds do not rain in seasons and crops fail.

रसाः सर्वे क्षयं यान्ति यदा नेच्छति भूमिपः।

प्रजाः संरक्षितुं सम्यग् दण्डनीतिसमाहितः॥९७॥

All kinds of moisture also fail, when the king does not, by duly following the great science, protect the subjects.

राजा कृतयुगस्रष्टा त्रेताया द्वापरस्य च।

युगस्य च चतुर्थस्य राजा भवति कारणम्॥९८॥

The king is the creator of the Krita age, of the Treta, and of the Dvapara. The king is the creator of the fourth age (called Kali).

कृतस्य करणाद् राजा स्वर्गमत्यन्तमश्नुते।

त्रेतायाः करणाद् राजा स्वर्गं नात्यन्तमश्नुते॥९९॥

If he creates the Krita age, he acquires eternal heaven. If he creates the Treta age, he acquires heaven for a limited period.

प्रवर्तनाद् द्वापरस्य यथाभागमुपाश्नुते।

कलेः प्रवर्तनाद् राजा पापमत्यन्तमश्नुते॥१००॥

If he creates the Dvapara, he attains to blessedness in heaven in proportion to his merits. By creating the Kali age, the king incurs a heavy sin.

ततो वसति दुष्कर्मा नरके शाश्वतीः समाः।

प्रजानां कल्मषे मग्नोऽकीर्तिं पापं च विन्दति॥१०१॥

Sullied by wickedness, he suffers in hell for numberless years, for being drowned in the sins of his subjects, he incurs great sin and infamy himself.

दण्डनीतिं पुरस्कृत्य विजानन् क्षत्रियः सदा।

अनवाप्तं च लिप्सेत लब्धं च परिपालयेत्॥१०२॥

Following the great science the learned Kshatriya should try to acquire those objects which he seeks and protect those which he has already acquired.

लोकस्य सीमन्तकरी मर्यादा लोकभाविनी।

सम्यङ्नीता दण्डनीतिर्यथा माता यथा पिता॥१०३॥

The science of punishment, which establishes all men in the observance of their respective duties, which is the basis of all healthy distinctions, and which truly keeps up the world and sets it agoing if properly administered, protects all men like parents protecting their children.

यस्यां भवन्ति भूतानि तद् विद्धि मनुजर्वभ।

एष एव परो धर्मो यद् राजा दण्डनीतिमान्॥१०४॥

Know, O foremost of men, that the very lives of creatures depend upon it. The greatest merit of a king consists in his acquaintance with the science of punishment and administering it properly.

तस्मात् कौरव्य धर्मेण प्रजाः पालय नीतिमान्।

एवंवृत्तः प्रजा रक्षन् स्वर्गं जेतसि दुर्जयम्॥१०५॥

Therefore, O you of Kuru's race, protect your subjects righteously, with the help of that great science. By protecting your subjects and adopting such a conduct, you will, forsooth, attain to such blessedness in heaven which cannot be easily acquired.

CHAPTER 70

(RAJADHARMANUSHASANA
PARVA)— Continued.

The thirty-six virtues of a king.

युधिष्ठिर उवाच

केन वृत्तेन वृत्तज्ञ वर्तमानो महीपतिः।

सुखेनार्थान् सुखोदकानिह च प्रेत्य चाप्नुयात्॥१॥

Yudhishtira said—

By following what conduct, O you who are a master of every kind of behaviour, can a king succeed in easily acquiring, both in this world and in the next, objects which yield happiness in the end?

भीष्म उवाच

अयं गुणानां तद्विंशत्तद्विंशदगुणसंयुतः।

यान् गुणांस्तु गुणोपेतः कुर्वन् गुणमवाप्नुयात्॥२॥

Bhishma said—

There are thirty-six virtues which a king should practise. There are another thirty-six related with these. A virtuous person, by following these virtues, can certainly acquire great merit.

रेद् धर्मानकटुको मुञ्चेत् स्नेहं न चास्तिकः।

अनुशंसश्चरेदर्थं चरेत् काममनुद्धतः॥३॥

The king should follow his duties without any malice. He should not cast off mercy. He should have faith. He should earn wealth without persecution and cruelty. He should seek pleasure without attachment.

प्रियं ब्रूयादकृपणः शूरः स्यादविकल्मशः।

दाता नापात्रवर्षी स्यात् प्रगल्भः स्यादनिष्टुरः॥४॥

He should cheerfully speak out what is pleasant, and be brave without brag. He should be liberal, but should not make gifts to unworthy persons. He should exercise power without cruelty.

संदधीत न चानार्थैर्विगृह्णीयात् बन्धुभिः।

नाभक्तं चारयेच्चारं कुर्यात् कार्यमपीडया॥५॥

He should make alliances, but not with the wicked. He should not act inimically towards

his friends. He should never employ persons who are not devoted to him as his spies and secret emissaries. He should never accomplish his works by oppression.

अर्थं ब्रूयात् चासत्सु गुणान् ब्रूयात् चात्मनः।

आदद्यात् च साधुभ्यो नासत्सु रुषमाश्रयेत्॥६॥

He should never give out his purposes before the wicked persons. He should speak of the merits of others but never his own. He should take money from his subjects but never from those who are good. He should never take the assistance of wicked persons.

नापरीक्ष्य नयेद् दण्डं न च मन्त्रं प्रकाशयेत्।

विसृजेत् च लुब्धेभ्यो विश्वसेनापकारिषु॥७॥

He should never inflict punishment without making careful enquiry. He should never give out his counsels. He should distribute money, but not amongst covetous persons. He should place confidence in others, but never in those who have injured him.

अनीर्षुर्गुप्तदारः स्याच्चोक्षः स्यादघृणी नृपः।

स्त्रियः सेवेत नात्यर्थं मृष्टं भुञ्जीत नाहितम्॥८॥

He should not entertain malice. He should protect his married wives. He should be pure and should not always be exercised by compassion. He should not seek too much female companionship. He should take wholesome food and never that which is bad.

अस्तव्यः पूजयेन्मान्यान् गुरुन् सेवेदमायया।

अर्चेद् देवानदम्भेन श्रियमिच्छेदकुत्सिताम्॥९॥

He should without pride pay respect to worthy persons, and serve his preceptors and seniors with sincerity. He should seek prosperity, but never do anything that brings calumny.

सेवेत प्रणयं हित्वा दक्षः स्यात् त्वकालवित्।

सान्त्वयेत् च मोक्षाय अनुगृह्णन् चाक्षिपेत्॥१०॥

He should serve his elders with humility. He should be clever in business but should always wait for the opportune moment. He should solace men and never send them away with empty words. Having favoured a person, he should not case him off.

प्रहरेन्न त्वविज्ञाय हत्वा शत्रून् न शोचयेत्।

क्रोधं कुर्यान्न चाकस्मान्मृदुः स्यान्नापकारिषु॥११॥

He should never strike in ignorance. Having killed his enemy he should never be sorry. He should display anger, but should never do so when there is no occasion. He should be mild, but never to the offenders.

एवं चरस्व राज्यस्थो यदि श्रेय इहेच्छसि।

अतोऽन्यथा नरपतिर्भयमुच्छत्यनुत्तमम्॥१२॥

Behave thus while ruling your kingdom if you wish to enjoy prosperity. The king that behaves otherwise is visited by great calamities.

इति सर्वान् गुणानेतान् यथोक्तान् योऽनुवर्तते।

अनुभूयेह भद्राणि प्रेत्य स्वर्गे महीयते॥१३॥

That king, who observes all these virtues that I have mentioned, enjoys many blessings of Earth and great rewards in heaven.'

वैशम्पायन उवाच

इदं वचः शान्तनवस्य शुश्रुवान्

युधिष्ठिरः पाण्डवमुख्यसंवृतः।

तदा ववन्दे च पितामहं नृपो

यथोक्तमेतच्च चकार बुद्धिमान्॥१४॥

Vaishampayana said—

Hearing these words of Shantanu's son, king Yudhishtira, always obedient in receiving instructions, endued with great intelligence, and protected by Bhima and others, then adored his grandfather and from that time began to rule according to his dictates.

CHAPTER 71

(RAJADHARMANUSHASANA
PARVA)— Continued.

How should a king protect his subjects.

युधिष्ठिर उवाच

कथं राजा प्रजा रक्षन्नाधिबन्धेन युज्यते।

धर्मेण नापराधोति तन्मे ब्रूहि पितामह॥१॥

Yudhishtira said—

Tell me, O grandfather, how should the king protect his subjects so as to be able to avoid grief and so as not to militate against fairness?

भीष्म उवाच

समासेनैव ते राजन् धर्मान् वक्ष्यामि शाश्वतान्।

विस्तरेणैव धर्माणां न जात्वन्तमवाप्नुयात्॥२॥

Bhishma said—

'I shall recite in brief, O king, those eternal duties, for, if I were to mentioned them fully, I would never finish them.

धर्मनिष्ठाञ्छ्रुतवतो वेदव्रतसमाहितान्।

अर्चयित्वा यजेथास्त्वं गृहे गुणवतो द्विजान्॥३॥

You should always worship those Brahmanas who are ardent in the performance of their duties, are learned, regular in adoring the gods, observant of high vows, and gifted with other accomplishments, when they come to your mansion, engage them in officiating in your sacrifices.

प्रत्युत्थायोपसंगृह्य चरणावभिवाद्य च।

अथ सर्वाणि कुर्वीथाः कार्याणि सपुरोहितः॥४॥

With your priest accompanying you, you should rise up when they approach you, and touch and adore their feet, and do every other necessary act.

धर्मकार्याणि निर्वर्त्य मङ्गलानि प्रयुज्य च।

ब्राह्मणान् वाचयेथास्त्वमर्थसिद्धिजयाशिषः॥५॥

Doing these acts of piety and performing other acts that are for your own well-being, you should (by presents) make those Brahmanas utter benedictions on you for the success of your object.

आर्जवेन च सम्पन्नो धृत्या बुद्ध्या च भारत।

यथार्थं प्रतिगृहीयात् कामक्रोधौ च वर्जयेत्॥६॥

Gifted with sincerity, wisdom and intelligence, O Bharata, you should follow truth and avoid lust and anger.

कामक्रोधौ पुरस्कृत्य योऽर्थं रजानुतिष्ठति।

न स धर्मं न चाप्यर्थं प्रतिगृह्णाति बालिशः॥७॥

That foolish king, who pursues Profit without being shorn of lust and anger, fails to win virtue and ultimately losses Profit as well.

मा स्म लुब्धाश्च मूर्खाश्च च प्रयूयुजः।

अलुब्धान् बुद्धिसम्पन्नान् सर्वकर्मसु योजयेत्॥८॥

Never appoint persons covetous and foolish in matters of Pleasure and profit. You should always appoint men who are free from covetousness and intelligent.

मूर्खो ह्यधिकृतोऽर्थेषु कार्याणामविशारदः।

प्रजाः क्लिप्नान्त्ययोगेन कामक्रोधसमन्वितः॥९॥

Possessed of lust and anger and raw in the transaction of business, foolish persons, if vested with power in matters of Profit, always oppress the people by various mischievous means.

बलिषष्ठेन शुल्केन दण्डेनाथापराधिनाम्।

शास्त्रानीतेन लिप्सेथा वेतनेन धनागमम्॥१०॥

With a sixth part, making a fair calculation of the produce of the soil, as his tribute, with fines and forfeitures collected from offenders, with the other taxes, according to the scriptures, upon merchants and traders in exchange for the safety granted to them, a king should fill his treasury.

दापयित्वा करं धर्म्यं राष्ट्रं नीत्या यथाविधि।

तथैतं कल्पयेद् राजा योगक्षेममतन्द्रितः॥११॥

Realising these just taxes and governing the kingdom properly, the king should carefully act in such a way that his subjects may not suffer from want.

गोपायितारं दातारं धर्मनित्यमतन्द्रितम्।

अकामद्वेषसंयुक्तमनुरज्यन्ति मानवाः॥१२॥

Men become deeply attached to that king who satisfies the duty of protection properly, who is liberal, who is steady in the observance of righteousness, who is vigilant, and who is shorn of lust and hate.

मा स्माद्यर्मेण लोभेन लिप्सेथास्त्वं धनागमम्।

धर्मार्थावधुवौ तस्य यो न शास्त्रपरो भवेत्॥१३॥

Never desire to fill your treasury by acting unfairly or from covetousness. That king who does not follow the scriptures fails to acquire riches and religious merit.

अपशास्त्रपरो राजा धर्मार्थान्नाधिगच्छति।

अस्थाने चास्य तद् वित्तं सर्वमेव विनश्यति॥१४॥

That king, who is negligent about the means of acquiring riches, never succeeds in acquiring both religious merit and wealth. The wealth again that he acquires (by such means) is spent lavishly on unworthy objects.

अर्थमूलोऽपि हिंसां च कुस्ते स्वयमात्मनः।

करैरशास्त्रदृष्टैर्हि मोहात् सम्पीडयन् प्रजाः॥१५॥

That avaricious king, who foolishly oppresses his subjects by levying taxes not sanctioned by scriptures, is said to wrong his own self.

उग्रश्छिन्धात् तु यो धेन्वाः क्षीरार्थी न लभेत् पयः।

एवं राष्ट्रमयोगेन पीडितं न विवर्धते॥१६॥

As a person wanting milk never gets any by cutting off the udders of a cow, similarly a kingdom, assailed by improper taxes, never gives any profit to the king.

यो हि दोष्मन्निमुपास्ते च स नित्यं विन्दते पयः।

एव राष्ट्रमुपायेन भुञ्जानो लभते फलम्॥१७॥

He, who treats a milch cow with kindness, always obtains milk from it. Likewise the king, who rules his kingdom by proper means, gets much fruits from it.

अथ राष्ट्रमुपायेन भुज्यमानं सुरक्षितम्।

जनयत्यतुलां नित्यं कोशवृद्धिं युधिष्ठिरा॥१८॥

By protecting a kingdom properly and ruling it judiciously a king, O Yudhishtira, may succeed in always acquiring immense wealth.

दोष्मन्नि धान्यं हिरण्यं च मही राज्ञा सुरक्षिता।

नित्यं स्वैभ्यः परैश्च तृप्ता माता यथा पयः॥१९॥

The Earth, well protected by the king, yields crops and gold like a mother giving milk willingly to her child.

मालाकारोपमो राजन् भव माऽऽङ्गारिकोपमः।

तथायुक्तश्चिरं राज्यं भोक्तुं शक्यसि पालयन्॥२०॥

Follow the example, O king, of the flower vendor and not of the charcoalmaker. Acting thus and satisfying the duty of protection you may be able to enjoy the Earth for ever.

परचक्राभियानेन यदि ते स्याद् धनक्षयः।

अथ साम्रैव लिप्सेथा धनमब्राह्मणेषु यत्॥२१॥

If in attacking an enemy's kingdom your treasury is exhausted, you may replenish it by taking wealth from all except Brahmanas.

मा स्म ते ब्राह्मणं दृष्ट्वा धनस्थं प्रचलेन्मनः।

अन्त्यायामप्यवस्थायां किमु स्फीतस्य भारता॥२२॥

Your heart should not be agitated even when you are in great distress, upon seeing Brahmanas having wealth. I need not mention then of what you should do when you are well off.

धनानि तेभ्यो दद्यास्त्वं यथाशक्ति यथार्हतः।

सान्त्वयन् परिरक्षंश्च स्वर्गमाप्स्यसि दुर्जयम्॥२३॥

You should give them wealth to the best of your power and according to their worthiness, and protect them, comforting them at all times. By acting thus you may acquire regions which are acquired with difficulty.

एवं धर्मेण दृतेन प्रजास्त्वं परिपालय।

स्वन्तं पुण्यं यशो नित्यं प्राप्स्यसे कुरुन्दन॥२४॥

Behaving thus virtuously you should protect your subjects. You may then acquire, O delighter of the Kurus, fame that is eternal, high, and pure.

धर्मेण व्यवहारेण प्रजाः पालय पाण्डवा।

युधिष्ठिर यथा युक्तो नाधिबन्धेन योक्ष्यसे॥२५॥

Protect your subjects piously, O son of Pandu, for you will then suffer no regret or pain.

एष एव परो धर्मो यद् राजा रक्षति प्रजाः।

भूतानां हि यथा धर्मो रक्षणं परमा दया॥२६॥

Protection of the subject is the greatest duty of the king, since mercy for all creatures and

protecting them from injury has been said to be the highest merit.

तस्मादेवं परं धर्मं मन्यन्ते धर्मकोविदाः।

यो राजा रक्षणे युक्तो भूतेषु कुरुते दयाम्॥२७॥

Persons, conversant with duties, consider that to be the greatest merit of the king, when, engaged in protecting all creatures, he shows mercy towards them.

यदह्ना कुरुते पापमरक्षन् भयतः प्रजाः।

राजा वर्षसहस्रेण तस्यान्तमधिगच्छति॥२८॥

The sin, a king incurs by neglecting for a single day to protect his subjects from fear, is such that his sufferings are not terminated in hell till after a thousand years.

यदह्ना कुरुते धर्मं प्रजा धर्मेण पालयन्।

दशवर्षसहस्राणि तस्य भुक्ते फलं दिवि॥२९॥

The merit, of a king by protecting his subjects righteously for a single day, is such that he enjoys its reward in heaven for ten thousand years.

स्विष्टिः स्वधीतिः सुतपा लोकाञ्जयति यावतः।

क्षणेन तानवाप्नोति प्रजा धर्मेण पालयन्॥३०॥

A king, by only protecting his subjects virtuously, soon gains those regions that are acquired by persons leading duly the Garhasthya, the Brahmacharya, and the Vanaprastha modes of life.

एवं धर्मं प्रयत्नेन कौन्तेय परिपालय।

ततः पुण्यफलं लब्ध्वा नाधिबन्धेन योक्ष्यसे॥३१॥

स्वर्गलोके सुमहतीं श्रियं प्राप्स्यसि पाण्डवा।

Do you, O son of Kunti, follow with great care this duty (of protection). You will then obtain the reward of righteousness and suffer no grief and pain. You shall, O son of Pandu, obtain great prosperity in heaven.

असम्भवश्च धर्माणामीदृशानामराजसु॥३२॥

तस्माद् राजैव नान्योऽस्ति यो धर्मफलमाप्नुयात्।

Persons who are not kings do not gain merit like this. A person, therefore, who is a king, and no other can earn such rewards of virtue.

स राज्यं धृतिमान् प्राप्य धर्मेण परिपालय।

इन्द्रं तर्पय सोमेन कामैश्च सुहृदो जनान्॥३३॥

Endued with intelligence, you have obtained a kingdom. Do you protect your subjects righteously. Please Indra with offerings of Soma and your friends and well-wishers with the objects they desire for.'

CHAPTER 72

(Rajadharmanushasana Parva)—
Continued.

The divine right of the king. How should
he appoint a priest

भीष्म उवाच

य एव तु सतो रक्षेदसत्तश्च निवर्तयेत्।

स एव राज्ञः कर्तव्यो राजन् राजपुरोहितः॥१॥

Bhishma said—

A king should appoint that person as his priest who would protect the good and punish the wicked.

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

पुरूरवस ऐलस्य संवादं मातरिश्वनः॥२॥

Regarding it is cited the old story about the discourse between Pururavas the son of Aila and Matarishvan.

पुरूरवा उवाच

कुतःस्विद् ब्राह्मणो जातो वर्णाश्चापि कुतस्त्रयः।

कस्माच्च भवति श्रेष्ठस्तन्मे व्याख्यातुमर्हसि॥३॥

Pururavas said—

Whence has the Brahmana originated and whence the three other orders? Why also has the Brahmana become the foremost? You should tell me all this.

मातरिश्वोवाच

ब्राह्मणो मुखतः सृष्टो ब्रह्मणो राजसत्तम।

बाहुभ्यां क्षत्रियः सृष्ट ऊरुभ्यां वैश्य एव चा॥४॥

Matarishvan answered—

The Brahmana. O best of kings, has originated from the mouth of Brahman. The

Kshatriya has originated from his two arms, and the Vaishya from his two thighs.

वर्णानां परिचर्यार्थं त्रयाणां भरतर्षभा

वर्णश्चतुर्थः पश्चात् तु पद्भ्यां शूद्रो विनिर्मितः॥५॥

For serving these three orders, O king, a fourth order, viz., the Shudra, came into being created from the feet (of Brahman).

ब्राह्मणो जायमानो हि पृथिव्यामनुजायते।

ईश्वरः सर्वभूतानां धर्मकोशस्य गुप्तये॥६॥

Thus created the Brahmana is born on Earth as the lord of all creatures, his duty being to preserve the Vedas and the other scriptures.

अतः पृथिव्या यन्तारं क्षत्रियं दण्डधारिणम्।

द्वितीयं वर्णमकरोत् प्रजानामनुगुप्तये॥७॥

Then, for ruling the Earth and holding the rod of punishment and protecting all creatures, the second order, viz., the Kshatriya was created.

वैश्यस्तु धनधान्येन त्रीन् वर्णान् विधृयादिमान्।

शूद्रो ह्येतान् परिचरेदिति ब्रह्मानुशासनम्॥८॥

ऐल उवाच

The Vaishya was created for supporting the two other orders and himself by cultivation and trade, and finally it was ordained by Brahman that the Shudra should serve the three orders as a servant.

द्विजस्य क्षत्रबन्धोर्वा कस्येयं पृथिवी भवेत्।

धर्मतः सह वित्तेन सम्यग् वायो प्रचक्ष्व मे॥९॥

Pururavas said—

Tell me, truly, O god of Wind, to whom does this Earth fairly belong, Does it belong to the Brahmana or to the Kshatriya.

वायुरुवाच

विप्रस्य सर्वमेवैतद् यत् किञ्चिज्जगतीगतम्।

ज्येष्ठेनाभिजनेनेह तद्धर्मकुशला विदुः॥१०॥

The god of Wind said—

Everything that exists in the universe belongs to the Brahmana on account of his birth and precedence. Persons, conversant with morality, declare it.

स्वमेव ब्राह्मणो भुङ्क्ते स्वं वस्ते स्वं ददाति च।

गुरुर्हि सर्ववर्णानां ज्येष्ठः श्रेष्ठश्च वै द्विजः॥११॥

What the Brahmana eats is his own. The place he dwells is his own. What he gives away is his own. He deserves the respect of all the (other) orders. He is the first-born and the foremost.

पत्यभावे यथैव स्त्री देवरं कुस्ते पतिम्।

एष ते प्रथमः कल्प आपद्यन्तो भवेत् ततः॥१२॥

As a woman, in the absence of her husband, marries his younger brother, even so the Earth, for the refusal of the Brahmana, has accepted his next-born, viz., the Kshatriya, for her master. This is the first rule. In times, however, of distress, there is exception of this.

यदि स्वर्गं परं स्थानं स्वधर्मं परिमार्गसि।

यत् किञ्चिज्जयसे भूमिं ब्राह्मणाय निवेदय॥१३॥

श्रुतवृत्तोपपन्नाय धर्मज्ञाय तपस्विने।

स्वधर्मपरितृप्ताय यो न वित्तपरो भवेत्॥१४॥

If you try to satisfy the duties of your order and wish to acquire the highest place in heaven, then give to the Brahmana all the land you may conquer, to him who is learned and of virtuous conduct, who is conversant with duties and observant of penances, who is contented with the duties of his order and not covetous of wealth.

यो राजानं नयेद् बुद्ध्या सर्वतः परिपूर्णया।

ब्राह्मणो हि कुले जातः कृतप्रज्ञो विनीतवान्॥१५॥

The well-born Brahmana, wise and humble, guides the king in every matter by his own great intelligence.

श्रेयो नयति राजानं बुवंश्चित्रां सरस्वतीम्।

राजा चरति यद् धर्मं ब्राह्मणेन निदर्शितम्॥१६॥

By sound advice he makes the king acquire prosperity. The Brahmana points out to the king his duties.

शुश्रूषुरनहंवादी क्षत्रधर्मव्रते स्थितः।

तावता सत्कृतः प्राज्ञश्चिरं यशसि तिष्ठति॥१७॥

तस्य धर्मस्य सर्वस्य भागी राजपुरोहितः।

As long as a wish king, observant of the duties of his order, and shorn of pride, is desirous of listening to the advice of the Brahmana, so long is he respected and so long does he enjoy fame. The priest of the king, therefore, partakes, of the merit that the king acquires.

एवमेव प्रजाः सर्वा राजानमभिसंश्रिताः॥१८॥

सम्यग्वृत्ताः स्वधर्मस्था न कुतश्चिद् भयान्विताः।

When the king behaves himself thus, all his subjects, depending upon him, become virtuous in their behaviour, follow their duties, and are freed from every fear.

राष्ट्रे चरन्ति यं धर्मं राज्ञा साध्वभिरक्षिताः॥१९॥

चतुर्थं तस्य धर्मस्य राजा भागं तु विन्दति।

The king shares a fourth part of those righteous acts which his subjects, well-protected by him, perform in his kingdom.

देवा मनुष्याः पितरो गन्धर्वोरगराक्षसाः॥२०॥

यज्ञमेवोपजीवन्ति नास्ति चेष्टमराजके।

The gods, men, Pitris, Gandharvas, Uragas, and Rakshasas, all derive their support from sacrifices. In a country having no king, their can be no sacrifice.

इतो दत्तेन जीवन्ति देवताः पितरस्तथा॥२१॥

राजन्येवास्य धर्मस्य योगक्षेमः प्रतिष्ठितः।

The gods and the Pitris live upon the offerings made in sacrifices. Sacrifice, however, dependants upon the king.

छायायामप्सु वायौ च सुखमुष्णोऽधिगच्छति॥२२॥

अग्नौ वाससि सूर्ये च सुखं शीतोऽधिगच्छति।

In summer, men seek comfort from the shade of trees, cool water, and cool breezes. In winter, they derive comfort from fire, warm clothing and the sun.

शब्दे स्पर्शे रसे रूपे गन्धे च रमते मनः॥२३॥

तेषु भोगेषु सर्वेषु न भीतो लभते सुखम्।

The heart of man finds pleasure in sound, touch, taste, vision, and smell. The man, however, who is filled with fear, finds no pleasure in all these things.

अभयस्य हि यो दाता तस्यैव सुमहत् फलम्।
न हि प्राणसमं दानं त्रिषु लोकेषु विद्यते॥२४॥

That person, who removes the fears of men, acquires great merit. There is no present so valuable in three worlds as that of life.

इन्द्रो राजा यमो राजा धर्मो राजा तथैव च।
राजा विभर्ति रूपाणि राज्ञा सर्वमिदं धृतम्॥२५॥

The king is Indra. The king is Yama. The king is Dharma. The king puts on different forms. The king preserves and supports every things.

CHAPTER 73

(RAJADHARMANUSHASANA
PARVA)— Continued.

The appointment of a priest. The
discourse between Aila's son and
Kashyapa

भीष्म उवाच

राज्ञा पुरोहितः कार्यो भवेद् विद्वान् बहुश्रुतः।
उभौ समीक्ष्य धर्मार्थविप्रमेयावनन्तरम्॥१॥

Bhishma said—

The king, observing both religious merit and profit which are very intricate, should, forthwith, appoint a priest learned and acquainted intimately with the Vedas and the (other) scriptures.

धर्मात्मा मन्त्रविद् येषां राज्ञां राजन् पुरोहितः।
राजा चैवंगुणो येषां कुशलं तेषु सर्वशः॥२॥

Those kings, who have priests, who are pious and conversant with policy, and are possessed of good attributes, enjoy prosperity everywhere.

उभौ प्रजा वर्धयतो देवान् सर्वान् सुतान् पितॄन्।
भवेयातां स्थितौ धर्मे श्रद्धेयौ सुतपस्विनौ॥३॥

Both the priest and the king should have such qualities as arrest honour, and should observe the vows and penances. They would then succeed in supporting the subjects, the deities, the Pitris, and the children.

परस्परस्य सुहृदौ विहितौ समचेतसौ।

ब्रह्मक्षत्रस्य सम्मानात् प्रजा सुखमवाप्नुयात्॥४॥

It is laid down that they should have similar hearts and should be each other's friends. For such friendship between Brahmana and Kshatriya, the subjects become happy.

विमाननात् तयोरेव प्रजा नश्येयुरेव हि।

ब्रह्मक्षत्रं हि सर्वेषां वर्णानां मूलमुच्यते॥५॥

If they do not respect each other, destruction would befall the people. The Brahmana and the Kshatriya are said to be the creators of all men.

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

ऐलकश्यपसंवादं तन्निबोध युधिष्ठिरा॥६॥

Regarding it is cited the old story about the discourse between Aila's son and Kashyapa. Listen to it, O Yudhishthira.

ऐल उवाच

यदा हि ब्रह्म प्रजहति क्षत्रं

क्षत्रं यदा वा प्रजहति ब्रह्म।

अन्वग्बलं कतमेऽस्मिन्भजने

तथा वर्णाः कतमेऽस्मिन् ध्रियन्ते॥७॥

Aila's son said—

When the Brahmana forsakes the Kshatriya or the Kshatriya forsakes the Brahmana, who amongst them should be considered superior, and upon whom would the other orders depend and maintain themselves?

कश्यप उवाच

विद्धं राष्ट्रं क्षत्रियस्य भवति।

ब्रह्मक्षत्रं यत्र विरुद्ध्यतीह।

अन्वग्बलं दस्यवस्तद्भजने

तथा वर्णं तत्र विदन्ति सन्तः॥८॥

Kashyapa said—

Ruin befalls the kingdom of the Kshatriya when the Brahmana and Kshatriya fight with each other. Robbers attack that kingdom in which anarchy reigns and all good men regard the king as a Mlechchha.

नैषां ब्रह्म च वर्धते नोत पुत्रा

न गर्गरो मथ्यते नो यजन्ते।

नैषां पुत्रा वेदमधीयते च

यदा ब्रह्म क्षत्रियाः संत्यजन्ति॥१॥

Their oxen do not thrive, nor do their children. Their pots (of milk) are not churned, and no sacrifices are celebrated there. The children do not study the Vedas in kingdoms where Brahmanas forsake Kshatriyas.

नैषामर्थो वर्धते जातु गेहे

नाधीयते सुप्रजा नो यजन्ते।

अपध्वस्ता दस्युभूताः भवन्ति

ये ब्राह्मणान् क्षत्रियाः संत्यजन्ति॥१०॥

In their houses wealth does not multiply. Their children do not become good and do not read the scriptures and celebrate sacrifices. Those Kshatriyas that forsake the Brahmanas become impure in blood.

एतौ हि नित्यं संयुक्तावितरेतरधारणे।

क्षत्रं वै ब्रह्मणो योनिर्योनिः क्षत्रस्य वै द्विजाः॥११॥

The Brahmana and the Kshatriya are connected with each other by nature, and each protects the other. The Kshatriya is the root of the Brahmana's advancement and the Brahmana is the root of the Kshatriya's advancement.

उभावेतौ नित्यमभिप्रपन्नौ

सम्प्राप्तुर्महतीं सम्प्रतिष्ठाम्।

तयोः संधिर्भिद्यते चेत् पुराणं

स्ततः सर्वं भवति हि सम्प्रभूढम्॥१२॥

When each helps the other, both enjoy great prosperity. If their friendship, existing from days of yore, is snapped anarchy prevails everywhere.

नात्र पारं लभते पारगामी

महागाधे नौरिव सम्प्रपन्ना।

चातुर्वर्ण्यं भवति हि सम्प्रभूढं

प्रजास्ततः क्षयसंस्था भवन्ति॥१३॥

No person, desirous of crossing the ocean of life, succeeds in his attempts like a small boat floating on the bosom of the sea. The four orders of men become confounded and meet with destruction.

ब्रह्मवृक्षो रक्ष्यमाणो मधु हेम च वर्धति।

अरक्ष्यमाणः सततमश्रु पापं च वर्धति॥१४॥

If the tree of a Brahmana is protected, it showers gold and honey. If on the other hand, it is not protected, it then showers tears and sin.

न ब्रह्मचारी चरणादपेतो

यदा ब्रह्म ब्रह्मणि त्राणमिच्छेत्।

आश्चर्यतो वर्धति तत्र देवं

स्तत्राभीक्षणं दुःसहाश्चाविशन्ति॥१५॥

When Brahmanas neglect the study of the Vedas and seek protection from the scriptures, then Indra does not pour rain in time and various sorts of calamities constantly assail the kingdom.

स्त्रियं हत्वा ब्राह्मणं वापि पापः

सभायां यत्र लभतेऽनुवादम्।

राज्ञः सकाशे न बिभेति चापि

ततो भयं विद्यते क्षत्रियस्य॥१६॥

When a sinful wretch, having killed a woman or a Brahmana, does not incur censure in assemblies of fellowmen and does not fear the king, then danger threatens the Kshatriya king.

पापैः पापे क्रियमाणे हि चैल

ततो रुद्रो जायते देव एषः।

पापैः पापाः संजनयन्ति रुद्रं

ततः सर्वान् साध्वसाधून् हिनस्ति॥१७॥

For the sins perpetrated by sinful men, the god Rudra appears in the kingdom. Indeed, the sinful by their sins invite that god of vengeance. He then kills all, the honest and the wicked alike.

ऐल एवाच

कुतो रुद्रः कीदृशो वापि रुद्रः

सत्त्वैः सत्त्वं दृश्यते वध्यमानम्।

एतत् सर्वं कश्यप मे प्रचक्ष्व

कुतो रुद्रो जायते देव एषः॥१८॥

Aila said—

Whence does Rudra originate? What also is his form? Creatures are seen to be destroyed by creatures. Tell me all this, O Kashyapa, Whence does the god Rudra originate.

कश्यप उवाच

आत्मा रुद्रो हृदयो मानवानां

स्वं स्वं देहं परदेहं न हन्ति।

वातोत्पातैः सदृशं रुद्रमार्हं

देवैर्जीमूतैः सदृशं रूपमस्य॥१९॥

Kashyapa said—

Rudra exists in the hearts of men. He destroys the bodies themselves in which he lives as also the bodies of others. Rudra is like visitations of the sky and his form is like that of the wind-god.

ऐल उवाच

न वै वातः परिवृणोति कश्चिं

न्न जीमूतो वर्षति नापि देवः।

तथायुक्तो दृश्यते मानुषेषु

कामद्वेषाद् बध्यते मुह्यते च॥२०॥

Aila said—

The Wind does not, by blowing, visible destroy men at all times, nor does Indra do so by purring rain. On the other hand, it is seen among men that they lose their senses and are killed through lust and malice.

कश्यप उवाच

यथैकोहे जातवेदाः प्रदीपतः

कृत्स्नं ग्रामं दहते चत्वरं वा।

विमोहनं कुस्ते देव एष

ततः सर्वं स्पृश्यते पुण्यपापैः॥२१॥

Kashyapa said—

Fire burning in one house, burns a whole quarter or an entire village. Likewise this deity

stupefies the senses of some one and then that stupefaction affects all, the honest and the wicked alike, without any distinction.

ऐल उवाच

यदि दण्डः स्पृश्यतेऽपुण्यपापं

पापैः पापे क्रियमाणे विशेषात्।

कस्य हेतोः सुकृतं नाम कुर्याद्

दुष्कृतं वा कस्य हेतोर्न कुर्यात्॥२२॥

Aila Said:—

If punishment affects all, viz., the honest and the wicked alike, on account of the sins committed by the sinful, why should men, in that case, perform acts that are meritorious? Indeed, why should they abstain from wicked acts.

कश्यप उवाच

असंत्यागात् पापकृतामपार्णं

स्तुल्यो दण्डः स्पृश्यते मिश्रभावात्।

शुष्केणार्द्रं दह्यते मिश्रभावं

न्न मिश्रः स्यात् पापकृद्भिः कथंचित्॥२३॥

Kashyapa said—

By standing aloof from the sinful, one becomes pure and stainless. However, by being mixed with the sinful, the sinless are punished. Wet wood, if mixed with dry wood, is consumed by the fire for such mixture. The sinless, therefore, should never associate with the sinful.

ऐल उवाच

साध्वसाधून् धारयतीह भूमिः

साध्वसाधूंस्तापयतीह सूर्यः।

साध्वसाधूंश्चापि वातीह वार्यु

रापस्तथा साध्वसाधून् पुनन्ति॥२४॥

Aila said—

The Earth contains the honest and the wicked. The sun warms the honest and the wicked. The wind blows equally for them. Water cleanses them equally.

कश्यप उवाच

एवमस्मिन्वर्तते लोक एव

नामुत्रं वर्तते राजपुत्रा

प्रेत्यैतयोरन्तरावान्विशेषो

यो वै पुण्यं चरते यश्च पापम्॥२५॥

Kashyapa said—

Such, indeed, is the course of this world, O prince. It is not so, however, in another world. In the other world, there is a great difference between the person that acts virtuously and him that acts sinfully.

पुण्यस्य लोको मधुमान् घृतार्चि

हिरण्यज्योतिरमृतस्य नाभिः।

तत्र प्रेत्य मोदते ब्रह्मचारी

न तत्र मृत्युर्न जरा नोत दुःखम्॥२६॥

The regions which virtuous men acquire are full of honey and the splendour of gold or of fire upon which clarified butter has been poured. They are compared to the navel of ambrosia. The meritorious person enjoys great happiness there. Death, decrepitude, and sorrow are not there.

पापस्य लोको निरयोऽप्रकाशो

नित्यं दुःखं शोकभूयिष्ठमेव।

तत्रात्मानं शोचति पापकर्मा

वह्नीः समाः प्रतपन्नपतिष्ठः॥२७॥

The region for the sinful is hell. Darkness and constant pain are there, and it is full of sorrow. Sinking in infamy, the sinful man grieves for many years.

मिथो भेदाद्ब्राह्मणक्षत्रियाणां

प्रजा दुःखं दुःसहं चाविशन्ति।

एवं ज्ञात्वा कार्य एवेह नित्यं

पुरोहितो नैकविद्यो नृपेण॥२८॥

For a division between Brahmanas and Kshatriyas, numberless griefs assail the people. Knowing this, a king should appoint a (Brahmana) priest having experience and wide knowledge.

तं चैवान्वभिषिच्येत तथा धर्मो विधीयते।

अग्र्यो हि ब्राह्मणः प्रोक्तः सर्वस्यैवेह धर्मतः॥२९॥

A king should first engage the priest in his office, and then perform his own coronation. This has been laid down in the scriptures. The ordinance declare that the Brahmana is the foremost of all creatures. Men who know the Vedas say that the Brahmana was created first.

पूर्वं हि ब्राह्मणः सृष्टिरिति ब्रह्मविदो विदुः।

ज्येष्ठेनाभिजनेनास्य प्राप्तं पूर्वं यदुत्तरम्॥३०॥

For the precedence of his birth, all things that are good in this world are in him. the Brahmana, who is the owner of best productions of the creation, is also for such precedence, worthy of the respect and the worship of all creatures.

तस्मान्यान्यश्च पूज्यश्च ब्राह्मणः प्रसृताग्रभुक्।

सर्वं श्रेष्ठं विशिष्टं च निवेद्यं तस्य धर्मतः॥३१॥

A king, however powerful, should according to the injunctions of the scriptures confer upon the Brahmana whatever is best and superior to all others.

अवश्यमेव कर्तव्यं राज्ञा बलवतापि हि।

ब्रह्म वर्धयति क्षत्रं क्षत्रतो ब्रह्म वर्धते।

एवं राज्ञा विशेषेण पूज्या वै ब्राह्मणाः सदा॥३२॥

The Brahmana contributes to the advancement of the Kshatriya, and the Kshatriya to that of the Brahmana. Brahmana should, therefore, be especially and always adored by kings.

CHAPTER 74

(Rajadharmanushasana Parva)—
Continued.

The necessity of a priest to a king. the discourse between Muchakunda and Vaisravana.

भीष्म उवाच

योगक्षेमो हि राष्ट्रस्य राजन्यायत्त उच्यते।

योगक्षेमो हि राज्ञो हि समायत्त पुरोहिते॥३१॥

Bhishma said—

It is said that the preservation and advancement of the kingdom depends upon the king. The preservation and advancement of the kings depends upon the king's priest.

यत्रादृष्टं भयं ब्रह्म प्रजानां शमयत्युत।

दृष्टं च राजा बाहुभ्यां तद् राज्यं सुखमेधते॥२॥

That kingdom truly enjoys felicity where the invisible fears of the subjects, are removed by the Brahmana and all visible ones are suppressed by the king with the strength of his arm.

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

मुचुकुन्दस्य संवादं राज्ञो वैश्रवणस्य च॥३॥

Regarding it is cited the old discourse between king Muchukunda and Vaishravana.

मुचुकुन्दो विजित्येमां पृथिवीं पृथिवीपतिः।

जिज्ञासमानः स्वबलमभ्ययादलकाधिपम्॥४॥

King Muchukunda, having conquered the entire Earth, went to the lord of Alaka for testing his strength.

ततो वैश्रवणो राजा राक्षसानसृजत् तदा।

ते बलान्वयपृङ्क्त मुचुकुन्दस्य नैर्ऋताः॥५॥

King Vaishravana created a large army of Rakshasas. These grinded the army led by Muchukunda.

स हन्यमाने सैन्ये स्वे मुचुकुन्दो नराधिपः।

गर्हयामास विद्वांसं पुरोहितमरिदम्॥६॥

Witnessing the destruction of his army, king Muchukunda, O chastiser of foes, began to remonstrate with his own feared priest Vasishtha.

तत् उग्रं तपस्तप्त्वा वसिष्ठो धर्मवित्तमः।

रक्षस्युपावधीत् तस्य पन्थानं चाप्यविन्दत्॥७॥

Thereupon that foremost of righteous persons, viz, Vasishtha, practised very austere penances, and, causing those Rakshasas to be killed, ascertained the true course which Muchukunda was following.

ततो वैश्रवणो राजा मुचुकुन्दमदर्शयत्।

वध्यमानेषु सैन्येषु वचनं चेदमब्रवीत्॥८॥

When king Vaishravana's troops were being killed, he showed himself to Muchukunda and said these words.

धनद उवाच

बलवन्तस्त्वया पूर्वं राजानः सपुरोहिताः।

न चैवं समवर्तन्त यथा त्वमिह वर्तसे॥९॥

The Lord of Death said—

Many kings of yore, more powerful than you, aided by their priests, had never approached me thus.

ते खल्वपि कृतास्त्राश्च बलवन्तश्च भूमिपाः।

आगम्य पर्युपासन्ते मामीशं सुखदुःखयोः॥१०॥

All of them were clever in weapons and all of them were powerful. Knowing me as the giver of happiness and misery, they approached me for offering adorations.

यद्यस्ति बाहुवीर्यं ते तद् दर्शयितुमर्हसि।

किं ब्राह्मणबलेन त्वमतिमात्रं प्रवर्तसे॥११॥

In truth, if you have might of arms you should display it. Why do you act so proudly helped by Brahmana power.

मुचुकुन्दस्ततः क्रुद्धः प्रत्युवाच धनेश्वरम्।

न्यायपूर्वमसंरब्धमसम्भ्रान्तमिदं वचः॥१२॥

Enraged at these words, Muchukunda, shorn of pride and fear, said to the Lord of Death these words pregnant with reason and justice.

ब्रह्मक्षत्रमिदं सृष्टमेकयोनि स्वयम्भुवा।

पृथग्बलविधानं तन्न लोकं परिपालयेत्॥१३॥

The Self-create Brahman created the Brahmana and the Kshatriya. They have a common origin. If they apply their energies separately, they would never be able to keep up the world.

तपो मन्त्रबलं नित्यं ब्राह्मणेषु प्रतिष्ठितम्।

अस्त्रबाहुबलं नित्यं क्षत्रियेषु प्रतिष्ठितम्॥१४॥

The power of penances and Mantras was given to the Brahmanas; the strength of arms and of weapons was conferred upon Kshatriyas.

ताभ्यां सम्भूय कर्तव्यं प्रजानां परिपालनम्।

तथा च मां प्रवर्तनं किं गर्हस्यलकाधिप॥१५॥

Helped by both kinds of strength, kings should protect their subjects. I am acting in that way. Why do you, O lord of Alaka, remonstrate with me then?

ततोऽब्रवीद् वैश्रवणो राजानं सपुरोहितम्।

नाहं राज्यमनिर्दिष्टं कस्मैचिद् विदधाम्युत॥१६॥

नाच्छिन्दे चाप्यनिर्दिशमिति जानीहि पार्थिव।

Thus accosted, Vaishravana said to Muchukunda and his priest,—I never, without being ordered (by the Self-born) confer sovereignty upon any one. Nor do I ever, without his behest, snatch it away from any one. Know this, O king.

प्रशाधि पृथिवीं कृत्स्नां मदत्तामखिलामिमाम्।

एवमुक्तः प्रत्युवाच मुचुकुन्दो महीपतिः॥१७॥

Do you rule then the boundless Earth.—Thus addressed, king Muchukunda replied, saying,—

मुचुकुन्द उवाच

नाहं राज्यं भवद्दत्तं भोक्तुमिच्छामि पार्थिव।

बाहुवीर्यार्जितं राज्यमश्नीयामिति कामये॥१८॥

I do not, O king, desire to enjoy sovereignty given by you as a gift. I desire to enjoy sovereignty secured by the power of my own arms.

भीष्म उवाच

ततो वैश्रवणो राजा विस्मयं परमं ययौ।

क्षत्रधर्मे स्थितं दृष्ट्वा मुचुकुन्दमसम्भ्रमम्॥१९॥

Bhishma said—

At these words of Muchukunda, Vaishravana, seeing the king undaunted in the observance of Kshatriya duties, was stricken with surprise.

ततो राजा मुचुकुन्दः सोऽन्वशासद् वसुधराम्।

बाहुवीर्यार्जितां सम्यक्क्षत्रधर्ममनुव्रतः॥२०॥

King Muchukunda, devoted to Kshatriya duties, continued to rule the entire Earth acquired by the power of his own arms.

एवं यो धर्मविद् राजा ब्रह्मपूर्वं प्रवर्तते।

जयत्यविजितामुर्वीं यशश्च महदश्नुते॥२१॥

That virtuous king, who governs his kingdom, aided by and revering the Brahmana, succeeds in subjugating the whole Earth and acquiring great fame.

नित्योदकी ब्राह्मणः स्यान्नित्यशस्त्रश्च क्षत्रियः।

तयोर्हि सर्वमायत्तं यत् किञ्चिज्जगतीगतम्॥२२॥

The Brahmana should daily perform his religious rites and the Kshatriya should always be ready with weapons. They both are the rightful owners of everything in the world.'

CHAPTER 75

(RAJADHARMANUSHASANA PARVA)

— Continued.

The virtues by which a king acquires happiness in the next world.

युधिष्ठिर उवाच

यथा वृत्त्या महीपालो विवर्धयति मानवान्।

पुण्यांश्च लोकान् जयति तन्मे ब्रूहि पितामह॥१॥

Yudhishtira said—

Describe to me, O grandfather, the conduct by which a king succeeds in advancing his subjects and earning regions of happiness in the other world.

भीष्म उवाच

दानशीलो भवेद् राजा यज्ञशीलश्च भारत।

उपवासतपःशीलः प्रजानां पालने रतः॥२॥

Bhishma said—

'The king should be liberal and should celebrate sacrifices, O Bharata. He should observe vows and penances, and should be devoted to the duty of protecting his subjects.

सर्वाश्चैव प्रजा नित्यं राजा धर्मेण पालयन्।
उत्थानेन प्रदानेन पूजयेच्चापि धार्मिकान्॥३॥

Virtuously protecting all his subjects he should honour all pious persons by standing up when they come and by making presents to them.

राज्ञा हि पूजितो धर्मस्ततः सर्वत्र पूज्यते।
यद् यदाचरते राजा तत् प्रजानां स्म रोचते॥४॥

If the king honours it, righteousness is honoured everywhere. Whatever acts and things a king likes they are liked by his subjects.

नित्यमुद्यतदण्डश्च भवेन्मृत्युगिरिवारिषु।
निहन्यात् सर्वतो दस्यून् न कामात् कस्यचित् क्षमेत्॥५॥

The king should always be like Death to his enemies with the rod of punishment uplifted in his hands, He should root out robbers in his kingdom and never pardon any one capriciously.

यं हि धर्मं चरन्तीह प्रजा राजा सुरक्षिताः।
चतुर्थं तस्य धर्मस्य राजा भारत विन्दति॥६॥

The king, O Bharata, acquires a fourth part of merit that his subjects acquire under his shelter.

यदधीते यद् ददाति यज्जुहोति यदर्चति।
राजा चतुर्थभाक् तस्य प्रजा धर्मेण पालयन्॥७॥
यद् राष्ट्रेऽकुशलं किञ्चिद् राजोऽरक्षयतः प्रजाः।
चतुर्थं तस्य पापस्य राजा भारत विन्दति॥८॥

By only protecting his subjects the king acquires a fourth part of merit that his subjects acquire by study, by gift, by pouring libations, and by adoring the gods. The king acquires a fourth part of also the sin that his subjects commit on account, any distress in the kingdom arising from the king's neglect in satisfying the duty of protection.

अप्याहुः सर्वमेवेति भूयोऽर्धमिति निश्चयः।

कर्मणः पृथिवीपाल नृशंसोऽनृतवागपि॥९॥

Some say that the king earns a half, and some say the full measure, of whatever sin is caused by his becoming cruel and a liar.

तादृशात् किल्बिषाद् राजा शृणु येन प्रमुच्यते।
प्रत्याहर्तुमशक्यं स्याद् धनं चौरैर्हृतं यदि।
तत् स्वकोशात् प्रदेयं स्यादशक्तेनोपजीवतः॥१०॥

Listen now to the means by which the king may purge off such sins. If the king fails to restore to a subject the wealth that has been stolen away by thieves he should then make good the loss from his own treasury, or, in case of inability, with wealth taken from his dependants.

सर्ववर्णैः सदा रक्ष्यं ब्रह्मस्वं ब्राह्मणा यथा।
न स्थेयं विषये तेन योऽपकुर्याद् द्विजातिषु॥११॥

All the cases should protect the wealth of a Brahmana as well as his body and life. The person that offends against Brahmanas should be banished from the kingdom.

ब्रह्मस्वे रक्ष्यमाणे तु सर्वं भवति रक्षितम्।
तस्मात् तेषां प्रसादेन कृतकृत्यो भवेन्नृपः॥१२॥

Everything is protected by protecting Brahmana's wealth. Through the favour of the Brahmanas, which may thus be secured, the king becomes crowned with success.

पर्जन्यमिव भूतानि महाद्रुममिव द्विजाः।
नरास्तमुपजीवन्ति नृपं सर्वार्थसाधकम्॥१३॥

Men seek the shelter of a capable king like creatures seeking relief from the clouds or birds seeking refuge in a large tree.

न हि कामात्मना राजा सततं कामबुद्धिना।
नृशंसेनातिलुब्धेन शक्यं पालयितुं प्रजाः॥१४॥

A cruel and covetous king, always lustful and seeking the gratification of his desires can never protect his subject.

युधिष्ठिर उवाच

नाहं राज्यसुखान्वेषी राज्यमिच्छाम्यपि क्षणम्।
धर्मार्थं रोचये राज्यं धर्मश्चात्र न विद्यते॥१५॥

Yudhishtira said—

I do not, for a moment, seek the happiness of sovereignty itself for its own sake. I desire it, however, for the sake of the merit one may gain from it. It seems to me that it has no merit.

तदलं मम राज्येन यत्र धर्मो न विद्यते।
वनमेव गमिष्यामि तस्माद् धर्मचिकीर्षया॥१६॥
तत्र मेध्येष्वरणेषु न्यस्तदण्डो जितेन्द्रियः।
धर्ममाराधयिष्यामि मुनिर्मूलफलाशनः॥१७॥

There is no such necessity by which no merit can be acquired. I shall, therefore, retire into the forest acquiring religious merit. Laying aside the rod of punishment and controlling my senses, I shall go to the forest which is sacred and seek to acquire the merit of righteousness by becoming an ascetic living upon fruits and roots."

भीष्म उवाच

वेदाहं तव या बुद्धिरानुशंस्यगुणैव सा।
न च शुद्धनृशंस्येन शक्यं राज्यमुपासितम्॥१८॥

Bhishma said—

"I know, O Yudhishtira, what the nature of your heart is, and how inoffensive you are. You will not, however, by inoffensiveness alone, succeed in governing your kingdom.

अपि तु त्वां मृदुप्रज्ञमत्यार्यमतिधार्मिकम्।
क्लीबं धर्मघृणायुक्तं न लोको बहु मन्यते॥१९॥

Your heart is mild by nature, you are merciful, and highly righteous. You are without energy, are virtuous and full of compassion. People, however, do not respect you.

वृत्तं तु स्वमपेक्षस्व पितृपैतामहोचितम्।
नैव राज्ञां तथा वृत्तं यथा त्वं स्थातुमिच्छसि॥२०॥

Follow the conduct of your father and grandfather. Kings should never follow the conduct which you seek to adopt.

न हि वैक्लव्यसंसृष्टमानुशंस्यमिहास्थितः।

प्रजापालनसम्भूतमाप्ता धर्मफलं ह्यसि॥२१॥

Never be affected by anxiety, and never adopt such inoffensive conduct. By becoming so, you would not earn that merit of righteousness which arises from protecting subjects.

न ह्येतामाशिषं पाण्डुरं च कुन्ती त्वयाचता।

तथैतत् प्रज्ञया तात यथाऽऽचरसि मेधया॥२२॥

The conduct you wish to follow urged on by your intelligence and wisdom, is not quiet of a piece with those blessings which your father Pandu or your mother Kunti used to solicit for you.

शौर्यं बलं च सत्यं च पिता तव सदाब्रवीत्।
माहात्म्यं च महौदार्यं भवतः कुन्त्याचता॥२३॥

Your father always prayed for your courage, might, and truth. Kunti always prayed for your high-mindedness and liberality.

नित्यं स्वाहा स्वधा नित्यं चोभे मानुषदैवते।
पुत्रेष्वाशासते नित्यं पितरो दैवतानि च॥२४॥

The offerings with Svaha and Svadha in Shraddhas and sacrifices are always solicited from children by the Pitris and the deities.

दानमध्ययनं यज्ञं प्रजानां परिपालनम्।
धर्ममेतदधर्मं वा जन्मनैवाभ्यजायथाः॥२५॥

Whether gifts, study, sacrifices and the protection of subjects, virtuous or sinful you are born to practise and perform them.

काले धुरि च युक्तानां वहतां भारमाहितम्।
सीदतामपि कौन्तेय न कीर्तिरवसीदति॥२६॥

The fame of men never suffers, even if they fail in bearing the burden which is placed on them and to which they are wedded for life.

समन्ततो विनियतो वहत्यस्रलितो हि यः।

निर्दोषः कर्मवचनात् सिद्धिः कर्मण एव सा॥२७॥

Even a horse, if properly trained, succeeds in carrying without dropping down a burden. One incurs no blame if only his acts and words be proper, for success depends upon them.

नैकान्तविनिपातेन विचचारेह कश्चना।

धर्मी गृही वा राजा वा ब्रह्मचारी यथा पुनः॥२८॥

No person, be he a virtuous house-holder, or be he a king, or be he a Brahmacharin, has ever succeeded in conducting himself without failure.

अल्पं हि सारभूयिष्ठं यत् कर्मोदारमेव तत्।

कृतमेवाकृताच्छ्रेयो न पापीयोऽस्त्यकर्मणः॥२९॥

It is better to do an act which is good and which carries but limited merit than to totally abstain from all acts, for perfect inaction is very culpable:

यदा कुलीनो धर्मज्ञः प्राप्नोत्यैश्वर्यमुत्तमम्।

योगक्षेमस्तदा राज्ञः कुशलायैव कल्प्यते॥३०॥

When a high-born and righteous person acquires profuse wealth the king then succeeds in obtaining prosperity in all his works.

दानेनान्यं बलेनान्यमन्यं सूनुतया गिरा।

सर्वतः प्रतिगृह्णीयाद् राज्यं प्राप्येह धार्मिकः॥३१॥

A virtuous king, having obtained a kingdom, should try to subdue some by presents, some by force, and some by sweet words.

यं हि वैद्याः कुले जाता ह्यवृत्तिभयपीडिताः।

प्राप्य तृप्ताः प्रतिष्ठन्ति धर्मः कोऽभ्यधिकस्ततः॥३२॥

There is no one more virtuous than he, upon whom high-born and learned persons depend from fear of losing their means of sustenance and depending upon whom they live contentedly.

युधिष्ठिर उवाच

किं तात परमं स्वर्ग्यं का ततः प्रीतिस्तथा।

किं ततः परमैश्वर्यं ब्रूहि मे यदि पश्यसि॥३३॥

Yudhishtira said—

What acts, O sir, lead to heaven? What is the nature of the great happiness that is derived from them? What also is the high prosperity that may be obtained from them? Tell me all this, if you know.

भीष्म उवाच

यस्मिन् भयार्दितः सम्यक् क्षेमं विन्दत्यपि क्षणम्।

स स्वर्गजित्तमोऽस्माकं सत्यमेतद् ब्रवीमि ते॥३४॥

Bhishma said—

That man, from whom a person assailed by fear obtains even a momentary relief, deserves heaven from amongst the best of us. What I tell you is very true.

त्वमेव प्रीतिमांस्तस्मात् कुरूणां कुरुसत्तमा।

भव राजा जय स्वर्गं सतो रक्षासतो जहि॥३५॥

Be you gladly the king of the Kurus, O foremost one of Kuru's race, acquire heaven, protect the good, and kill the wicked.

अनु त्वां तात जीवन्तु सुहृदः साधुभिः सह।

पर्यन्यमिव भूतानि स्वादुदुममिव द्विजाः॥३६॥

Let your friends, together with all honest man, derive their support from you, like all creatures from the god of the clouds and like birds from a large tree with sweet fruits.

धृष्टं शूरं प्रहर्तारमनुशंसं जितेन्द्रियम्।

वत्सलं संविभक्तारमुपजीवन्ति तं नराः॥३७॥

Men seek refuge with that person who is dignified, courageous, capable of striking, merciful, has senses under control, is affectionate towards all, the impartial and just.

CHAPTER 76

(RAJADHARMANUSHASANA PARVA)

— Continued.

The difference between the Brahmanas following the duties of their own orders — and those following other duties

युधिष्ठिर उवाच

स्वकर्मण्यपरे युक्तास्तथैवान्ये विकर्मणि।

तेषां विशेषमाचक्ष्व ब्राह्मणानां पितामह॥३८॥

Yudhishtira said—

O grandfather, amongst Brahmanas some follow the duties proper to their order while others follow other duties. Tell me the difference between tow lasses.

भीष्म उवाच

विद्यालक्षणसम्पन्नाः सर्वत्र समदर्शिनः।

एते ब्रह्मसमा राजन् ब्राह्मणाः परिकीर्तिताः॥३९॥

Bhishma said—

Those Brahmanas, O king, who are learned and beneficent, and who look upon all creatures impartially, are said to be equal to Brahma.

ऋजयुःसामसम्पन्ना सर्वेषु कर्मस्ववस्थिताः।

एते देवसमा राजन् ब्राह्मणानां भवन्त्युत॥३॥

Those who are conversant with the Rishis, the Yajus, and the Samans and who follow the practices of their order, are, O king, equal to the very gods.

जन्मकर्मविहीना ये कदर्या ब्रह्मवन्धवः।

एते शूद्रसमा राजन् ब्राह्मणानां भवन्त्युत॥४॥

Those, however, who are not well-born and do not follow the duties of their order, and are, addicted to evil practices, are like Shudras.

अश्रोत्रियाः सर्व एव सर्वे चानाहिताग्नयः।

तान् सर्वान् धार्मिको राजा बलिं विष्टिं च कारयेत्॥५॥

A virtuous king should realise tribute from and compel to enter the public service without any remuneration those Brahmanas who are not well read in the Vedas and who have not their own fires to worship.

आह्वयका देवलका नाक्षत्रा ग्रामयाजकाः।

एते ब्राह्मणचाण्डाला महापथिकपञ्चमाः॥६॥

Those, who are employed in law courts for summoning people, those who perform worship for other for money, those who perform the sacrifices of Vaishyas and Shudras, those who officiate in sacrifices on behalf of a whole village, and those who make voyages on the ocean,—these five are regarded as Chandalas among Brahmanas.

ऋत्विक् पुरोहितो मन्त्री दूतो वार्तानुकर्षकः।

एते क्षत्रसमा राजन् ब्राह्मणानां भवन्त्युत॥७॥

Those who become Ritwijas, Purohitas, counsellors, envoys and messengers become, O king, equal to Kshatriyas.

अश्वारोहा गजारोहा रथिनोऽथ पदातयः।

एते वैश्यसमा राजन् ब्राह्मणानां भवन्त्युत॥८॥

Those, who ride horses or elephants or cars or become foot-soldiers, become, O king, equal to Vaishyas.

एतेभ्यो बलिमादद्याद्दीनकोशो महीपतिः।

ऋते ब्रह्मसमेभ्यश्च देवकल्पेभ्य एव च॥९॥

If the king's treasury is not well replenished, he may take tribute from these. In realising tribute, the king, however, should except those Brahmanas who are equal to the gods or Brahma.

अब्राह्मणानां वित्तस्य स्वामी राजेति वैदिकम्।

ब्राह्मणानां च ये केचिद् विकर्मस्था भवन्त्युत॥१०॥

The Vedas say that the king is the master of the wealth of all the orders except Brahmanas. He can take the wealth of those Brahmanas who have neglected to perform their legitimate duties.

विकर्मस्थाश्च नोपेक्ष्या विप्रा राज्ञा कथंचन।

नियम्याः संविभज्याश्च धर्मानुग्रहकारणात्॥११॥

The king should never treat in-differently those Brahmanas who do not observe their duties. For the sake of making his people virtuous, he should punish and take them away from their betters.

यस्य स्म विषये राजन् स्तेनो भवति वै द्विजः।

राज्ञ एवापराधं तं मन्यन्ते तद्विदो जनाः॥१२॥

That king, O monarch, in whose territories a Brahmana becomes a thief, is charged by the learned as the doer of that misdeed.

अवृत्त्या यो भवेत् स्तेनो वेदवित् स्नातकस्तथा।

राजन् स राज्ञा भर्तव्य इति वेदविदो विदुः॥१३॥

Persons conversant with the Vedas declare that if a Brahmana versed in the Vedas and observant of vows becomes, through want of means, a thief, it is the duty of the king to support him.

स चेन्नो परिवर्तेत कृतवृत्तिः परंतप।

ततो निर्वासनीयः स्यात् तस्माद् देशात् सबाधवः॥

If, after provision has been made for his maintenance, he does not abstain from thefts, he should then, O scorcher of foes, be exiled from the kingdom with all his relatives.

CHAPTER 77

(RAJADHARMANUSHASANA PARVA)

— Continued.

The wealth of which the king is master

युधिष्ठिर उवाच

केषां प्रभवते राजा वित्तस्य भरतर्षभा।

कया च वृत्त्या वर्तेत तन्मे ब्रूहि पितामह॥१॥

Yudhishtira said—

Of whose wealth, O foremost of Bharata's race, is the king considered to be the master? And what conduct also should the king follow? Describe to me this, O grandfather!

भीष्म उवाच

अब्राह्मणानां वित्तस्य स्वामी राजेति वैदिकम्।

ब्राह्मणानां च ये केचिद् विकर्मस्था भवन्त्युता॥२॥

Bhishma said—

'The Vedas declare that the king is the master of the wealth that belongs to all persons except Brahmanas, as also of those Brahmanas who do not follow their proper duties.

विकर्मस्थाश्च नोपेक्ष्या विप्रा राज्ञा कथञ्चन।

इति राज्ञां पुरावृत्तमाभिजल्पन्ति साधवः॥३॥

The king should not spare those Brahmanas who do not follow their duties. The righteous say that this is the ancient practice of kings.

यस्य स्म विषये राज्ञः स्तेनो भवति वै द्विजः।

राज्ञ एवापराधं तं मन्यन्ते किल्बिषं नृपा॥४॥

That king, O monarch, in whose dominion a Brahmana becomes a thief, is considered to be the doer of that misdeed. The king is visited by sins on that account.

अभिज्ञस्तमिवात्मानं मन्यन्ते येन कर्मणा।

तस्माद् राजर्षयः सर्वे ब्राह्मणानन्वपालयन्॥५॥

For such an offence, kings consider themselves to be worthy of reproach. All righteous kings, therefore, provide Brahmanas with the means of sustenance.

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

गीतं कैकेयराजेन ह्यिमाणेन रक्षसा॥६॥

Regarding it is cited the old narrative of the speech made by the king of the Kaikeyas to a Rakshasa while the latter was about to abduct him away.

केकयानामधिपतिं रक्षो जग्राह दारुणम्।

स्वाध्यायेनान्वितं राजन्नरण्ये संशितव्रतम्॥७॥

Of rigid vows and well-read in the Vedas, the king of the Kaikeyas, O monarch, while living in the forest, was by force seized on a certain occasion by a Rakshasa.

राजोवाच

न मे स्तेनो जनपदे न कदर्यो न मद्यपः।

नानाहिताग्निर्नायज्वा मामकान्तरमायिषः॥८॥

The king said—

There is no thief in my kingdom, nor any wicked person nor any one who drinks alcohol. There is no one in my kingdom who does not preserve his sacred fire or who does not celebrate sacrifices. How then have you been able to possess by heart?

न च मे ब्राह्मणोऽविद्वान्नाब्रवी नाप्यसोमपः।

नानाहिताग्निर्नायज्वा मामकान्तरमायिषः॥९॥

There is not Brahmana in my territories who is not learned or who does not observe vows or who has not drunk Soma. There is no one who does not preserve his sacred fire or who does not celebrate sacrifices. How then have you been able to possess my soul?

नानाप्रदक्षिणैर्यज्ञैर्यजन्ते विषये मम।

नाधीते नाब्रवी कश्चिन्मामकान्तरमायिषः॥१०॥

In my kingdom no sacrifice has been celebrated without completing it by Dakshina. No one in my kingdom studies the Vedas who does not observe vows. How then have you been able to possess my soul?

अधीयतेऽध्यापयन्ति यजन्ते याजयन्ति च।

ददति प्रतिगृह्णन्ति षट्सु कर्मस्ववस्थिताः॥११॥

The Brahmanas in my kingdom teach, study, sacrifice, officiate at others' sacrifices, give, and receive presents. All of them perform those six acts.

पूजिताः संविभक्ताश्च मृदवः सत्यवादिनः।

ब्राह्मणा मे स्वकर्मस्था मामकान्तरमाविशः॥१२॥

The Brahmanas in my kingdom devotedly follow the duties of their order. Adored and provided for, they are mild, and truthful in speech. How then have you been to possess my soul?

न याचन्ते प्रयच्छन्ति सत्यधर्मविशारदाः।

नाध्यापयन्त्यधीयते यजन्ते याजयन्ति न॥१३॥

ब्राह्मणान् परिरक्षन्ति संग्रामेष्वपलायिनः।

क्षत्रिया मे स्वकर्मस्था मामकान्तरमाविशः॥१४॥

The Kshatriyas in my kingdom devotedly follow the duties of their order. They never beg but give, and are conversant with truth and virtue. They never teach but study, and celebrate sacrifices but never officiate at the sacrifices of others. They protect the Brahmanas and never fly from battlefield. How then have you been able to possess my soul?

कृषिगोरक्षवाणिज्यमुपजीवन्त्यमायया।

अप्रमत्ताः क्रियावन्तः सुव्रताः सत्यवादिनः॥१५॥

The Vaishyas in my kingdom all follow the duties of their order. With simplicity and without deceit they gain their livelihood from agriculture, cattle-keeping, and trade. They are all careful, observant of religious rites and excellent vows, and truthful in speech.

संविभागं दमं शौचं सौहृदं च व्यपाश्रिताः।

मम वैश्याः स्वकर्मस्था मामकान्तरमाविशः॥१६॥

They give to their guests what is their due, are self-controlled and pure, and devoted to their relatives and kinsmen. How then have you been to possess my heart?

त्रीन् वर्णानुपजीवन्ति यथावदनसूयकाः।

मम शूद्राः स्वकर्मस्था मामकान्तरमाविशः॥१७॥

The Shudras in my kingdom, always follow the duties of their order, humbly and duly serve and wait upon the other three orders without cherishing any malice towards them. How then have you been able to possess my heart?

कृपणानाथवृद्धानां दुर्बलानुरयोषिताम्।

संविभक्तास्मि सर्वेषां मामकान्तरमाविशः॥१८॥

I support the helpless and the old, the weak, the ill, and helpless women by giving them all their necessities. How then have you been able to possess my heart?

कुलदेशादिधर्माणां प्रथितानां यथाविधि।

अव्युच्छेत्तास्मि सर्वेषां मामकान्तरमाविशः॥१९॥

I have never done away with the special customs of families and of countries obtaining from days of yore. How then have you been able to possess my heart?

तपस्विनो मे विषये पूजिताः परिपालिताः।

संविभक्ताश्च सत्कृत्य मामकान्तरमाविशः॥२०॥

The ascetics in my kingdom are protected and adored. They are always honoured and fed with food. How then have you been able to possess my heart?

नासं विभज्य भोक्तास्मि नाविशामि परस्त्रियम्।

स्वतन्त्रं जातु न क्रीडे मामकान्तरमाविशः॥२१॥

I never eat without feeding others from my food. I never know other people's wives. I never sport or recreate alone. How then have you been able to possess my heart?

नाब्रह्मचारी भिक्षावाग्भिक्षुर्वाऽब्रह्मचर्यवान्

अनृत्विजा हुतं नास्ति मामकान्तरमाविशः॥२२॥

No one in my kingdom save a Brahmacharin begs his food, and no one who lives a mendicant's life desires to be a Brahmacharin. No one but a Ritwij pours libations (of clarified butter) upon the sacrificial fire. How then have you been able to possess my soul?

नावजानाम्यहं वैद्यान् वृद्धान् तपस्विनः।

राष्ट्रे स्वपति जागर्मि मामकान्तरमाविशः॥२३॥

I never disrespect the learned or the old or those who practise penances. When all people are asleep, I keep up (for watching and protecting). How then have you been able to possess my heart?

आत्मविज्ञानसम्पन्नस्तपस्वी सर्वधर्मवित्।

स्वामी सर्वस्य राष्ट्रस्य धीमान् मम पुरोहितः॥२४॥

My priest is endued with the knowledge of self. He practises penances, and is a master of duties. Highly intelligent he has the fullest power over my kingdom.

दानेन विद्यामभिवाञ्छयामि

सत्येनार्थं ब्राह्मणानां च गुप्त्या।

शुश्रूषया चापि गुरुनुपैमि

न मे भयं विद्यते राक्षसेभ्यः॥२५॥

By presents I desire to acquire knowledge, and by truth and the protection of Brahmanas. I wish to attain blissful regions of heaven. I always strive to serve my preceptors with my services. I do not fear the Rakshasas.

न मे राष्ट्रे विधवा ब्रह्मवर्धु

न ब्राह्मणः कितवो नोत चोरः।

अयाज्ययाजी न च पापकर्मा

न मे भयं विद्यते राक्षसेभ्यः॥२६॥

In my kingdom there are no widows, no wicked Brahmanas, no Brahmana who had not satisfied his duties, no deceitful person, no thief, no Brahmana who officiates in the sacrifices of those for whom he should never officiate, and no perpetrator of sinful deeds. I do not fear the Rakshasas.

न मे शस्त्रैरनिर्भिन्नं गात्रे द्व्यङ्गुलमन्तरम्।

धर्मार्थं युध्यमानस्य मामकान्तरमाविशः॥२७॥

There is no space in my body, of even two fingers breadth, which does not contain the mark of a weapon-wound. I always fight for the sake of fairness. How then have you been able to possess my heart?

गोब्राह्मणेभ्यो यज्ञेभ्यो नित्यं स्वस्त्ययनं मम।

आशासते जना राष्ट्रे मामकान्तरमाविशः॥२८॥

The people of my kingdom always bless me so that I may always be able to protect kine and Brahmanas and celebrate sacrifices. How then have you been able to possess me?

राक्षस उवाच

यस्मात् सर्वास्ववस्थासु धर्ममेवान्वेक्षसे।

तस्मात् प्राप्नुहि कैकेय गृहं स्वस्ति ब्रजाम्यहम्॥२९॥

The Rakshasa said—

Since you satisfy your duties under all circumstances, therefore, O king of the Kaikeyas, go back to your palace. Blessed be you, I leave you.

येषां गोब्राह्मणं रक्ष्यं प्रजा रक्ष्याश्च केकय।

न रक्षोभ्यो भयं तेषां कुत एव तु पावकात्॥३०॥

They, O king of the Kaikeyas, who protect kine and Brahmanas and all their subjects, have no fear of Rakshasas, what speak of sinful persons.

येषां पुरोगमा विप्रा येषां ब्रह्म परं बलम्।

अतिथिप्रियास्तथा पौरास्ते वै स्वर्गजितो नृपाः॥३१॥

Those kings, who yield to Brahmanas and whose might depends upon that of the Brahmanas, and whose subjects are always hospitable, always succeed in gaining heaven.

भीष्म उवाच

तस्माद् द्विजातीन् रक्षेत ते हि रक्षन्ति रक्षिताः।

आशीरेषां भवेद् राजन् राज्ञां सम्यक्प्रवर्तताम्॥३२॥

Bhishma continued:—

You should, therefore, protect the Brahmanas. Protected by you, they will protect you in return. Their blessings, O king, would, forsooth, come upon righteous kings.

तस्माद् राज्ञा विशेषेण विकर्मस्था द्विजातयः।

नियम्याः संविभ्रज्याश्च तदनुग्रहकारणात्॥३३॥

For the sake of righteousness, those Brahmanas who do not follow the duties of their order should be chastised and separated from their betters.

एवं यो वर्तते राजा पौरजानपदेष्विह।

अनुभूयेह भद्राणि प्राप्नोतीन्द्रसलोकताम्॥३४॥

A king, who behaves thus towards the people of his city and the provinces, enjoys prosperity here and lives in heaven with Indra.'

CHAPTER 78

(Rajadharmanushasana Parva)—
Continued.

Can a Brahmana follow the duties of
Vaishya?

युधिष्ठिर उवाच

व्याख्याता राजधर्मेण वृत्तिरापत्सु भारत।

कथं स्विद् वैश्यधर्मेण संजीवेद् ब्राह्मणो न वा॥१॥

Yudhishtira said—

“It is said that in seasons of distress a Brahmana may support himself by following Kshatriya duties. But can be, however, at any time, maintain himself by following the duties of the Vaishyas?”

भीष्म उवाच

अशक्तः क्षत्रधर्मेण वैश्यधर्मेण वर्तयेत्।

कृषिगोरक्ष्यमास्थाय व्यसने वृत्तिसंक्षये॥२॥

Bhishma said—

‘When a Brahmana loses his means of livelihood and is visited by distress, he may certainly act like a Vaishya and derive his support by agriculture and tending cattle, if, of course, he is not capable to perform Kshatriya duties.’

युधिष्ठिर उवाच

कानि पण्यानि विक्रीय स्वर्गलोकान् हीयते।

ब्राह्मणो वैश्यधर्मेण वर्तयन् भरतर्षभ॥३॥

Yudhishtira said—

“If a Brahmana, O foremost of Bharata’s race, follows the duties of a Vaishya, what articles may he sell without losing his chance of attaining heaven?”

भीष्म उवाच

सुरा लवणमित्येव तिलान् केसरिणः पशून्।

वृषभान् मधुमांसं च कृतान् च युधिष्ठिर॥४॥

सर्वास्ववस्थास्वेतानि ब्राह्मणः परिवर्जयेत्।

एतेषां विक्रयात् तात ब्राह्मणो नरकं व्रजेत्॥५॥

Bhishma said—

‘A Brahmana must not sell wines, salt, sesamum seeds, animals having manes, bulls, honey, meat and cooked food, O Yudhishtira, under any circumstances. A Brahmana, by selling these, would go to hell.

अजोऽग्निर्वरुणो मेघः सूर्योऽश्वः पृथिवी विराट्।

धेनुर्यज्ञश्च सोमश्च न विक्रेयाः कथंचन॥६॥

A Brahmana, by selling a goat, commits the sin of selling the god of fire; by selling a sheep, the sin of selling the god of water; by selling a horse, the sin of selling the sun-god; by selling cooked food, the sin of selling land; and by selling a cow, the sin of selling Sacrifices and the Soma juice. A Brahmana, therefore, must not sell these.

पक्वेनामस्य निमयं न प्रशंसन्ति साधवः।

निमयेत् पक्वमामेन भोजनार्थाय भारत॥७॥

The good do not speak highly of the purchase of uncooked food by giving cooked food in return. Uncooked food, however, may be given for procuring cooked food, O Bharata!

दयं सिद्धमशिष्यामो भवान् साधयतामिदम्।

एवं संवीक्ष्य नियमेन्नाधर्मोऽस्ति कथंचन॥८॥

We will eat this cooked food of you. You may cook these raw things (that we give in return). In such an agreement there is no sin.

अत्र ते वर्तयिष्यामि यथा धर्मः सनातनः।

व्यवहारप्रवृत्तानां तन्निबोध युधिष्ठिर॥९॥

Listen, O Yudhishtira, I shall describe to you the eternal practice, obtaining from days of yore, of persons conducting themselves according to approved usages.

भवतेऽहं ददानीदं भवानेतत् प्रयच्छतु।

रुचितो वर्तते धर्मो न बलात् सम्प्रवर्तते॥१०॥

I give you this. Give me this other thing in exchange. Such an exchange is righteous. To take things by force, is sinful.

इत्येवं सम्प्रवर्तन्ते व्यवहाराः पुरातनाः।

ऋषीणामितरेषां च साधु चैतदसंशयम्॥११॥

Such is the old practice followed by the Rishis and others. Forsooth, this is righteous.'

Yudhishthira said—

युधिष्ठिर उवाच

अथ तात यदा सर्वाः शस्त्रमाददते प्रजाः।

व्युत्क्रामन्ति स्वधर्मेभ्यः क्षत्रस्य क्षीयते बलम्॥१२॥

राजा त्राता तु लोकस्य कथं च स्यात् परायणम्।

एतन्मे संशयं ब्रूहि विस्तरेण नराधिप॥१३॥

"When, O sire, giving up their respective duties, all the castes take up arms against the king, then, of course, the power of the king suffers decrease. How would the king then become the protector and refuge of the people? Remove this doubt of mine, O king, by speaking to me fully."

Bhishma said—

भीष्म उवाच

दानेन तपसा यज्ञैरद्रोहेण दमेन च।

ब्राह्मणप्रमुखा वर्णाः क्षेममिच्छेयुरात्मनः॥१४॥

"By gifts, by penances, by sacrifices, by peacefulness, and by self-control, all the castes led by the Brahmanas should, on such occasions, seek their own behoof.

तेषां ये वेदबलिनस्तेऽभ्युत्थाय समन्ततः।

राज्ञो बलं वर्धयेयुर्महन्द्रस्येव देवताः॥१५॥

Those amongst them who are gifted with Vedic strength, should rise up on all sides and like the celestial empowering Indra contribute (by Vedic rites) to increase the strength of the king.

राज्ञोऽपि क्षीयमाणस्य ब्रह्मैवाहुः परायणम्।

तस्माद् ब्रह्मबलेनैव समुत्थेयं विजानता॥१६॥

Brahmanas are said to be the refuge of the king while his power is gone. A wise king seeks the increase of his power by means of the power of the Brahmanas.

यदा भुवि जयी राजा क्षेमं राष्ट्रेऽभिसंदधेत्।

तदा वर्णा यथाधर्मं निविशेयुः कथंचन॥१७॥

When the king, after acquiring victory, tries to re-establish peace, all the castes then follow their respective duties.

उन्मयदि प्रवृत्ते तु दस्युभिः संकरे कृतो

सर्वे वर्णा न दुष्येयुः शस्त्रवन्तो युधिष्ठिर॥१८॥

When robbers overcoming all restraints, lay waste the country, all the orders may take up arms. By doing so, they commit no sin, O Yudhishthira!

युधिष्ठिर उवाच

अथ चेत् सर्वतः क्षत्रं प्रदुष्येद् ब्राह्मणं प्रति।

कस्तस्य ब्राह्मणस्त्राता को धर्मः किं परायणम्॥१९॥

Yudhishthira said—

"If all the Kshatriyas stand against the Brahmanas, who then will protect the Brahmanas and their Vedas? What then should be the duty of the Brahmanas and who will be their shelter?"

भीष्म उवाच

तपसा ब्रह्मचर्येण शस्त्रेण च बलेन च।

अमायया मायया च नियन्तव्यं तदा भवेत्॥२०॥

Bhishma said—

By penances, by Brahmacharya, by weapons, and by (physical) power, applied with or without the help of deceit, the Kshatriyas should be vanquished.

क्षत्रियस्यातिवृत्तस्य ब्राह्मणेषु विशेषतः।

ब्रह्मैव संनियन्तु स्यात् क्षत्रं हि ब्रह्मसम्भवम्॥२१॥

If the Kshatriya misbehaves himself, especially towards Brahmanas, the Vedas themselves will put them down. The Kshatriyas have originated from the Brahmanas.

अद्भ्योऽग्निर्ब्रह्मतः क्षत्रमश्मनो लोहमुत्थितम्।

तेषां सर्वत्रगं तेः स्वासु योनिषु शाम्यति॥२२॥

Fire has originated water; the Kshatriya, from the Brahmana; and iron, from stone. The power of fire, the Kshatriya, and iron, are irresistible. But when these conflict with their sources, their force becomes neutralised.

यदा छिनत्ययोऽश्मानग्निश्चापोऽभिगच्छति।

क्षत्रं च ब्राह्मणं द्वेति तदा नश्यन्ति ते त्रयः॥२३॥

When iron strikes against stone, or fire fights with water, or the Kshatriya stands against the Brahmana, then the strength of each of those three is destroyed.

तस्माद् ब्रह्मणि शाम्यन्ति क्षत्रियाणां युधिष्ठिर।

समुदीर्णान्यजेयानि तेजांसि च बलानि च॥२४॥

ब्रह्मवीर्ये मृदुभूते क्षत्रवीर्ये च दुर्बले।

दुष्टेषु सर्ववर्णेषु ब्राह्मणान् प्रति सर्वशः॥२५॥

ये तत्र युद्धं कुर्वन्ति त्यक्त्वा जीवितमात्मनः।

ब्राह्मणान् परिरक्षन्तो धर्मात्मानमेव च॥२६॥

मनस्विनो मन्युमन्तः पुण्यं श्लोका भवन्ति ते।

ब्राह्मणार्थं हि सर्वेषां शस्त्रग्रहणमिच्छते॥२७॥

Thus, O Yudhishtira, the energy and might of Kshatriya, however great and irresistible be, are destroyed as soon as they are directed against the Brahmanas. When the power of the Brahmanas becomes mild, when that of the Kshatriyas is weakened, when all men ill-treat the Brahmanas, those strong-minded persons, who moved by righteous indignation, then fight, casting off all fear of death, for protecting the Brahmanas. morality, and their own selves,—succeed in winning high regions of bliss hereafter. All persons should fight for the sake of Brahmanas.

अतिस्विष्टमधीतानां लोकानतितपस्विनाम्।

अनाशनाग्न्योर्विशतां शूरा यान्ति परां गतिम्॥२८॥

Those brave, persons who fight for Brahmanas, acquire those happy regions in heaven which are reserved for persons who have always studied the Vedas with attention, who have practised the austere of penances, and that have, after fasting, cast off their bodies into burning fires.

ब्राह्मणस्त्रिषु वर्णेषु शस्त्रं गृह्णन् दुष्यति।

एवमेवात्मनस्त्यागन्नान्यं धर्मं विदुर्जनाः॥२९॥

The Brahmana, by fighting for the three other castes, does not commit sin. People say

that there is no higher duty than renouncing life under such circumstances.

तेभ्यो नमश्च भद्रं च ये शरीराणि जुह्वते।

ब्रह्मद्विषो नियच्छन्तस्तेषां नोऽस्तु सलोकता।

ब्रह्मलोकजितः स्वर्गान् वीरांस्तान् मनुरब्रवीत्॥३०॥

I bow to them and blessed be they who thus renounce their lives while trying to punish the enemies of Brahmanas. Let us attain to that region which is reserved for them. Manu himself has said that those heroes go to the region of Brahman.

यथाश्वमेधावभृथे स्नाताः पूता भवन्त्युता।

दुष्कृतस्य प्रणाशेन ततः शस्त्रहता रणे॥३१॥

As persons become freed off of all their sins by taking the final bath in a horse-sacrifice, so those who die by weapons while fighting wicked people are freed off of all their sins.

भवत्यधर्मो धर्मो हि धर्माधर्मावुभावपि।

कारणाद् देशकालस्य देशकालः स तादृशः॥३२॥

Righteousness becomes unrighteousness, and unrighteousness becomes righteousness, according to place and time, Such is the power of place and time.

मैत्राः क्रूराणि कुर्वन्तो जयन्ति स्वर्गमुत्तमम्।

धर्म्याः पापानि कुर्वाणा गच्छन्ति परमां गतिम्॥३३॥

The friends of humanity, by performing even acts of cruelty, have attained to exalted heaven. Pious Kshatriyas, by doing even sinful acts, to blessed ends.

ब्राह्मणस्त्रिषु कालेषु शस्त्रं गृह्णन् दुष्यति।

आत्मत्राणे वर्णदोषे दुर्दम्यनियमेषु च॥३४॥

The Brahmana, by fighting on these three occasions, does not commit sin, viz., for protecting himself, for compelling the other castes to follow their duties, and for punishing robbers,

युधिष्ठिर उवाच

अभ्युत्थिते दस्युबले क्षत्रार्थे वर्णसंकरे।

सम्प्रभूदेषु वर्णेषु यद्व्यन्योऽभिभवेद् बली॥३५॥

ब्राह्मणो यदि वा वैश्यः शूद्रो वा राजसत्तम।

दस्युभ्योऽथ प्रजा रक्षेद् दण्डं धर्मेण धारयन्॥३६॥
कार्यं कुर्यान्न वा कुर्यात् संवार्यो वा भवेन्न वा।
तस्माच्छस्त्रं ग्रहीतव्यमन्यत्र क्षत्रबन्धुतः॥३७॥

Yudhishtira said—

If when robbers become powerful and an intermixture of the orders beings to take place on account of anarchy, and Kshatriyas become incapable, some powerful person except a Kshatriya seeks to put down those robbers for protecting the people, indeed, O best of kings, if that powerful person happens to be a Brahmana or a Vaishya or a Shudra, and if he succeeds in protecting the people by fairly holding the rod of punishment, is he justified in doing what he does, or is he restrained by the ordinances from accomplishing that duty? It seems that others, when the Kshatriyas are so incompetent, should take up arms.

भीष्म उवाच

अपारे यो भवेत् पारमप्लवे यः प्लवो भवेत्।
शूद्रो वा यदि वाप्यन्यः सर्वथा मानमर्हति॥३८॥

Bhishma said—

Be he a Shudra or be he the member of any other caste, he that becomes a raft on a raftless current, or a means of crossing where no means exist, forsooth, deserves every respect.

यमाश्रित्य नरा राजन् वर्तयेयुर्थासुखम्।
अनाथास्तप्यमानाश्च दस्युभिः परिपीडिताः॥३९॥
तमेव पूजयेयुस्ते प्रीत्या स्वमिव बान्धवम्।
अभीरभीक्ष्णं कौरव्य कर्ता सन्मानमर्हति॥४०॥

That person, O king, depending upon whom helpless men, oppressed and made miserable by robbers, live happily, deserves to be adored by all as if he were a near relative. The person, O you of Kuru's race, that removes the fears of others, is worthy of every respect.

किं तैर्येऽनडुहो नोद्वाः किं धेन्वा वाप्यदुग्धया।
वन्ध्या भार्यया कोऽर्थः कोऽर्थो राज्ञाप्यरक्षता॥४१॥

What use is there of bulls, that would not carry burdens, or of kine that would not give

milk, or of a wife who is barren? Likewise, what need is there for a king who is not capable to grant protection?

यथा दारुमयो हस्ती यथा चर्ममयो मृगः।

यथा ह्यनयः षण्ढो वा पार्थ क्षेत्रं यथोपरम्॥४२॥

एवं विप्रोऽनधीयानो राजा यश्च न रक्षिता।

मेघो न वर्षति यश्च सर्वथा ते निरर्थकाः॥४३॥

As an elephant made of wood, or a deer made of leather, as a person without riches, or one that is a eunuch, or a field which is barren, even so is a Brahmana who is void of Vedic learning and a king incapable of giving protection. Both of them are like a cloud that does not pour rain.

नित्यं यस्तु सतो रक्षेदसत्तश्च निर्वर्तयेत्।

स एव राजा कर्तव्यस्तेन सर्वमिदं धृतम्॥४४॥

That person who always protects the good and checks the wicked, deserves to become a king and to govern the world.

CHAPTER 79

(Rajadharmanushasana Parva)—
Continued.

The appointment of sacrificial priests and their duties.

युधिष्ठिर उवाच

क्व समुत्थाः कथंशीला ऋत्विजः स्युः पितामहा।
कथंविधाश्च राजेन्द्र तद् ब्रूहि वदतां वरा॥१॥

Yudhishtira said—

How O grandfather, should persons, employed as priests in our sacrifices, act? What sort of persons should they be, O king? Tell me all this, O foremost of orators.

भीष्म उवाच

प्रतिकर्म पराचार ऋत्विजां स्म विधीयते।

छन्दः सामादि विज्ञाय द्विजानां श्रुतमेव च॥२॥

Bhishma said—

It is laid down for those Brahmanas who are competent to officiate as priests that they

should know the Chhandas including the Samans, and all the rites laid down in the Shrutis, and that they should be able to perform all such religious acts as secure the prosperity of the king.

ये त्वेकरतयो नित्यं धीराश्च प्रियवादिनः।

परस्परस्य सुहृदः समन्तात् समदर्शिनः॥३॥

They should be devotedly loyal and utter sweet words in addressing kings. They should also be friendly towards one another, and regard all impartially.

अनृशंसाः सत्यवाक्या अकुसीदा अथर्जवः।

अद्रोहोऽनभिमानश्च ह्रीस्तितीक्षा दमः शमः॥४॥

यस्मिन्नेतानि दृश्यन्ते स पुरोहित उच्यते।

धीमान् सत्यधृतिर्दानो भूतानामविर्हिसकः।

अकामद्वेषसंयुक्तस्त्रिभिः शुक्लैः समन्वितः॥५॥

अर्हिसको ज्ञानतृप्तः स ब्रह्मासनमर्हति।

एते महत्विजस्तात सर्वे मान्या यथार्हतः॥६॥

They should be shorn of cruelty, and truthful. They should never lay out money on interest and should always be simple and sincere. One that is peaceful in temper, shorn of vanity, modest charitable, self-controlled, and contented, intelligent, truthful, observant of vows, and harmless to all creatures, without lust and malice, and endued with the three other excellent qualities, devoid of envy and blessed with knowledge, is worthy of the seat of Brahman himself. Persons possessing such qualities, O sire, are the best of priests and deserve every respect.

युधिष्ठिर उवाच

यदिदं वेदवचनं दक्षिणासु विधीयते।

इदं देयमिदं देयं न क्व चिद् व्यवतिष्ठते॥७॥

Yudhishtira said—

There are Vedic texts relating to the gift of Dakshina in sacrifices. There is no ordinance, however, which says that so much should be given.

नेदं प्रतिधनं शास्त्रमापद्धर्मानुशास्त्रतः।

आज्ञा शास्त्रस्य घोरेयं न शक्तिं समवेक्षते॥८॥

This ordinance (about the gift of Dakshina) is not the outcome of motives connected with the distribution of wealth. The command of the ordinance, when one cannot give according to the prescription, is terrible. That commandment has altogether neglected the capacity of the sacrificer.

श्रद्धावता च यष्टव्यमित्येषा वैदिकी श्रुतिः।

मिथ्योपेतस्य यज्ञस्य किमु श्रद्धा करिष्यति॥९॥

It occurs in the Vedas that a person should with devotion, celebrate a sacrifice. But what can devotion do when the sacrifice is sullied by false substitutes?

भीष्म उवाच

न वेदानां परिभवान्न शाठ्येन न मायया।

कश्चिन्महदवाप्नोति मा तेऽभूद् बुद्धिरीदृशी॥१०॥

Bhishma said—

No man gains blessedness or merit by disregarding the Vedas or by deceit or falsehood. Never think that it is otherwise.

यज्ञाङ्गं दक्षिणा तात वेदानां परिवृंहणम्।

न यज्ञा दक्षिणाहीनास्तारयन्ति कथंचन॥११॥

Dakshina is one of the limbs of sacrifice and conduces to the nourishment of the Vedas. A sacrifice without Dakshina can never bring on salvation.

शक्तिस्तु पूर्णपात्रेण सम्मिता न समाभवत्।

अवश्यं तात यष्टव्यं त्रिभिर्वर्णैर्यथाविधि॥१२॥

The efficacy, however, of a single Purnapatra is tantamount to that of any Dakshina however rich. Therefore, O sire, every one belonging to the three castes should celebrate sacrifices.

सोमो राजा ब्राह्मणानामित्येषा वैदिकी स्थितिः।

तं च विक्रेतुमिच्छन्ति न वृथा वृत्तिरिष्यते॥१३॥

The Vedas have settled that Soma is the king of the Brahmanas. Yet they wish to sell it for the sake of celebrating sacrifices, though they never wish to sell it for acquiring a livelihood.

तेन क्रीतेन यज्ञेन ततो यज्ञः प्रतायते।

इत्येवं धर्मतो ध्यातमृषिभिर्धर्मचारिभिः॥१४॥

Pious Rishis have declared, according to the dictates of morality, that a sacrifice performed with the income of the sale of Soma serves to extend sacrifices.

पुमान् यज्ञश्च सोमश्च न्यायवृत्तो यदा भवेत्।

अन्यायवृत्तः पुरुषो न परस्य न चात्मनः॥१५॥

These three, viz., a person, a sacrifice, and Soma, must have good character. A person of a bad character neither enjoy this nor the other world.

शरीरवृत्तमास्थाय इत्येषा श्रूयते श्रुतिः।

नातिसम्यक् प्रणीतानि ब्राह्मणानां महात्मनाम्॥१६॥

We have heard this Shruti that the sacrifice which high-souled Brahmanas perform by wealth acquired by excessive physical labour, does not yield great merit.

तपो यज्ञादपि श्रेष्ठमित्येषा परमा श्रुतिः।

तत् ते वपः प्रवक्ष्यामि विद्वस्तदपि मे शृणु॥१७॥

There is an injunction in the Vedas that penances are higher than sacrifices. I shall now describe penances to you. O learned prince listen to me.

अहिंसा सत्यवचनमानुशंस्यं दमो घृणा

एतत् तपो विदुर्धारा न शरीरस्य शोषणम्॥१८॥

Abstention from injury, truthfulness of speech, benevolence, mercy,—these are considered as penances by the wise and not the emaciation of the body.

अग्रामापण्यं च वेदानां शास्त्राणां चाभिलङ्घनम्।

अव्यवस्था च सर्वत्र तद् वै नाशनमात्मनः॥१९॥

Disregard of the Vedas, disobedience to the scriptural injunctions and violation of all healthy restraints, bring on self-destruction.

निबोध देवहोतृणां विधानं पार्थ यादृशम्।

चित्तिः स्तुक् चित्तमाज्यं च पवित्रं ज्ञानमुत्तमम्॥२०॥

Listen, O son of Pritha, to what has been laid down by those who pour ten libations upon

the fire at ten times of the day.—For them who perform the sacrifice of penance, the Yoga they strive to bring about with Brahma is their ladle the heart is their clarified butter and high knowledge is their Pavitra (a couple of Kusha blades for pouring clarified butter).

सर्वं जिह्वां मृत्युपदमार्जवं ब्रह्मणः पदम्।

एतावाञ्ज्ञानविषयः किं प्रलापः करिष्यति॥२१॥

All sorts of crookedness mean death and all sorts of sincerity are called Brahma. This is the subject of knowledge. The verses of philosophers cannot affect this.

CHAPTER 80

(RAJADHARMANUSHASANA
PARVA)— Continued.

The necessity of co-operation for king

युधिष्ठिर उवाच

यदप्यल्पतरं कर्म तदप्येकेन दुष्करम्।

पुरुषेणासहायेन किमु राज्ञा पितामह॥१॥

Yudhishtira said—

Even the most insignificant act, O grandfather, cannot be accomplished by any man without co-operation. What then need be said of the king (who has to govern a kingdom)?

किंशीलः किसमाचारो राज्ञोऽथ सचिवो भवेत्।

कीदृशे विश्वसेद् राजा कीदृशे न च विश्वसेत्॥२॥

How should the king's minister act and behave? Upon whom should the king place confidence, and upon whom he should not?

भीष्म उवाच

चतुर्विधानि मित्राणि राज्ञां राजन् भवन्त्युत।

सहार्थो भजमानश्च सहजः कृत्रिमस्तथा॥३॥

Bhishma said—

Kings, O monarch, have four sorts of friends. They are— one who has the same object, one who is devoted, one who is related by birth, and one who has been won over (by gifts and kindness).

धर्मात्मा पञ्चमश्चापि मित्रं नैकस्य न द्वयोः।

यतो धर्मस्ततो वा स्याद् धर्मस्थो वा ततो भवेत्॥४॥

A righteous person, who would serve one and not both sides, is the fifth of the king's friends. Such a person follow that side on which righteousness is, and accordingly acts righteously.

यस्तस्यार्थो न रोचेत न तं तस्य प्रकाशयेत्।

धर्माधर्मेण राजानश्चरन्ति विजिगीषवः॥५॥

Regarding such a person, the king should never disclose such purpose of his as would not find his sympathy. Kings who wish to attain success are compelled to adopt both kinds of roads, fair and unfair.

चतुर्णां मध्यमौ श्रेष्ठौ नित्यं शङ्क्यौ तथापरौ।

सर्वे नित्यं शङ्कितव्याः प्रत्यक्षं कार्यमात्मनः॥६॥

Of the four kinds of friends, the second and the third are superior, while the first and the fourth should always be looked upon with suspicion. Regarding those acts, however, which the king should do personally, he should always look with suspicion on all the four.

न हि राजा प्रमादो वै कर्तव्यो मित्ररक्षणे।

प्रमादिनं हि राजानं लोकाः परिभवन्त्युत॥७॥

The king should never act carelessly in watching his friends. A king who is careless is always overpowered by others.

असाधुः साधुतामेति साधुर्भवति दारुणः।

अरिश्च मित्रं भवति मित्रं चापि प्रदुष्यति॥८॥

A wicked man puts on the appearance of honesty, and he who is honest becomes otherwise. An enemy may become a friend, and a friend may become an enemy.

अनित्यचित्तः पुरुषस्तस्मिन् को जातु विश्वसेत्।

तस्मात्प्रधानं यत् कार्यं प्रत्यक्षं तत् समाचरेत्॥९॥

A man cannot always be of the same mind. Who is there that would trust him implicitly? All the principal works, therefore, a king should perform in his own presence.

एकान्तेन हि विश्वासः कृत्स्नो धर्मार्थनाशकः।

अविश्वासश्च सर्वत्र मृत्युना च विशिष्यते॥१०॥

An absolute confidence (in his ministers) destroys both morality and profit. A want of confidence again in all worse is than death.

अकालमृत्युर्विश्वासो विश्वसन् हि विपद्यते।

यस्मिन् करोति विश्वासमिच्छतस्तस्य जीवति॥११॥

Over-confidence is premature death. One incurs danger by over-confidence, If one trusts another completely, he is said to live by the favour of the trusted person.

तस्माद् विश्वसितव्यं च शङ्कितव्यं च केषुचित्।

एषा नीतिगतिस्तात लक्ष्या चैव सनातनी॥१२॥

Therefore every one should be trusted as also mistrusted. This rule of policy, O sire, should always be kept in view.

यं मन्येत ममाभावादिममर्थागमं स्पृशेत्।

नित्यं तस्माच्छङ्कितव्यममित्रं तद् विदुर्बुधाः॥१३॥

One should always mistrust that person who would upon one's death, obtain one's wealth. The wise men describe such a person to be one's enemy.

यस्य क्षेत्रादप्युदकं क्षेत्रमन्यस्य गच्छति।

न तत्रानिच्छतस्तस्य भिद्येरन् सर्वसेतवः॥१४॥

From the field of any person the water enters into the other's field, the ridge should not be broken without owner's wish.

तथैवात्युदकाद् भीतस्तस्य भेदनमिच्छति।

यमेवंलक्षणं विद्यात् तममित्रं विनिर्दिशेत्॥१५॥

Terrified with the fear of huge quantity of water that might fill up in the field, one who wants to break the ridge, he is said as enemy.

यस्तु वृद्ध्या न तप्येत क्षये दीनतरो भवेत्।

एतदुत्तममित्रस्य निमित्तमिति चक्षते॥१६॥

A person whose joy knows no limit upon seeing the advancement of the king and who feels pain upon seeing the king's decay, is one of the best friends of the king.

यन्मन्येत ममाभावादस्याभावो भवेदिति।

तस्मिन् कुर्वीत विश्वासं यथा पितरि वै तथा॥१७॥

तं शक्त्या वर्धमानश्च सर्वतः परिवृंहयेत्।
 नित्यं क्षताद् वारयति यो धर्मेष्वपि कर्मसु॥१८॥
 क्षताद् भीतं विजानीयादुत्तमं मित्रलक्षणम्।
 ये तस्य क्षतमिच्छन्ति ते तस्य रिपवः स्मृताः॥१९॥

He who would meet with ruin by your fall, should be trusted by you completely even as you should trust your father. You should, to the best of your power, advance him as you secure advancement for yourself. One who, in even your religious rites, tries to save you from harm, would try to save you from harm in every other transaction. Such a one should be known as your best friend. They, on the other hand, who wish one harm are one's enemies.

व्यसनान्नित्यभीतो यः समृद्ध्या यो न दुष्यति
 यत् स्यादेवंविधं मित्रं तदात्मसममुच्यते॥२०॥

That friend is like your own self who is filled with fear when calamity befalls you and with joy when prosperity smiles on you.

रूपवर्णस्वरोपेतस्तिक्षुरनसूयकः।

कुलीनः शीलसम्पन्नः स ते स्यात् प्रत्यनन्तरः॥२१॥

A person endued with beauty, fair complexion, sweet voice, liberality, high-mindedness, and good birth, cannot be such a friend.

मेधावी स्मृतिमान् दक्षः प्रकृत्या चानृशंस्यवान्।
 यो मानितोऽमानितो वा न च दुष्येत् कदाचन॥२२॥

ऋत्विग्वा यदि वाऽऽचार्यः सखा वात्यन्तसंस्तुतः।

गृहे वसेदमात्यस्ते स स्यात् परमपूजितः॥२३॥

That person who is endued with intelligence and memory, who is smart in transacting business, who is by nature shorn of cruelty, who is never wrathful, and who whether honoured or neglected is never dissatisfied, be he your priest or preceptor or trusted friend, should always receive your adoration if he accepts the office of your counsellor and lives in your palace.

स ते विद्यात् परं मन्त्रं प्रकृतिं चार्थधर्मयोः।

विश्वासस्ते भवेत् तत्र यथा पितरि वै तथा॥२४॥

You may communicate to such a person your most secret counsels and the true state of

all your affairs, spiritual or temporal. You may trust him as you may your own father.

नैव द्वौ न त्रयः कार्या न मृष्येरन् परस्परम्।

एकार्थे ह्येव भूतानां भेदो भवति सर्वदा॥२५॥

One person should be appointed to one work, and not two or three. These may not tolerate each other. It is always seen that several persons, if engaged in one and the same work, disagree with one another.

कीर्तिप्रधानो यस्तु स्याद् यश्च स्यात् समये स्थितः।

समर्थान् यश्च न द्वेष्टि नानर्थान् कुरुते च यः॥२६॥

यो न कामाद् भयाल्लोभात् क्रोधाद् वा धर्ममुत्सृजेत्।

दक्षः पर्याप्तवचनः स ते स्यात् प्रत्यनन्तरः॥२७॥

That person who acquires fame, who observes all restraints, who is never jealous of able and competent persons, who never does any evil act, who never renounces righteousness from lust or fear or covetousness or wrath, who is smart in transaction business, and who always speaks wise and weighty words, should be your foremost of ministers.

कुलीनः शीलसम्पन्नस्तिक्षुरविकल्पनः।

शूश्रार्यश्च विद्वांश्च प्रतिपत्तिविशारदः॥२८॥

एते ह्यमात्याः कर्तव्याः सर्वकर्मस्ववस्थिताः।

पूजिताः संविभक्ताश्च सुसहायाः स्वनुष्ठिताः॥२९॥

Well-behaved persons and born in good families, who are liberal and never given to brag, who are brave and respectable, and learned and full of resources, should be appointed as ministers for supervising all your affairs. Respected by you and gratified with riches, they would act for your well-being and be of great help to you.

कृत्स्नमेते विनिक्षिप्ताः प्रतिरूपेषु कर्मसु।

युक्ता महत्सु कार्येषु श्रेयांस्युत्थापयन्त्युत॥३०॥

Appointed of offices of emolument and of other important matters, they will always secure great prosperity.

एते कर्माणि कुर्वन्ति रूपधर्माना मिथः सदा।

अनुतिष्ठन्ति चैवार्थमाचक्षाणाः परस्परम्॥३१॥

Actuated by a feeling of healthy rivalry, they satisfy all duties regarding profit, consulting with one another when necessary.

ज्ञातिभ्यश्चैव बुद्धयेथा मृत्योरिव भयं सदा।

उपराजेव राजर्षिं ज्ञातिर्न सहते सदा॥३२॥

You should fear your kinsmen as you should death itself. A kinsman can never bear a kinsmen's prosperity even as a feudatory chief cannot bear to see the prosperity of his lord.

ऋजोर्दुर्दोर्दान्यस्य ह्रीमतः सत्यवादिनः।

नान्यो ज्ञातेर्महाबाहो विनाशमभिनन्दति॥३३॥

None but a kinsman feels joy at the destruction of a kinsman endued with sincerity, mildness, liberality, modesty and truthfulness.

अज्ञातिनोऽपि न सुखा नावज्ञेयास्ततः परम्।

अज्ञातिमन्तं पुरुषं परे चाभिभवन्त्युत॥३४॥

They, again, who have no kinsmen, can not be happy. No man is more contemptible than he who has no kinsman. A person who has no kinsman is easily overthrown by enemies.

निकृत्तस्य नरैरन्यैर्ज्ञातिरेव परायणम्।

नान्यैर्निकारं सहते ज्ञातिज्ञातिः कथञ्चन॥३५॥

Kinsmen are the refuge of one who is attacked by others, for kinsmen can never bear to see a kinsman assailed by other people.

आत्मानमेव जानाति निकृत्तं बान्धवैरपि।

तेषु सन्ति गुणाश्चैव नैर्गुण्यं चैव लक्ष्यते॥३६॥

नाज्ञातिरनुगृह्णाति न चाज्ञातिर्मस्यति।

उभयं ज्ञातिवर्गेषु दृश्यते साध्वसाधु च॥३७॥

When a kinsman is persecuted by even his friends, every kinsman of his considers the injury to be inflicted upon himself. In kinsmen, therefore, there are both merits and shortcomings. A person having no kinsmen never shows favours to any one nor humbles himself to any one. In kinsmen, therefore, both merit and demerit are seen.

सम्मानयेत् पूजयेच्च वाचा नित्यं च कर्मणा।

कुर्याच्च प्रियमेतेभ्यो नाप्रियं किञ्चिदाचरेत्॥३८॥

One should, for this reason, always honour and adore his kinsmen in words and deeds, and

do what pleases them without injuring them at any time.

विश्वस्तवदविश्वस्तस्तेषु वर्तेत सर्वदा।

न हि दोषा गुणो वेति निरूप्यस्तेषु दृश्यते॥३९॥

Though one may mistrust them at heart, he should behave towards them as if he trusted them completely. Thinking of their nature, it seems that they have neither demerits nor merits.

अस्यैवं वर्तमानस्य पुरुषस्याप्रमादिनः।

अमित्राः संप्रसीदन्ति तथा मित्रीभवन्त्यपि॥४०॥

A person who carefully conducts himself in this way finds his every enemies shorn of hostility and converted into friends.

य एवं वर्तते नित्यं ज्ञातिसम्बन्धिमण्डले।

मित्रेष्वमित्रे मध्यस्थे चिरं यशसि तिष्ठति॥४१॥

One who always conducts himself in this way with his kinsmen and relatives and treats thus his friends and enemies, succeeds in acquiring everlasting fame.'

CHAPTER 81

(RAJADHARMANUSHASANA PARVA)

— Continued.

The means for acquiring the hearts of both friends and foes. The discourse between Vasudeva and Narada on this subject

युधिष्ठिर उवाच

एवमग्राह्यके तस्मिन्ज्ञातिसम्बन्धिमण्डले।

मित्रेष्वमित्रेष्वपि च कथं भावो विभाव्यते॥१॥

Yudhishtira said—

If one cannot thus win over one's kinsmen and relatives, the intending friends become foes. How should one, then, behave so that the hearts of both friends and enemies may be won?

भीष्म उवाच

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

संवादं वासुदेवस्य सुरर्षेर्नारदस्य च॥२॥

Bhishma said—

Regarding it is cited the old history of a discourse between Vasudeva and the divine saint Narada.

वासुदेव उवाच

नासुहृत् परमं मन्त्रं नारदारहितं वेदितुम्।

अपण्डितो वापि सुहृत् पण्डितो वाप्यनात्मवान्॥३॥

Once on a time Vasudeva said— Neither an illiterate and foolish friend, nor a learned friend of fickle mind, deserves, O Narada, to know one's secret counsels.

स ते सौहृदमास्थाय किञ्चिद् वक्ष्यामि नारद।

कृत्स्नं बुद्धिबलं प्रेक्ष्य सम्पृच्छेन्नदिवंगम॥४॥

Relying on your friendship for me, I shall say something to you, O sage! O you who can go to heaven at your pleasure, one should speak to another if he is convinced of the intelligence of that other.

दास्यमैश्वर्यवादेन ज्ञातीनां न करोम्यहम्।

अर्थं भोक्तास्मि वाग्दुरुक्तानि च क्षमे॥५॥

I never behave with slavish tendency towards my kinsmen by flattering speeches about their prosperity, I give them half of what I have, and forgive their evil words.

अरणीमग्निकामो वा मथ्नाति हृदयं मम।

वाचा दुरुक्तं देवर्षे तन्मे दहति नित्यदा॥६॥

As a fire-stick is grinded by a person who seeks to get fire, so my heart is grinded by my kinsmen with their cruel words. Indeed, O celestial Rishi, those cruel words consume my heart every day.

बलं संकर्षणे नित्यं सौकुमार्यं पुनर्गदि।

रूपेण मत्तः प्रद्युम्नः सोऽसहायोऽस्मि नारद॥७॥

Power lives in Sankarshana; mildness in Gada; and as regards Pradyumna, he excels even myself in beauty. Still I am helpless, O Narada!

अन्ये हि सुमहाभागा बलवन्तो दुरुत्सहाः।

नित्योत्थानेन सम्पन्ना नारदान्यकवृणायः॥८॥

Many others among the Andhakas and the Vrishnis are endued with great prosperity, might, daring courage and constant perseverance.

यस्य न स्युर्न वै स स्याद् यस्य स्युः कृत्स्नमेव तत्।

द्वाभ्यां निवारितो नित्यं वृणोम्येकतरं न च॥९॥

He, with whom they do not side, meets with destruction. He, on the other hand, with whom they side, acquires everything. Dissuaded by both Ahuka and Akrura, I do not side either of them.

स्यातां यस्याहुकाकूरौ किं नु दुःखतरं ततः।

यस्य चापि न तौ स्यातां किं नु दुःखतरं ततः॥१०॥

What can be more distressing for a person than to have both Ahuka and Akrura on his side? What, again, is more painful for one than not to have both of them on his side?

सोऽहं कितवमातेव द्वयोरपि महामते।

एकस्य जयमाशंसे द्वितीयस्यापराजयम्॥११॥

I am like the mother of two brothers gambling against each other, praying for victory to both.

ममैवं क्लिश्यमानस्य नारदोभयतः सदा।

वक्तुमर्हसि यच्छ्रेयो ज्ञातीनामात्मनस्तथा॥१२॥

I am thus, O Narada, afflicted by both. You should tell me that which is for the behoof of both myself and my kinsmen.

नारद उवाच

आपदो द्विविधाः कृष्ण बाह्याभ्यन्तराश्च ह।

प्रादुर्भवन्ति वार्ष्णेय स्वकृता यदि वान्यतः॥१३॥

Narada said—

Calamities, O Krishna, are of two sorts, viz., external and internal. They are begotten, O you of Vrishni's race, by one's own acts or by the acts of others.

सेयमाभ्यन्तरा तुभ्यमापत् कृच्छ्रा स्वकर्मजा।

अक्रूरभोजप्रभवा सर्वे ह्येते त्वदन्वयाः॥१४॥

The calamity that has now overtaken you is an internal one and is begotten of your own acts. Valadeva and others, of the Bhoja race,

are partisans of Akrura, and have sided him either for wealth, or for mere caprice, or actuated by words or by hatred. As for you, you have given away wealth obtained by you to another.

अथहितोर्हि क्त्वाद् वा वाचा बीभत्सयापि वा।

आत्मना प्राप्तमैश्वर्यमन्यत्र प्रतिपादितम्॥१५॥

कृतमूलमिदानीं तज्जातिवृन्दं सहायवन्।

न शक्यं पुनरादातुं वान्तमन्नमिव त्वया॥१६॥

Though having many friends, you have, however, by your own act, invited calamity over your head. You cannot take back that wealth, even as one cannot swallow again the food that he has vomited himself.

वधूग्रसेनयो राज्यं नाप्तुं शक्यं कथंचन।

ज्ञातिभेदभयात् कृष्ण त्वया चापि विशेषतः॥१७॥

The kingdom cannot be taken back from Babhru and Ugrasena. You, O Krishna, cannot, in particular, take it back from fear of creating intestine feuds.

तच्च सिध्येत् प्रयत्नेन कृत्वा कर्म सुदुष्करम्।

महाक्षयं व्ययो वा स्याद् विनाशो वा पुनर्भवेत्॥१८॥

Supposing the attempt succeeds, it will do so after move trouble and after the achievement of the most difficult works. A great slaughter and a great loss of wealth will take place, perhaps, even total destruction.

अनायसेन शस्त्रेण मृदुना हृदयच्छिदा।

जिह्वामुद्धर सर्वेषां परिमृज्यानुमृज्य च॥१९॥

Use then a weapon which is not made of steel, which is very mild and yet capable of piercing all hearts. Sharpening that weapon again and again rectify the tongues of your kinsmen!

वासुदेव उवाच

अनायसं मुने शस्त्रं मृदु विद्यामहं कथम्।

येनैषामुद्धरे जिह्वां परिमृज्यानुमृज्य च॥२०॥

Vasudeva said—

What is that weapon, O sage, which is not made of steel, which is mild, which still cuts all

hearts, and which I must use for correcting the tongues of my kinsmen?

नारद उवाच

शक्त्यान्नदानं सततं तितिक्षार्जवमार्दवम्।

यथार्हप्रतिपूजा च शस्त्रमेतदनायसम्॥२१॥

Narada said—

The giving of food to the best of your ability, forgiveness, sincerity, mildness, and honour to whom honour is due,—these make a weapon which is not made of steel.

ज्ञातीनां वक्तुकामानां कटुकानि लघूनि च।

गिरा त्वं हृदयं वाचं शमयस्व मनोसि च॥२२॥

With soft words alone turn away the anger of kinsmen about to utter cruel words, and please their hearts and minds and slanderous words.

नामहापुरुषः कश्चिन्नानात्मा नासहायवान्।

महतीं धुरमाधत्ते तामुद्यम्योरसा वहः॥२३॥

None who is not a great man with purified soul and endowed with accomplishments and having friends can bear a heavy burden. Take up this great weight and bear it on your shoulders.

सर्व एव गुरुं भारमनड्वान वहते समे।

दुर्गे प्रतीतः सुगवो भारं वहति दुर्बलम्॥२४॥

All oxen can carry heavy loads on a level road. The stronger ones only among them can carry such loads on a difficult road.

भेदाद् विनाशः संघानां संघमुख्योऽसि केशव।

यथा त्वां प्राप्य नोत्सीदेदयं संघस्तथा कुरु॥२५॥

Disunion will create destruction which will befall all the Bhojas and the Vrishnis! You, O Keshava, are the foremost of them. Do you act in such a way that the Bhojas and the Vrishnis may not meet with destruction.

नान्यत्र बुद्धिक्षान्तिभ्यां नान्यत्रेन्द्रियनिग्रहात्।

नान्यत्र धनसंत्यागाद् गणः प्राज्ञेऽवतिष्ठते॥२६॥

Nothing but intelligence and forgiveness, control of the senses, and liberality, reside in a person of wisdom.

धन्यं यशस्यमायुष्यं स्वपक्षोद्भावनं सदा।

ज्ञातीनामविनाशः स्याद् यथा कृष्ण तथा कुरु॥२७॥

The advancement of one's own race is always praiseworthy and glorious and conducive to long life. Do you, O Krishna, act in such a way that destruction may not overtake your kinsmen.

आयत्यां च तदात्वे च न तेऽस्त्यविदितं प्रभो।

पाङ्गुण्यस्य विधानेन यात्रायानविधौ तथा॥२८॥

Use of the six qualities and riding on car (at the time of war), there is nothing about policy and art of war, O lord, which you do not know?

यादवाः कुरुरा भोजाः सर्वे चान्धकवृष्णयः।

त्वय्यासक्ता महाबाहो लोका लोकेश्वराश्च ये॥२९॥

उपासते हि त्वदबुद्धिमृषयश्चापि माधव।

The Yadavas, the Kukuras, the Bhojas, the Andhakas, and the Vrishni, all depend on you even as all the worlds and all the regents of their quarters, O mighty-armed one! The Rishis, O Madhava always pray for your advancement.

त्वं गुरुः सर्वभूतानां जानीषे त्वं गतागतम्।

त्वामासाद्य यदुश्रेष्ठमेधन्ते यादवाः सुखम्॥३०॥

You are the lord of all creatures. You know the past, the present, and the future. You are the foremost of all the Yadavas. Depending on you, they expect to live happily.

CHAPTER 82

(RAJADHARMANUSHASANA PARVA)

— Continued.

The second means described

भीष्म उवाच

एषा प्रथमतो वृत्तिर्द्वितीयां शृणु भारत।

यः कश्चिज्जनयेदर्थं राज्ञा रक्ष्यः सदा नरः॥३१॥

Bhishma said—

This that I have told you is the first means. Listen now, O Bharata, to the second one. That

man who seeks the advancement of the king should always be protected by him.

हियमाणममात्येन भृत्यो वा यदि वा भृतः।

यो राजकौशं नश्यन्तमाचक्षीत युधिष्ठिरा॥३२॥

श्रोतव्यमस्य च रहो रक्ष्यश्चामात्यन्तो भवेत्।

अमात्या ह्यपहर्तारो भूयिष्ठं घ्नन्ति भारत॥३३॥

If a person O Yudhishtira, who is paid or not, comes to you for informing you of the damage done to your treasury when its contents are being embezzled by a minister, you should grant him an audience in private and protect him also from the minister. The minister guilty of embezzlement seek, O Bharata, to kill such informants.

राजकौशस्य गोप्तारं राजकौशविलोपकाः।

समेत्य सर्वे बाधन्ते स विनश्यत्यरक्षितः॥३४॥

They who plunder the royal treasury combine together for opposing the person who tries to protect it, and if the latter be left unprotected, he is sure to be destroyed.

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

मुनिः कालकवृक्षीयः कौसल्यं यदुवाच ह॥३५॥

Regarding it an old story also is cited of what the sage Kalakavrikshiya had said to the king of Koshala.

कोसलानामाधिपत्यं सम्प्राप्तं क्षेमदर्शिनम्।

मुनिः कालकवृक्षीय आजगामेति नः श्रुतम्॥३६॥

We have heard that once on a time the sage Kalakavrikshiya came to Kshemadarshin, who had ascended the throne of Koshala.

स काकं पञ्जरे बद्ध्वा विषयं क्षेमदर्शिनः।

सर्वं पर्यचरद् युक्तः प्रवृत्त्यर्थी पुनः पुनः॥३७॥

Desirous of examining the conduct of all the officers of Kshemadarshin, the sage, with a crow kept with in cage in his hand, travelled again and again through every part of that king's dominions.

अधीष्वं वायसीं विद्यां शंसन्ति मम वायसाः।

अनागतमतीतं च यच्च सम्प्रति वर्तते॥३८॥

And he spoke to all the men and said,—Study ye the practice of crows! The crows tell me the present, the past, and the future!

इति राष्ट्रे परिपतन् बहुभिः पुरुषैः सह।

सर्वेषां राजयुक्तानां दुष्करं परिदृष्टवान्॥९॥

Proclaiming this in the kingdom, the sage, accompanied by a large number of men, began to mark the misdeeds of all the state officers.

स बुद्ध्वा तस्य राष्ट्रस्य व्यवसायं हि सर्वशः।

राजयुक्तापहरांश्च सर्वान् बुद्ध्वा ततस्ततः॥१०॥

ततः स काकमादाय राजानं द्रष्टुमागमत्।

सर्वज्ञोऽस्मीति वचनं ब्रुवाणः संशितव्रतः॥११॥

स स्म कौसल्यमागम्य राजामात्यमलंकृतम्।

प्राह काकस्य वचनादमुत्रेदं त्वया कृतम्॥१२॥

असौ चासौ च जानीते राजकोशस्त्वया हतः।

एवमाख्याति काकोऽयं तच्छीघ्रमनुगम्यताम्॥१३॥

Having ascertained all the affairs of the state, and having learnt that all the officers, appointed by the king were guilty of misdeeds, the sage, with his crow, came to see the king. Of rigid vows, he said to the king,—I know everything. Coming to the king, he said to his minister holding the insignia of his office that he had been informed by his crow that the minister had done such a crime in such a place, and that such and such persons know that he had robbed the royal treasury! My crow tells me this. Admit or prove the falsehood of the charge speedily.

तथान्यानपि स प्राह राजकोशहरांस्तदा।

न चास्य वचनं किञ्चिदन्तं श्रूयते क्वचित्॥१४॥

The sage then mentioned the names of other officers who had likewise been guilty of embezzlement, adding,—My crow never says anything false!

तेन विप्रकृताः सर्वे राजयुक्ताः कुरुद्वह।

तमस्यभिप्रसुप्तस्य निशि काकमवेधयन्॥१५॥

Thus accused and injured by the sage, all the officers of the king, O you of Kuru's race,

in a body pierced his crow, while the sage slept at night.

वायसं तु विनिर्भिन्नं दृष्ट्वा बाणेन पञ्जरे।

पूर्वाह्णे ब्राह्मणो वाक्यं क्षेमदर्शिनमब्रवीत्॥१६॥

राजंस्त्वामभयं याचे प्रभुं प्राणधनेश्चरम्।

अनुज्ञातस्त्वया वृथा वचनं भवतो हितम्॥१७॥

Seeing his crow pierced with a shaft within the cage, the twice-born Rishi going to Kshemadarshin in the morning said to him,—O king, I seek your help. You are all powerful and you are the lord of the lives and riches of all! If you permit me I can then say what is for your well-bring. Sorry for you whom I regard as a friend, I have come to you, impelled by my devotion and ready to serve you with my whole heart.

मित्रार्थमभिसंतप्तो भक्त्या सर्वात्मनाऽऽगतः।

अयं तवार्थो ह्रियते यो वृथादक्षमान्वितः॥१८॥

You are being robbed of your wealth, I have come to you for disclosing it without showing any mercy for the robbers. Like a driver that urges a good horse, I have come here for awakening you whom I consider a friend.

सम्बुबोधयिषुमित्रं सदश्रमिव सारथिः।

अतिमन्युप्रसक्तो हि प्रसह्य हितकारणात्॥१९॥

A friend who knows his own interests and seeks his own prosperity and advancement, should forgive a friend that intruded himself forcibly, actuated by devotion at anger, for doing what is beneficial.

तथाविधस्य सुहृदा क्षन्तव्यं स्वं विजानता।

ऐश्वर्यमिच्छता नित्यं पुरुषेण बुभूषता॥२०॥

The king replied to him, saying,—Why should I not hear anything which you will say, since I am not blind to what is for my good?

तं राजा प्रत्युवाचेदं यत् किञ्चिन्मां भवान् वदेत्।

कस्मादहं न क्षमेयमाकाङ्क्षन्नात्मनो हितम्॥२१॥

I grant you permission, O twice-born one! Tell me what you like. I shall certainly obey your instructions, O Brahmana!

ब्राह्मण प्रतिजाने ते प्रबूहि यदिहेच्छसि।
करिष्यामि हि ते वाक्यं यदस्मान्विप्र वक्ष्यसि॥२२॥

The Sage said—

Ascertaining the merits and demerits of your servants, as also the dangers which you may meet with at their hands, I have come to you, actuated by my devotion, for informing you of everything.

प्रागेवोक्तस्तु दोषोऽयमाचारैर्नृपसेविनाम्।
अगतीकगतिर्ह्येषा पापा राजोपसेविनाम्॥२४॥

The ancient preceptors have declared what the curses are, O king, of those that serve others. The lot of those that serve the king is very miserable and wretched.

आशीविषैश्च तस्याहुः संगतं यस्य राजभिः।

बहुमित्राश्च राजानो बह्वमित्रास्तथैव च॥२५॥

He who has any connection with kings is said to have connection with snakes of deadly venom. Kings have many friends as also many enemies.

तेभ्यः सर्वेभ्य एवाहर्भयं राजोपजीविनाम्।

तथैषां राजतो राजन् मुहूर्तदिव भीर्भवेत्॥२६॥

Those who serve kings have to fear all of them. Every moment, again, they entertain fear from the king himself, O monarch.

नैकान्तेन प्रमादो हि शक्यः कर्तुं महीपतौ।

न तु प्रमादः कर्तव्यः कथंचिद् भूतिमिच्छता॥२७॥

A person serving the king cannot escape the charge of carelessness in doing the king's work. Indeed, a servant who desires to acquire prosperity should never show carelessness in the discharge of his duties.

मुनिस्त्वाच

ज्ञात्वा पापानपापांश्च भृत्यतस्ते भयानि च।

भक्त्या वृत्तिं समाख्यातुं भवतोऽन्तिकमागमम्॥२८॥

His carelessness may create the king's anger, and such anger may bring about his destruction. Carefully learning how to behave himself, one should sit before the king as he should in the presence of a burning fire.

आशीविषमिव क्रुद्धं प्रभुं प्राणघनेश्वरम्।
यत्लेनोपचरेन्नित्यं नाहमस्मीति मानवः॥२९॥

Prepared to give up his life itself at every moment, one should serve the king attentively, for the king is all powerful and lord of the lives and the riches of all, and, therefore, like to a snake of deadly venom.

प्रमादाद्धि सखलेद् राजा स्वलिते नास्ति जीवितम्।

अग्निं दीप्तमिवासीदेद् राजानमुपशिक्षितः॥३०॥

He should always fear to utter evil words before the king, or to sit cheerlessly or in disrespectful postures, or to walk disdainfully, or to show insolent gestures and disrespectful motions of the limbs.

दुर्व्याहताच्छङ्कमानो दुष्कृताद् दुरधिष्ठितात्।

दुरासिनाद् दुर्व्रजितादिङ्गितादङ्गचेष्टितात्॥३१॥

If the king becomes pleased he can shower prosperity like a god. If he becomes angry he can consume to the very roots like a burning fire.

देवतेव हि सर्वार्थान् कुर्याद् राजा प्रसादितः।

वैश्वानर इव क्रुद्धः समूलमपि निदहेत्॥३२॥

This, O king, was said by Yama. Its truth is seen in the wordly affairs. I shall now do what would increase your prosperity.

इति राजन् यमः प्राह वर्तते च तथैव तत्।

अथ भूयांसमेवार्थं करिष्यामि पुनः पुनः॥३३॥

Friends like ourselves can give to friends like you the help of their intelligence in times of danger. This crow of mine, O king, has been killed for doing your business.

ददात्यस्मद्विधोऽमात्यो बुद्धिसाहाय्यमापदि।

वायसस्त्वेष मे राजन् ननु कार्याभिसंहितः॥३४॥

न च मेऽत्र भवान् गह्वो न च येषां भवान् प्रियः।

I cannot, however, blame you for this. You are not loved by those who have killed this bird. Ascertain who are your friends and who, your foes. Do everything yourself without handing over your intelligence to others.

हिताहितांस्तु बुद्धयेथा मा परोक्षमतिर्भवेः॥३४॥

ये त्वादानपरा एव वसन्ति भवतो गृहे।

Your establishment consists of all miscreants. They do not seek the well-being of your subjects. I have incurred their hostility.

अभूतिकामा भूतानां तादृशैर्मभिसंहितम्॥३५॥

यो वा भवद्विनाशेन राज्यमिच्छत्यनन्तरम्।

Making a conspiracy with those servants who can always approach you, they covet the kingdom after destroying you. Their plans, however, have not succeeded owing to unforeseen circumstances.

आन्तरैरभिसंधाय राजन् सिद्धयति नान्यथा॥३६॥

तेषामहं भयाद् राजन् गमिष्याम्यन्यमाश्रमम्।

तैर्हि मे संधितो बाणः काके निपतितः प्रभो॥३७॥

Through fear of those men, O king, I shall leave this kingdom for some other hermitage. I have no worldly desire, yet those deceitful persons have shot this arrow at my crow, and have, O lord, sent the bird to Yama's abode. I have seen this, O king, with eyes whose vision has been improved by ascetic penances.

छद्मकामैरकामस्य गमितो यमसादनम्।

दृष्टं हेतुन्या राजंस्तपोदीर्घेन चक्षुषा॥३८॥

With the help of this single crow I have crossed this kingdom of yours that is like a river consisting of alligators, shark, crocodiles and whales.

बहुनक्रझषग्राहां तिमिङ्गिलगणैर्युताम्।

काकेन बालिशेनेमां यामतार्षमहं नदीम्॥३९॥

Indeed, with the help of that bird, I have passed through your dominions like a Himalayan valley, impenetrable and inaccessible for these trunks of (fallen) trees and scattered rocks and thorny shrubs and lions and tigers and other beasts of prey.

स्थाण्वश्मकण्टकवर्ती सिंहव्याघ्रसमाकुलाम्।

दुरासदां दुष्प्रसहं गुहां हैमवतीमिव॥४०॥

The learned hold that a region inaccessible for darkness can be passed through with the

help of a light, and an unfordable river can be crossed by means of a boat. No means, however, exist for penetrating through the labyrinth of royal affairs.

अग्निना तामसं दुर्गं नौभिराप्यं च गम्यते।

राजदुर्गावतरणे नोपायं पण्डिता विदुः॥४१॥

Your kingdom is like an inaccessible forest covered with darkness. You cannot trust it. How then can I.

गहनं भवतो राज्यमन्धकारं तमोऽन्वितम्।

नेह विश्वसितुं शक्यं भवतापि कुतो मया॥४२॥

Good and evil are seen here in the same light. To live here is not, therefore, safe. Here a righteous person meets with death, while an unrighteous man incurs no danger.

अतो नायं शुभो वासस्तुल्ये सदसती इह।

बधो हेवात्र सुकृते दुष्कृते न च संशयः॥४३॥

For the sake of justice, a person of unrighteous deeds should be killed but never one who is righteous in his deeds. It is not proper, therefore, for one to live in this kingdom long. A sensible man should leave this country soon.

न्यायतो दुष्कृते घातः सुकृते न कथंचन।

नेह युक्तं स्थिरं स्थातुं जवेनैवान्नजेद् बुधः॥४४॥

सीता नाम नदी राजन् प्लवो यस्यां निमज्जति।

तथोपमामिमां मन्ये वागुरां सर्वघातिनीम्॥४५॥

There is a river, O king, of the name of Sita. Boats sink in it. This your kingdom is like that river. An all-destructive net appears to have been cast around it.

मधुप्रपातो हि भवान् भोजनं विषसंयुतम्।

असतामिव ते भावो वर्तते न सतामिव॥४६॥

आशीविषैः परिवृतः कूपस्त्वमसि पार्थिव।

दुर्गतीर्था बृहत्कूला कारीरा वेत्रसंयुता॥४७॥

You are like the fall which awaits the collectors of honey, or like attractive food containing poison. Your nature now resembles that of dishonest men and not that of the good. You are like a pit, O king, abounding with snakes of deadly venom.

नदी मधुरपानीया यथा राजंस्तथा भवान्।

श्वगृध्रगोमायुयुतो राजहंससमो ह्यसि॥४८॥

You resemble, O king, a river full of sweet water but difficult of access, with steep banks overgrown with Kariras and thorny canes. You are like a swan in the midst of dogs, vultures, and jackals.

यथाऽऽश्रित्य महावृक्षं कक्षः संवर्धते महान्।

ततस्तं संवृणोत्येव तपतीत्य च वर्धते॥४९॥

तेनैथोग्रेन्धनेन दावो दहति दारुणः।

तथोपमा ह्यमात्यास्ते राजंस्तान् परिशोधय॥५०॥

Parasites, supported by a huge tree, grow luxuriously, and at last covering the tree itself overshadow it entirely. A forest fire sets in, and catching those grasses first, consumes the tree with them. Thy ministers, O king, resemble those parasites of which I speak, Do you check and correct them.

त्वया चैव कृता राजन् भवता परिपालिताः।

भवन्तमभिसंधाय जिघांसन्ति भवत्प्रियम्॥५१॥

उषितं शङ्कमानेन प्रमादं परिरक्षता।

They have been nourished by you, But making conspiracy against you, they are destroying your prosperity.

अन्तःसर्प इवागारे वीरपत्या इवालये॥५२॥

शीलं जिज्ञासमानेन राज्ञश्च सहजीविनः।

कच्चिज्जितेन्द्रियो राजा कच्चिदस्यान्तरा जिताः॥५३॥

Concealing the faults of your servants, I am living in your palace in constant dread of danger, even like a person living in a room with a snake within it or like the lover of a hero's wife. My object is to ascertain the behaviour of the king who lives with me.

कच्चिदेषां प्रियो राजा कच्चिद् राज्ञः प्रियाः प्रजाः।

विजिज्ञासुरिह प्राप्तस्तवाहं राजसत्तम॥५४॥

I wish to ascertain whether the king has his passions under restraint, whether his servants obey him, whether he is loved by them, and whether he loves his subjects. For the object of ascertaining all these points, O best of kings, I have come to you.

तस्य मे रोचते राजन् क्षुधितस्येव भोजनम्।

अमात्या मे न रोचन्ते वितृष्णस्य यथोदकम्॥५५॥

Like food to a hungry person, you have become dear to me. dislike your ministers, however, as a person, whose thirst has been satisfied, dislikes drink.

भवतोऽर्थकृदित्येवं मयि दोषो हि तैः कृतः।

विद्यते कारणं नान्यदिति मे नात्र संशयः॥५६॥

They have found fault with me, because I seek your well-being. I have no doubt that there is no other cause for their hostility to me.

न हि तेषामहं दुग्धस्तत्तेषां दोषदर्शनम्।

अरेहिं दुर्हदाद् भयं भग्नपुच्छादिवोरगात्॥५७॥

I do not cherish any hostility towards them. I am engaged in only ascertaining their faults. As one should fear a wounded snake, every one should fear a wicked foe.

राजोवाच

भूयसा परिहारेण सत्कारेण च भूयसा।

पूजितो ब्राह्मणश्रेष्ठ भूयो वस गृहे मम॥५८॥

The king said—

Reside in my abode, O Brahmana. I shall always treat you with respect and honour, and always adore you.

ये त्वां ब्राह्मण नेच्छन्ति ते न वत्स्यन्ति मे गृहे।

भवतैव हि तज्ज्ञेयं यत्तदेषामनन्तरम्॥५९॥

They that will dislike you shall not live with me. Do you then yourself award what should be their proper sentence.

यथा स्यात् सुधृतो दण्डो यथा च सुकृतं कृतम्।

तथा समीक्ष्य भगवज्ज्येसे विनियुङ्क्ष्व माम्॥६०॥

Do you see, O holy one, then that the rod of punishment is wielded properly and that everything is done well in my kingdom. Reflecting upon everything, do you guide me in such a way that I may acquire prosperity!

अदर्शयन्निमं दोषमेकैकं दुर्बलीकुरु।

ततः कारणमाज्ञाय पुरुषं पुरुषं जहि॥६१॥

The sage said—

Closing your eyes first of all to this offence of theirs, do you weaken them one by one. Prove their faults then and punish them one after another.

एकदोषा हि बहवो मृदनीयुरपि कण्टकान्।

मन्त्रभेदभयाद् राजंस्तस्मादेतद् ब्रवीमि ते॥६२॥

When many person become guilty of the same offence, they can, by acting in concert, soften the very points of the thorns. Lest your ministers (being suspected, act against you and) disclose your secret counsels, I advise you to proceed cautiously.

मुनिरुवाच

वयं तु ब्राह्मणा नाम मृदुदण्डाः कृपालवः।

स्वस्ति चेच्छाम भवतः परेषां च यथाऽऽत्मनः॥६३॥

As regards ourselves, we are Brahmanas, by nature merciful and reluctant to give pain to any one. We desire your, as well as of others, well-being, even as we wish the good of ourselves.

राजन्नात्मानमाचक्षे सम्बन्धी भवतो ह्यहम्।

मुनिः कालकवृक्षीय इत्येवमभिसंज्ञितः॥६४॥

I speak of myself, O king! I am your friend. I am known as the sage Kalakavrikshiya.

पितुः सखा च भवतः सम्मतः सत्यसङ्गरः।

सर्वकामान् परित्यज्य तपस्तप्तं तदा मया।

स्नेहात् त्वां तु ब्रवीम्येतन्मा भूयो विभ्रमेदिति॥६५॥

व्यापन्ने भवतो राज्ये राजन् पितरि संस्थिते॥६५॥

Always follow truth. Your father knew me as his friend. When distress overtook this kingdom during the reign of your father, O king, I performed many penances (for driving it off). Leaving off every other business. Out of my affection for you I say this to you so that you may not again commit the fault.

उमे दृष्ट्वा दुःखसुखे राज्यं प्राप्य यदृच्छया।

राज्येनामात्यसंस्थेन कथं राजन् प्रमाद्यसि॥६७॥

You have obtained a kingdom without any hitch. Think of everything connected with its

happiness and misery. You have ministers in your kingdom. But why, O king, should you be guilty of carelessness?

ततो राजकुले नान्दी संजज्ञे भूयसा पुनः।

पुरोहितकुले चैव सम्प्राप्ते ब्राह्मणवर्षभे॥६८॥

After this, the king of Koshala took a minister from the Kshatriya order, and appointed that foremost of Brahmana (viz., the sage Kalakavrikshiya), as his priest.

एकच्छत्रां महीं कृत्वा कौसल्याय यशस्विने।

मुनिः कालकवृक्षीय ईजे ऋतुभिस्तपैः॥६९॥

After these changes had been made, the king of Koshala brought the whole Earth under subjection and acquired great fame. The sage Kalakavrikshiya adored the gods in many grand sacrifices performed for the king.

हितं तद्वचनं श्रुत्वा कौसल्योऽप्यजयन्महीम्।

तथा च कृतवान् राजा यथोक्तं तेन भारता॥७०॥

Having listened to his wholesome advice, the king of Koshala conquered the whole Earth and acted in every way as the sage directed.

CHAPTER 83

(Rajadharmanushasana Parva)—

Continued.

The appointment of law-makers, ministers of wars, commanders, counsellors etc.

युधिष्ठिर उवाच

सभासदः सहायश्च सुहृदश्च विशाम्पते।

परिच्छदास्तथामात्याः कीदृशाः स्युः पितामह॥१॥

Yudhishtira said—

What should be the gratification, O grandfather, of the law-makers, the ministers of war, the countries, the commanders, and the counsellors of a king!

भीष्म उवाच

हीनिषेवास्तथा दान्ताः सत्यार्जवसमन्विताः।

शक्ताः कथयितुं सम्यक् ते तव स्युः सभासदः॥२॥

Bhishma said—

Such persons as are endued with modesty, self-control, truth, sincerity, and courage to say the proper thing, should be your law-makers.

अमात्यांश्चातिशूरांश्च ब्राह्मणांश्च परिश्रुतान्।

सुसंतुष्टांश्च कौन्तेय महोत्साहांश्च कर्मसु॥३॥

एतान् सहायौल्लिप्सेथाः सर्वास्वापत्सु भारता।

They who are always devoted to you who are gifted with great courage, who are of the twice-born caste, highly learned, well pleased with you, and persevering in acts, should, O son of Kunti, be sought by you for becoming your ministers of war at all seasons of distress, O Bharata!

कुलीनः पूजितो नित्यं न हि शक्तिं निगूहति॥४॥

प्रसन्नमप्रसन्नं वा पीडितं हतमेव वा।

One who is born in a high family, who treated honourably by you, always tries his best of your behalf, and who will never forsake you in happiness or misery, illness or death, should be kept by you as a courtier.

आवर्तयति भूयिष्ठं तदेव ह्यनुपालितम्॥५॥

कुलीना देशजाः प्राज्ञा रूपवन्तो बहुश्रुताः।

Those who are of high descent, who are born in your kingdom, who have wisdom, beauty, great learning, and dignity of conduct, and who are, besides, devoted to you, should be employed as officers of your army.

प्रगल्भाश्चानुरक्ताश्च ते तव स्युः परिच्छदाः॥६॥

दौष्कुलेयाश्च लुब्धाश्च नृशंसा निरपत्रपाः।

Persons of low birth, who are covetous, cruel and shameless, would seek you, O sire, as long as they are paid.

ते त्वां तात निषेवेयुर्याबुद्धार्द्रकपाणयः॥७॥

कुलीनाञ्जीलसम्पन्नानिङ्गितज्ञाननिष्ठुरान्।

देशकालविधानज्ञान् भर्तृकार्यहितैषिणः॥८॥

नित्यमर्थेषु सर्वेषु राजा कुर्वीत मन्त्रिणः।

Those who are of good-birth and good behaviour, who can interpret all sings and gestures, who are shorn of cruelty, who know

the requirements of place and time, who always seek the well-being of their master in all works, should be appointed as ministers by the king in all his affairs.

अर्थमानार्थसत्कारैर्भोगैरुच्चावचैः प्रियान्॥९॥

यानर्थभाजो मनयेथास्ते ते स्युः सुखभागिनः।

Those who have been swon over with gifts of wealth, honour, respectful receptions, and means of giving happiness, and who on that account may be known by you as persons inclined to do you good in all your affairs, should always be made sharers of your happiness.

अभिन्नवृत्ता विद्वांसः सद्गुणैश्चरितव्रताः।

न त्वां नित्यार्थिनो जह्युश्चुद्राः सत्यवादिनः॥१०॥

They who are unchangeable in conduct, endued with learning and good behaviour, observant of excellent vows, large-hearted, and truthful in speech, will always attend to your affairs and will never forsake you.

अनार्या ये न जानन्ति समयं मन्दचेतसः।

तेभ्यः परिजुगुप्सेथा ये चापि समयच्युताः॥११॥

They, on the other hand, who are disrespectful, who do not follow healthy control, who are wicked, and who have fallen away from good practices, should always be compelled by you to observe all healthy restraints.

नैकमिच्छेद् गणं हित्वा स्याच्चेदन्यतरग्रहः।

यस्त्वेको बहुभिः श्रेयान् कामं तेन गणं त्यजेत्॥१२॥

When the question arises as to which of two sides should be adopted, you should not abandon the many for adopting the side of one. When, however, that one person excels the many by virtue of his possessing many accomplishments, then you should for that one, forsake the many.

श्रेयसो लक्षणं चैतद् विक्रमो यस्य दृश्यते।

कीर्तिप्रधानो यश्च स्यात् समये यश्च तिष्ठति॥१३॥

The marks of superiority, are prowess, devotion to works that bring fame, and observance of healthy restraints.

समर्थान् पूजयेद् यश्च नास्पृह्यैः स्पर्धते च यः।

न च कामाद् भयात् क्रोधात्लोभाद् वा धर्ममुत्सृजेत्॥

अमानी सत्यवान् क्षान्तो जितात्मा मानसंयुतः।

स ते मन्त्रसहायः स्यात् सर्वावस्थापरीक्षितः॥१५॥

He, again, who honours all able persons that never cherishes feelings of rivalry with meritorious persons, who never forsakes righteousness from lust or fear or anger or covetousness, who is humble, who is truthful and forgiving, who has his mind under control, who has a sense of dignity, and who has been tried in every situation, should be appointed by you as your counsellor.

कुलीनः कुलसम्पन्नस्तिक्षुर्दक्ष आत्मवान्।

शूरः कृतज्ञः सत्यश्च श्रेयसः पार्थ लक्षणम्॥१६॥

High birth, purity of blood, forgiveness, cleverness, and purity of mind, bravery gratefulness, and truthfulness are, O son of Pritha, characteristic of superiority and goodness.

तस्यैवं वर्तमानस्य पुरुषस्य विजानतः।

अमित्राः सम्प्रसीदन्ति तथा मित्रीभवन्त्यपि॥१७॥

A wiseman who conduct himself thus, succeeds in freeing his very enemies of their hostility and converting them into friends.

अत ऊर्ध्वमपात्यानां परीक्षेत गुणागुणम्।

संयतात्मा कृतप्रज्ञो भूतिकामश्च भूमिपः॥१८॥

A king who has his mind under control, who is endued with wisdom, and who seeks prosperity, should carefully examine the merits and demerits of his ministers.

सम्बन्धिपुरुषैराप्तैरभिजातैः स्वदेशजैः।

अहार्यैरव्यभीचारैः सर्वशः सुपरीक्षितैः॥१९॥

यौनाः श्रौतास्तथा मौलास्तथैवाप्यनहंकृताः।

कर्तव्या भूतिकामेन पुरुषेण बुधृषता॥२०॥

A king who seeks prosperity and wishes to outdo his contemporaries, should have for ministers trustworthy persons, of high descent, born in his own kingdom, incapable of being corrupted, unstained by adultery and similar

vices, well proved, belonging to good families, possessed of learning, sprung from ancestors who held similar offices, and adorned with humility.

येषां वैनयिकी बुद्धिः प्रकृतिश्चैव शोभना।

तेजो धैर्यं क्षमा शौचमनुरागः स्थितिर्धृतिः॥२१॥

परीक्ष्य च गुणान् नित्यं प्रौढभावान् धुस्धरान्।

पञ्चोपधाव्यतीतांश्च कुर्याद् राजार्थकारिणः॥२२॥

The king should appoint five such persons to superintend his affairs, who are intelligent, shorn of pride, possessed of a good disposition, energy, patience, forgiveness, purity, loyalty, firmness, and courage, whose merits and faults have been well proved, who are aged, who are capable of bearing burden and who are free from deceit.

पर्याप्तवचनान् वीरान् प्रतिपत्तिविशारदान्।

कुलीनान् सत्त्वसम्पन्नानिह्निज्ञाननिष्ठान्॥२३॥

देशकालविधानज्ञान् भर्तृकार्यहितैषिणः।

नित्यमर्थेषु सर्वेषु राजन् कुर्वीत मन्त्रिणः॥२४॥

Men who are wise in speech, who are endued with heroism, who are full of resources under difficulties, who are of high descent, who are truthful, who can read signs, who are shorn of cruelty, who know the requirements of place and time, and who seek the well-being of their masters, should be appointed by the king as his ministers in all affairs of the kingdom.

हीनतेजोऽभिसंसृष्टो नैव जातु व्यवस्यति।

अवश्यं जनयत्येव सर्वकर्मसु संशयम्॥२५॥

One who is shorn of energy and who has been forsaken by friends can never work with perseverance. Such a man if, appointed, fails in almost every work.

एवमल्पश्रुतो मन्त्री कल्याणाभिजनोऽप्युत।

धर्मार्थकामसंयुक्तो नालं मन्त्रं परीक्षितुम्॥२६॥

A minister possessing little learning, even if he be highly born and attentive to virtue, profit, and pleasure, cannot choose proper courses of action.

तथैवानभिजातोऽपि काममस्तु बहुश्रुतः।

अनायक इवाचक्षुर्मुह्यत्यणुषु कर्मसु॥२७॥

Likewise, a person of low birth, even if endued with great learning, always makes mistakes, like a blind man without a guide, in all acts requiring cleverness and foresight.

यो वाप्यस्थिरसंकल्पो बुद्धिमानागतागमः।

उपायज्ञोऽपि नालं स कर्म प्रापयितुं चिरम्॥२८॥

A person, again, who is of unsettled purposes, even if endued with intelligence and learning, and even if conversant with means, cannot long act with success.

केवलात् पुनरादानात् कर्मणो नोपपद्यते।

परामर्शो विशेषाणामश्रुतस्येह दुर्मतेः॥२९॥

A wicked man possessed of no learning may begin a work but he fails to determine what the results will be of his work.

मन्त्रिण्यनुरक्ते तु विश्वासो नोपपद्यते।

तस्मादननुरक्ताय नैव मन्त्रं प्रकाशयेत्॥३०॥

A king should never trust a minister who is not devoted to him. He should, therefore, never give out his counsels to a minister who is not devoted to him.

व्यथयेद्धि स राजानं मन्त्रिभिः सहितोऽनृजुः।

मारुतोपहितच्छिद्रैः प्रविश्याग्निरिव द्रुमम्॥३१॥

Such a wicked minister, in conjunction with the other minister of the king, may ruin his lord, like fire consuming a tree by entering into it through the holes in its body with the help of the wind.

संक्रुद्धश्चैकदा स्वामी स्थानाच्चैवापकर्षति।

वाचाक्षिपति संरब्धः पुनः पश्चात् प्रसीदति॥३२॥

Being angry, a master may, deprive a servant of his office or reprove him, from rage, in harsh words, and restore him to power again.

तानि तान्यनुरक्तेन शक्यानि हि तितिक्षितुम्।

मन्त्रिणां च भवेत् क्रोधो विस्फूर्जितमिवाशनेः॥३३॥

None save a servant devoted to the master can stand and overlook such treatment. Ministers also become sometimes highly offended with their masters.

यस्तु संसहते तानि भर्तुः प्रियचिकीर्षया।

समानसुखदुःखं तं पृच्छेदर्थेषु मानवम्॥३४॥

That one, amongst them, who subdues his anger from desire of doing good to his master,—that person who partakes in the king's happiness and misfortune,—should be consulted by the king in all his affairs.

अनृजुस्त्वनुरक्तोऽपि सम्यन्श्चेत्तरैर्गुणैः।

राज्ञः प्रज्ञानयुक्तोऽपि न मन्त्रं श्रोतुमर्हति॥३५॥

An wily person, even if he be devoted to his master and possessed of wisdom and adorned with numerous accomplishments, should never be consulted by the king.

योऽपित्रैः सह सम्बद्धो न पौरान् बहु मन्यते।

असुहृत् तादृशो ज्ञेयो न मन्त्रं श्रोतुमर्हति॥३६॥

One who is allied with enemies and who does not care for the interests of the king's subjects, should be regarded as an enemy. The king should never consult him.

अविद्वानशुचिः स्तब्धः शत्रुसेवी विकल्पनः।

असुहृत् क्रोधनो लुब्धो न मन्त्रं श्रोतुमर्हति॥३७॥

One who is not learned, who is not pure, who is proud, who seeks the king's enemies, who is given to brag, who is unfriendly, wrathful, and covetous, should not be consulted by the king.

आगन्तुश्चानुरक्तोऽपि काममस्तु बहुश्रुतः।

सत्कृतः संविभक्तो वा न मन्त्रं श्रोतुमर्हति॥३८॥

One who is a stranger, even if he be devoted to the king and possessed of great learning, may be honoured by the king and pleased with maintenance, but the king should never consult him in his affairs.

विधर्मतो विप्रकृतः पिता यस्याभवत् पुरा।

सत्कृतः स्थापितः सोऽपि न मन्त्रं श्रोतुमर्हति॥३९॥

A person whose father was unjustly exiled by royal order should not be consulted by the king, even if the king may have afterwards conferred honours upon him and given him the means of sustenance.

यः स्वल्पेनापि कार्येण सुहृदाक्षारितो भवेत्।

पुनरन्यैर्गुणैर्युक्तो न मन्त्रं श्रोतुमर्हति॥४०॥

A well-wisher whose property was once confiscated for a slight offences, even if he be endued with all accomplishments, should not still be consulted by the king.

कृतप्रज्ञश्च मेधावी बुधो जानपदः शुचिः।

सर्वकर्मसु यः शुद्धः स मन्त्रं श्रोतुमर्हति॥४१॥

A person endued with wisdom, intelligence, and learning, who is born within the kingdom, who is pure and righteous in all his works, should be consulted by the king.

ज्ञानविज्ञानसम्पन्नः प्रकृतिज्ञः परात्मनोः।

सुहृदात्मसमो राज्ञः स मन्त्रं श्रोतुमर्हति॥४२॥

One who is possessed of knowledge and wisdom, who knows the nature of friends and foes, who is a friend of the king like his second self, should be consulted.

सत्यवाक् शीलसम्पन्नो गम्भीरः सत्रपो मृदुः।

पितृपैतामहो यः स्यात् स मन्त्रं श्रोतुमर्हति॥४३॥

One who is truthful in speech and modest and mild, and who is a hereditary servant of the king, should be consulted.

संतुष्टः सम्मतः सत्यः शौटीरो द्वेष्यपापकः।

मन्त्रवित् कालविच्छूरः स मन्त्रं श्रोतुमर्हति॥४४॥

One who is contented and honoured, who is truthful and dignified, who hates wickedness and wicked men, who is conversant with policy and the requirements of time, and who is courageous, should be consulted by the king.

सर्वलोकमिमं शक्तः सान्त्वेन कुरुते वशे।

तस्मै मन्त्रः प्रयोक्तव्यो दण्डमाधित्सता नृप॥४५॥

One who is capable to win over all men by conciliation should be consulted, O monarch, by the king, who wishes to rule according to the dictates of the science of punishment.

पौरजानपदा यस्मिन् विश्वासं धर्मतो गताः।

योद्धा नयविपश्चिच्च स मन्त्रं श्रोतुमर्हति॥४६॥

One whom the inhabitants of both the capital and the provinces trust for his righteous

conduct, who is competent to right and conversant with the rules of policy, should be consulted by the king.

तस्मात् सर्वैर्गुणैरैतैरुपपन्नाः सुपूजिताः।

मन्त्रिणः प्रकृतिज्ञाः स्युस्त्र्यवरा महदीप्सवः॥४७॥

Therefore, men endued with such accomplishments, men conversant with the nature of all and desirous of achieving high acts, should be honoured by the king and made his ministers. Their number also should not be less than three.

स्वासु प्रकृतिषुच्छिद्रं लक्षयेन् परस्य च।

मन्त्रिणां मन्त्रमूलं हि राज्ञो राष्ट्रं विवर्धते॥४८॥

Ministers should be employed in noticing the shortcomings of their masters, of themselves, of the subject, and of the foes of their masters. The kingdom depends upon the counsels of policy which the ministers give, and its growth originates from the same source.

नास्य छिद्रं परः पश्येच्छिद्रेषु परमन्त्रियात्।

गूहेत् कूर्मं इवाङ्गानि रक्षेद् विवरमात्मनः॥४९॥

मन्त्रगूढा हि राज्यस्य मन्त्रिणो ये मनीषिणः।

मन्त्रसंहननो राजा मन्त्राङ्गानीतरे जनाः॥५०॥

Ministers should act in such a way that the enemies of their master may not be able to detect his loopholes. On the other hand, when their shortcomings are seen, they should then be assailed. Like the tortoise protecting its limbs by withdrawing them within its shell, ministers should keep close their own counsels. They should, even thus, conceal their own shortcomings. Those ministers of a kingdom, who succeed in keeping their counsels close, are said to be wise. Counsels are the armour of a king, and the limbs are his subjects and officers.

राज्यं प्रणिधिमूलं हि मन्त्रसारं प्रचक्षते।

स्वामिनं त्वनुवर्तन्ते वृत्त्यर्थमिह मन्त्रिणः॥५१॥

A kingdom depends upon spies and secret agents, and its strength lies in counsels of policy. If masters and ministers follow each other for getting support from each other,

controlling pride and anger, and vanity and envy, they may then both become happy.

संविनीय मदक्रोधौ मानमीर्ष्यां च निर्वृताः।

नित्यं पञ्चोपधातीतैर्मन्त्रयेत् सह मन्त्रिभिः॥५२॥

A king should also consult such minister as are free from the five kinds of deceit.

तेषां त्रयाणां विविधं विमर्शं

विबुद्ध्य चित्तं विनिवेश्य तत्र।

स्वनिश्चयं तं परनिश्चयं च

निवेदयेदुत्तरमन्त्रकाले॥५३॥

धर्मार्थकामज्ञमुपेत्य पृच्छेद्

युक्तो गुरुं ब्राह्मणमुत्तरार्थम्।

निष्ठा कृता तेन यदा सहः स्यात्

तं मन्त्रमार्गं प्रणयेदसक्तः॥५४॥

Ascertaining well, first of all, the different opinions of the three whom he has consulted, the king should, for subsequent settlement, go to his preceptor for informing him of those opinions and his own. His preceptor should be a Brahmana well read in all matters of virtue, profit and pleasure. Going, for such subsequent deliberation, to him, the king should, with a calm mind, ask his opinion. When a decision is got at after due deliberation with him, the king should then, without attachment, carry it out into practice.

एवं सदा मन्त्रयितव्यमार्हं

ये मन्त्रतत्त्वार्थविनिश्चयज्ञाः।

तस्मात् तमेवं प्रणयेत् सदैव

मन्त्रं प्रजासंग्रहणे समर्थम्॥५५॥

Those who know the science of consultation hold that kings should always hold consultation in this way. Having settled plans in this way, they should then carry them into execution, for then they will be able to win over all the subjects.

न वामनाः कुब्जकृशा न खज्जा

नाथो जडः स्त्री च नपुंसकं च।

न चात्र तिर्यक् च पुरो न पश्चात्

ब्रोह्मं न चाधः प्रचरेत् कथंचित्॥५६॥

There should be no dwarfs, no hump-backed persons, no lean man, no lame or blind man, no idiot, no woman, and no eunuch, at the spot where the king holds his consultations. Nothing should move there, before or behind, above or below, or in opposite directions.

आरुह्य वा वेश्म तथैव शून्यं

स्थलं प्रकाशं कुशकाशहीनम्।

वागङ्गदोषान्परिहृत्य सर्वान्

सम्पन्त्रयेत्कार्यमहीनकालम्॥५७॥

Getting up on a boat, or going to an open space shorn of grass and grassy bushes and whence the surrounding land may be distinctly seen, the king should hold consultations at the proper time, avoiding shortcomings of speech and gestures.'

CHAPTER 84

(RAJADHARMANUSHASANA PARVA)

— Continued.

The one thing for which a man becomes famous.

भीष्म उवाच

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

बृहस्पतेश्च संवादं शक्रस्य च युधिष्ठिरा॥१॥

Bhishma said—

'Regarding it, O Yudhishtira, the old account of a conversation between Brihaspati and Shakra is cited.

शक्र उवाच

किं स्वदेकपदं ब्रह्मन् पुरुषः सम्यगाचरन्।

प्रमाणं सर्वभूतानां यशश्चैवाप्नुयान्महत्॥२॥

Shakra said—

What is that one act, O twice-born one, by finishing which with care, a person may be respected by all creatures and become famous.

बृहस्पतिरुवाच

सान्त्वमेकपदं शक्र पुरुषः सम्यगाचरन्।

प्रमाणं सर्वभूतानां यशश्चैवाप्नुयान्महत्॥३॥

Brihaspati said—

Sweetness of speech. O Shakra, is the one thing by practising which a person is esteemed by all and becomes famous.

एतदेकपदं शक्र सर्वलोकसुखावहम्।

आचरन् सर्वभूतेषु प्रियो भवति सर्वदा॥४॥

This is the one thing, O Shakra, which yields happiness to all. By practising it, one may always secure the love of all creatures.

यो हि नाभाषते किञ्चित् सर्वदा भ्रुकुटीमुखः।

द्वेष्यो भवति भूतानां स सान्त्वमिह नाचरन्॥५॥

The person who does not speak a word and whose face is always marked with frowns is hated of all. Want of sweet speeches makes him so.

यस्तु सर्वमभिप्रेक्ष्य पूर्वमेवाभिभाषते।

स्मितपूर्वाभिभाषी च तस्य लोकः प्रसीदति॥६॥

That person who, on seeing others, speaks to them first with smiles, succeeds in winning over every one.

दानमेव हि सर्वत्र सान्त्वेनानभिजल्पितम्।

न प्रीणयति भूतानि निर्व्यञ्जनमिवाशनम्॥७॥

Even gifts, if not made with sweet speeches, do not please the recipients, like rice without curry.

आदानादपि भूतानां मधुरामीरयन् गिरम्।

सर्वलोकमिमं शक्र सान्त्वेन कुस्ते वशे॥८॥

If even the wealth of men, O Shakra, be snatched away with sweet speeches, such sweetness of conduct can even propitiate the robbed.

तस्मात् सान्त्वं प्रयोक्तव्यं दण्डमाहित्सतोऽपि हि।

फलं च जनयत्येवं न चास्योद्विजते जनः॥९॥

A king, therefore, who is desirous of even inflicting punishment, should use sweet words. Sweetness of speech never fails, while at the same time it never pains any heart.

सुकृतस्य हि सान्त्वस्य श्लक्ष्णस्य मधुरस्य च।

सम्यगासेव्यमानस्य तुल्यं जातु न विद्यते॥१०॥

A person of good deeds and good, pleasant and sweet speeches, has no peer.

भीष्म उवाच

इत्युक्तः कृतवान् सर्वं यथा शक्रः पुरोधसा।

तथा त्वमपि कौन्तेय सम्यगेतत् समाचर॥११॥

Bhishma continued—

Thus addressed by his priest, Shakra began to follow those instructions. Do you also, O son of Kunti, practise this virtue.'

CHAPTER 85

(RAJADHARMANUSHASANA PARVA)

— Continued.

The deeds for which a king acquires eternal fame.

युधिष्ठिर उवाच

कथं स्विदिह राजेन्द्र पालयन् पार्थिवः प्रजाः।

प्रीतिं धर्मविशेषेण कीर्तिमाप्नोति शश्वतीम्॥१॥

Yudhishtira said—

O foremost of kings, what is that method by which a king governing his subjects may, thereby, acquire great blessedness and eternal fame?

भीष्म उवाच

व्यवहारेण शुद्धेन प्रजापालनतत्परः।

प्राप्य धर्मं च कीर्तिं च लोकानाप्नोत्युभौ शुचिः॥२॥

Bhishma said—

'A king of pure soul and devoted to the duty of protecting his subjects acquires merit and fame, both here and hereafter, by acting righteously.

युधिष्ठिर उवाच

कीदृशैर्व्यवहारैस्तु कैश्च व्यवहरेन्पुनः।

एतत्पृष्टो महाप्राज्ञ यथावद् वक्तुमर्हसि॥३॥

Yudhishtira said—

What should attitude of the king with regard to the treatment of others. Asked by me,

O you of great wisdom, you should tell me everything duly!

ये चैव पूर्व कथिता गुणास्ते पुरुषं प्रति।

नैकस्मिन् पुरुषे ह्येते विद्यन्त इति मे मतिः॥४॥

The virtues of men, which you have described, cannot be found to exist in any single individual.

Bhishma said—

भीष्म उवाच

एवमेतन्महाप्राज्ञ यथा वदसि बुद्धिमन्।

दुर्लभः पुरुषः कश्चिदेभिर्युक्तो गुणैः शुभैः॥५॥

You are highly intelligent, O Yudhishtira! It is what you say. The person is very rare who is endowed with all those good qualities.

किंतु संक्षेपतः शीलं प्रयत्नेनैव दुर्लभम्।

वक्ष्यामि तु यथामात्यान् यादृशांश्च करिष्यसि॥६॥

In short, such a one, [who is possessed of all those virtues] is very difficult to be seen even upon careful search. I shall, however, tell you what kinds of ministers should be appointed by you.

चतुरो ब्राह्मणान् वैद्यान् प्रगल्भान् स्नातकाञ्छुचीन्।

क्षत्रियांश्च तथा चाष्टौ बलिनः शस्त्रपाणिनः॥७॥

वैश्यान् वित्तेन सम्पन्नानेकविंशतिसंख्यया।

त्रींश्च शूद्रान् विनीतांश्च शुचीन् कर्मणि पूर्वके॥८॥

अष्टाभिश्च गुणैर्युक्तं सूतं पौराणिकं तथा।

पञ्चाशद्वर्षवयसं प्रगल्भमनसूयकम्॥९॥

श्रुतिस्मृतिसमायुक्तं विनीतं समदर्शिनम्।

कार्ये विवदमानानां शक्तमर्थेष्वलोलुपम्॥१०॥

वर्जितं चैव व्यसनैः सुघोरैः सप्तभिर्भृशम्।

अशनां मन्त्रिणां मध्ये मन्त्रं राजोपधारयेत्॥११॥

Four Brahmanas, learned in the Vedas, endowed with a sense of dignity, belonging to the Sanataka order, and of pure conduct, and eight Kshatriyas, all of whom should have physical strength and be capable of wielding weapons, and one and twenty Vaishyas, all of whom should be rich, and three Shudras, every

one of whom should be humble and of pure conduct and devoted to his daily duties, and one man of the Suta caste, possessing of the knowledge of the Puranas and the eight principal virtues, should be your ministers. Every one of them should be fifty years old endowed with sense of dignity, free from envy, masters of the *Shrutis* and the *Smritis* humble, impartial, capable of deciding then and there in the midst of disputants pointing out various courses of action, free from covetousness, and from the seven terrible vices called *Vyasanas*. The king should consult with those eight ministers and lead them.

ततः सम्प्रेषयेद्वाष्ट्रे राष्ट्रीयाय च दर्शयेत्।

अनेन व्यवहारेण द्रष्टव्यास्ते प्रजाः सदा॥१२॥

He should then announce in his kingdom, for the information of his subjects, the results of such consultations. You should always, following such a conduct, watch over your people.

न चापि गूढं द्रव्यं ते ग्राह्यं कार्योपघातकम्।

कार्ये खलु विपन्ने त्वां सोऽधर्मस्तांश्च पीडयेत्॥१३॥

विद्वेचेच्चैव राष्ट्रं ते ज्येनात् पक्षिगणा इव।

परिस्वेच्च सततं नैर्विशिर्णेव सागरे॥१४॥

You should never confiscate what is deposited with you or appropriate the thing whose ownership is disputed by two persons. Such a conduct would spoil the administration of justice. If the administration of justice be thus spoiled will assail you, and afflict your kingdom as well and strike your people with fear as little birds on seeing the hawk. Your kingdom will then vanish like a boat wrecked on the sea.

प्रजाः पालयतोऽसम्भ्रमधर्मेणेह भूपतेः।

हार्दं भयं सम्भवति स्वर्गश्चास्य विरुद्धयेत्॥१५॥

If a king governs his subjects unfairly, fear takes possession of his heart and the door of heaven is shut against him.

अथयोऽधर्मतः पाति राजामात्योऽथ वाऽऽत्मजः।

धर्मासने संनियुक्तो धर्ममूले नरर्षभ॥१६॥

कार्येष्वधिकृताः सम्यगकुर्वन्तो नृपानुगाः।

आत्मानं पुरतः कृत्वा यान्त्यथः सहपार्थिवाः॥१७॥

A kingdom, O foremost of men, depends upon righteousness. That minister, or king's son, who acts unfairly, holding the seat of justice, and those officers who, having accepted responsible offices, act unjustly, actuated by self-interest, all sink in hell along with the king himself.

बलात्कृतानां बलिभिः कृपणं बहु जल्पताम्।

नाथो वै भूमिपो नित्यमनाथानां नृणां भवेत्॥१८॥

Helpless men, who are oppressed by the strong and who consequently bewail piteously, have the king for their protector.

ततः साक्षिबलं साधु द्वैधवादकृतं भवेत्।

असाक्षिकमनाथं वा परीक्ष्यं तद् विशेषतः॥१९॥

In cases of dispute between two parties, the decision should depend upon the evidence of witness. If one of the parties has no witness and is helpless, the king should give the case his best consideration.

अपराधानुरूपं च दण्डं पापेषु धारयेत्।

वियोजयेद् धनैर्ऋदानधनानथ बन्धनैः॥२०॥

The king should punish the offenders according to their offences. The wealthy should be punished with fines and confiscations; the poor, with loss of liberty.

विनयेच्चापि दुर्वृत्तान् प्रहारैरपि पार्थिवः।

सान्त्वेनोपप्रदानेन शिष्टांश्च परिपालयेत्॥२१॥

The wicked should be punished by the king with corporal punishments. The king should maintain all good men with sweet speeches and presents of riches.

राज्ञो वधं चिकीर्षेद् यस्तस्य चित्रो वधो भवेत्।

आदीपकस्य स्तेनस्य वर्णसंकरिकस्य च॥२२॥

He who tries to bring about the death of the king should be punished with death to be effected by various means. One who becomes

guilty of arson or theft or such co-habitation with women as may lead to an intermixture of castes, should be punished with death.

सम्यक् प्रणयतो दण्डं भूमिपस्य विशाम्पते।

युक्तस्य वा नास्त्यधर्मो धर्म एव हि शाश्वतः॥२३॥

A king, O monarch, who inflicts punishments duly and according to the dictates of the science of punishment, commits no sin by the act. On the other hand, he acquires eternal merit.

कामकारेण दण्डं तु यः कुर्यादविचक्षणः।

स इहाकीर्तिसंयुक्तो मृतो नरकमृच्छति॥२४॥

That foolish king who inflicts punishments whimsically, earns infamy here and sinks into hell hereafter.

न परस्य प्रवादेन परेषां दण्डमर्पयेत्।

आगमानुगमं कृत्वा बह्नीयान्मोक्षयित्वा॥२५॥

One should not be punished for the fault of another. Bestowing sufficient thought upon the code, a person should be convicted or acquitted.

न तु हन्यान्नृपो जातु दूतं कस्याञ्चिदापि।

दूतस्य हन्ता निरयमाविशेत् सचिवैः सह॥२६॥

A king should never kill a messenger under any circumstances. That king who kills a messenger sinks into hell with all his ministers.

यथोक्तवादिनं दूतं क्षत्रधर्मरतो नृपः।

यो हन्यात् पितरस्तस्य भ्रूणहत्यामवाप्नुयुः॥२७॥

That king, mindful of Kshatriya practices, who kills a messenger faithfully speaking out his message, causes his departed manes to be stained with the sin of killing a foetus.

कुलीनः शीलसम्पन्नो वाग्मी दक्षः प्रियंवदः।

यथोक्तवादी स्मृतिमान् दूतः स्यात् सप्तभिर्गुणैः॥२८॥

A messenger should have these seven accomplishments, viz., he should be of high descent, of a good family, eloquent, clever, sweet-speeched, faithful in delivering the message with which he is sent, and possessed of good memory.

एतैरेव गुणैर्युक्तः प्रतिहारोऽस्य रक्षिता।

शिरोरक्षश्च भवति गुणैरैतैः समन्वितः॥२९॥

The aid-de-camp of the king, who guards his persons, should also possess similar qualities. The officer also that guards his capital or citadel should possess the same qualities.

धर्मशास्त्रार्थतत्त्वज्ञः सांघिविग्रहिको भवेत्।

मतिमान् धृतिमान् ह्रीमान् रहस्यविनिगूहिता॥३०॥

The king's minister should be well-read in the scriptures and capable in directing wars and making treaties. He should also be intelligent, courageous, modest, and capable of keeping secrets.

कुलीनः सत्त्वसम्पन्नः शुक्लोऽमात्यः प्रशस्यते।

एतैरेव गुणैर्युक्तस्तथा सेनापतिर्भवेत्॥३१॥

He should also be of high birth, have strength of mind, and be pure in conduct. If endowed with these qualities, he should be regarded worthy. The commander of the king's forces should have also the same qualities.

व्यूहयन्त्रायुधानां च तत्त्वज्ञो विक्रमान्वितः।

वर्षशीतोष्णवातानां सहिष्णुः परस्त्रवित्॥३२॥

He should also be master of the various sorts of battle array and with the uses of engines and weapons. He should be able to bear exposure to rain, cold, heat, and wind, and watchful of the shortcomings of foes.

विश्वासयेत् परांश्चैव विश्वसेच्च न कस्यचित्।

पुत्रेष्वपि हि राजेन्द्र विश्वासो न प्रशस्यते॥३३॥

The king, O monarch, should, be able to make his enemies sleep under a sense of security. He should not, however, himself trust any one. The reposing of confidence on even his own son is not good.

एतच्छास्त्रार्थतत्त्वं तु मयाऽऽख्यातं तवानघ।

अविश्वासो नरेन्द्राणां गुह्यं परममुच्यते॥३४॥

I have now, O sinless one, described to you what are the injunctions of the scriptures. Not to trust any one has been regarded one of the greatest mysteries of king-craft?

CHAPTER 86

(RAJADHARMANUSHASANA PARVA)

— Continued.

The description of the city in which a king should live.

युधिष्ठिर उवाच

कथंविधं पुरं राजा स्वयमावस्तुमर्हति।

कृतं वा कारयित्वा वा तन्मे ब्रूहि पितामह॥१॥

Yudhishtira said—

What should be the kind of city within which the king should himself live? Should he select one already made, or should he cause one to be especially made? Tell me this, O grand-father!

भीष्म उवाच

वस्तव्यं यत्र कौन्तेय सपुत्रज्ञातिवन्धुना।

न्याय्यं तत्र परिप्रष्टुं वृत्तिं गुप्तिं च भारत॥२॥

Bhishma said—

'It is proper, O Bharata, to enquire about how should a king live on a city, and how should he defend it, O son of Kunti.

तस्मात् ते वर्तयिष्यामि दुर्गकर्म विशेषतः।

श्रुत्वा तथा विधातव्यमनुष्ठेयं च यत्नतः॥३॥

I shall, therefore, describe to you this subject, referring especially to the defences of forts. Having heard me, you should make the arrangements required and conduct yourself attentively as directed.

षड्विधं दुर्गमास्थाय पुराण्यथ निवेशयेत्।

सर्वसम्पत्प्रदानं यद् बाहुल्यं चापि सम्भवेत्॥४॥

Keeping his eye on the six different sorts of forts the king should build his cities containing every kind of riches and every article of use in profusion.

धन्वदुर्गं महीदुर्गं गिरिदुर्गं तथैव च।

मनुष्यदुर्गं अब्दुर्गं वनदुर्गं च तानि षट्॥५॥

Those six kinds are water-citadels, earth-citadels, hill-citadels, human-citadels, mud citadels, and forest-citadels.

यत्पुरं दुर्गसम्पन्नं धान्यायुधसमन्वितम्।
 दृढप्राकारपरिखं हस्त्यश्वरथसंकुलम्॥६॥
 विद्वांसः शिल्पिनो यत्र निचयश्च सुसंचिताः।
 धार्मिकश्च जनो यत्र दाक्ष्यमुत्तममास्थितः॥७॥
 ऊर्जस्विनरनागाश्वं चत्वारपणशोभितम्।
 प्रसिद्धव्यवहारं च प्रशान्तमकुतोभयम्॥८॥
 सुप्रभं सानुनादं च सुप्रशस्तनिवेशनम्।
 शूराढ्यजनसम्पन्नं ब्रह्मघोषानुनादितम्॥९॥
 समाजोत्सवसम्पन्नं सदा पूजितदैवतम्।
 वश्यामात्यबलो राजा तत्पुरं स्वयमाविशेत्॥१०॥

The king, with his ministers and the army perfectly loyal to him, should live in that city which is defended by a fort, which contains profuse rice and weapons, which is protected with impenetrable walls and a trench, which has a sufficient number of elephants, horses and cars, which is inhabited by learned men and well-versed in the mechanical arts, where storage of provisions of every sort has been made, whose inhabitants are virtuous and clear in business, strong-bodied and energetic and as also its animals, which has many open squares and rows of shops, where all persons are righteous, where peace reigns where no danger exists, which shines with beauty and resounds with music and songs, where the houses are all spacious, where the residents have among them many brave and rich persons, which echoes with the chanting of Vedic hymns, where festivities and rejoicings frequently take place, and where the deities are always adored.

तत्र कोशं बलं मित्रं व्यवहारं च वर्धयेत्।
 पुरे जनपदे चैव सर्वदोषान् निवर्तयेत्॥११॥

Living there, the king should always try to fill his treasury, to increase his army, multiply the number of his friends, and establish courts of justice. He should suppress all abuses and evils in both his cities and provinces.

भाण्डागारायुधागारं प्रयत्नेनाभिवर्धयेत्।
 निचयान् वर्धयेत् सर्वास्तथा यन्त्रायुधालयान्॥१२॥

He should collect provisions of all sorts and replenish his arsenals carefully. He should also increase his storage of rice and other grain, and strengthen his counsels.

काष्ठलोहतुषाङ्गारदारु शृङ्गास्थिवैणवान्।
 मज्जा स्नेहवसा क्षौद्रमौषधग्राममेव च॥१३॥
 शणं सर्जरसं धान्यमायुधानि शरांस्तथा।
 चर्म स्नायुं तथा वेत्रं मुञ्जबल्वजबन्धनान्॥१४॥

He should, increase his stores of fuel, iron, chaff, charcoal, timber, horns, bones, bamboos, marrow, oils, clarified butter, fat, honey, medicines, flax, resin, rice, weapons, arrows, leather, catgut, canes, and strings and cords made of Munja grass and other plants and creepers.

आशयाश्चोदपानश्च प्रभूतसलिलाकराः।
 निरोद्धव्याः सदा राज्ञा क्षीरिणश्च महीरुहाः॥१५॥

He should multiply the number of tanks and wells containing large quantities of water, and should protect all shady trees.

सत्कृताश्च प्रयत्नेन आचार्यत्विक्पुरोहिताः।
 महेष्वासाः स्थपत्यः सांवत्सरचिकित्सकाः॥१६॥
 प्राज्ञा मेधाविनो दान्ता दक्षाः शूरा बहुश्रुताः।
 कुलीनाः सत्त्वसम्पन्ना युक्ताः सर्वेषु कर्मसु॥१७॥

He should entertain with honour the teachers of various sciences, Ritwijas, priests, powerful bowmen, persons skilled in architecture, astronomers, astrologers, physicians, as well as all men endued with wisdom, intelligence, self-control, cleverness, courage, learning, high-descent and energy, and competent to do all work.

पूजयेद् धार्मिकान् राजा निगृहीयादधार्मिकान्।
 नियुज्याच्च प्रयत्नेन सर्ववर्णान् स्वकर्मसु॥१८॥

The king should honour the righteous and punish the unrighteous. He should, acting with resolution, compell the several castes follow their respective duties.

बाह्यमाभ्यन्तरं चैव पौरजानपदं तथा।
 चारैः सुविदितं कृत्वा ततः कर्म प्रयोजयेत्॥१९॥

Knowing properly, through spies, the external conduct and the state of mind of the inhabitants of his city and provinces, he should take the necessary steps.

चरान्मन्त्रं च कोशं च दण्डं चैव विशेषतः।

अनुतिष्ठेत् स्वयं राजा सर्वं ह्यत्र प्रतिष्ठितम्॥२०॥

The king should himself look after his spies and counsels, his treasury, and the instrument for inflicting punishments. Everything depends upon these.

उदासीनारिमित्राणां सर्वमेव चिकीर्षितम्।

पुरे जनपदे चैव ज्ञातव्यं चारचक्षुषा॥२१॥

Having spies for his eyes, the king should learn all the acts and intentions of his foes, friends, and neutrals.

ततस्तेषां विधातव्यं सर्वमेवाप्रमादतः।

भक्तान् पूजयता नित्यं द्विषतश्च निगूहता॥२२॥

He should then, carefully, concert his own measures, honouring those that are loyal to him and chastising those that are hostile.

यष्टव्यं क्रतुभिर्नित्यं दातव्यं चाप्यपीडया।

प्रजानां रक्षणं कार्यं न कार्यं धर्मबाधकम्॥२३॥

The king should always worship the gods in sacrifices and make gifts without giving pain to anybody. He should protect his subjects, never doing anything that may stand in the way of righteousness.

कृपणानाथवृद्धानां विधवानां च योषिताम्।

योगक्षेमं च वृत्तिं च नित्यमेव प्रकल्पयेत्॥२४॥

He should always support and protect the helpless, the lordless, the aged, and widows.

आश्रमेषु यथाकालं चैलभाजनभोजनम्।

सदैवोपहरेद् राजा सत्कृत्याभ्यर्च्य मान्य च॥२५॥

The king should always honour the ascetics and present them, at proper times, with clothes, vessels and food.

आत्मानं सर्वकार्याणि तापसे राष्ट्रमेव च।

निवेदयेत् प्रयत्नेन तिष्ठेत् ब्रह्मश्च सर्वदा॥२६॥

The king should, with sufficient care, inform the ascetics of the state of his own self,

of all his measures, and of the kingdom, and should always behave humbly in their presence.

सर्वार्थत्यागिनं राजा कुले जातं बहुश्रुतम्।

पूजयेत् तादृशं दृष्ट्वा शयनासनभोजनैः॥२७॥

When he beholds anchorites of high descent and great learning that have forsaken all earthly objects, he should honour them with presents of beds and seats and food.

तस्मिन् कुर्वीत विश्वासं राजा कस्याञ्चिदापदि।

तापसेषु हि विश्वासमपि कुर्वन्ति दस्यवः॥२८॥

Whatever the distress which he befalls him, he should confide in an anchorite. The very ribbers place confidence upon persons of that character.

तस्मिन् निधीनादधीत प्रज्ञां पर्याददीत चा।

न चाप्यभीक्ष्णं सेवेत भृशं वा प्रतिपूजयेत्॥२९॥

The king should keep his wealth in charge of an ascetic and should take wise counsels from him. He should not, however, always wait upon them or adore them at all times.

अन्यः कार्यः स्वराष्ट्रेषु परराष्ट्रेषु चापरः।

अटवीषु परः कार्यः सामन्तनगरेष्वपि॥३०॥

From among those living in his own kingdom, he should select one for friendship. Likewise, he should select another from among those that live in the kingdom of his enemy. He should select a third from among recluses in the forests, and a fourth from among those living in his tributary kingdoms.

तेषु सत्कारमानाभ्यां संविभागांश्च कारयेत्।

परराष्ट्राटवीस्थेषु यथा स्वविषये तथा॥३१॥

He should treat them hospitably and honour them and, assign them the means of maintenance. He should treat the ascetics living in the kingdoms of enemies in the forests in the same way as those that live in his own kingdom.

ते कस्याञ्चिदवस्थायां शरणं शरणार्थिनि।

राज्ञे दद्युर्यथाकामं तापसाः संशितव्रताः॥३२॥

Engaged in penances and of rigid vows, they would, if calamity befalls the king and if he prays for protection, grant him what he wants.

एष ते लक्षणोद्देशः संक्षेपेण प्रकीर्तितः।

यादृशे नगरे राजा स्वयमावस्तुमर्हति॥३३॥

I have now told you briefly the characteristics of the city in which the king should live.

CHAPTER 87

(RAJADHARMANUSHASANA PARVA)

— Continued.

How a kingdom should be protected

युधिष्ठिर उवाच

राष्ट्रगुप्तिं च मे राजन् राष्ट्रस्यैव तु संग्रहम्।

सम्यग्जिज्ञासमानाय प्रब्रूहि भरतर्षभ॥१॥

Yudhishtira said—

How, O king, may a kingdom be firmly established, and how should it be protected? I wish to know this. Tell me all this, O foremost of Bharata's race.

भीष्म उवाच

राष्ट्रगुप्तिं च ते सम्यग् राष्ट्रस्यैव तु संग्रहम्।

हन्त सर्वं प्रवक्ष्यामि तत्त्वमेकपनाः शृणु॥२॥

Bhishma said—

'Listen to me with close attention. I shall tell you how a kingdom may be consolidated, and how also it may be protected.

ग्रामस्याधिपतिः कार्यो दशग्राम्यास्तथा परः।

द्विगुणायाः शतस्यैवं सहस्रस्य च कारयेत्॥३॥

A headman should be selected for each village. Over ten villages (or ten headmen) one superintendent should be appointed. Over two such superintendents there should be one officer. Above the latter should be appointed persons under each of whom should be a hundred villages; and above the last kind of officers, should be appointed men each of whom should given a thousand villages.

ग्रामीयान् ग्रामदोषांश्च ग्रामिकः प्रतिभावयेत्।

तान् ब्रूयाद् दशपायासौ स तु विंशतिपाय वै॥४॥

The headman should determine the characteristics of every person in the village and all the crimes also that demand punishment. He should report everything to the officer in charge of ten villages. The latter, again, should report the same to the officer in charge of twenty villages.

सोऽपि विंशत्यधिपतिर्वृत्तं जानपदे जने।

ग्रामाणां शतपालाय सर्वमेव निवेदयेत्॥५॥

The latter, again, should report the conduct of all the persons with in his province to the officer in charge of a hundred villages.

यानि ग्राम्याणि भोज्यानि ग्रामिकस्तान्युपाश्रियात्।

दशपस्तेन भर्तव्यस्तेनापि द्विगुणाधिपः॥६॥

The village headman should control over all the produce and the properties of the village. Every headman should contribute his quota for maintaining the chief of ten villages, and the latter should do the same for maintaining the chief of twenty villages.

ग्रामं ग्रामशताध्यक्षो भोक्तुमर्हति सत्कृतः।

महान्तं भरतश्रेष्ठ सुस्कीतं जनसंकुलम्॥७॥

The lord of a hundred villages should receive all honours from the king and should have for his support a large village, O chief of the Bharatas, populous and rich.

तत्र ह्येनकपायत्तं राज्ञो भवति भारत।

शाखानगरमर्हस्तु सहस्रपतिस्तमः॥८॥

Such a village, so given to a lord of a hundred villages, should be, however, with the jurisdiction of the chief of a thousand villages. That high officer, again, viz., the lord of a thousand villages, should have a small town for his support.

धान्यहैरण्यभोगेन भोक्तुं राष्ट्रियसङ्गतः।

तेषां संग्रामकृत्यं स्याद् ग्रामकृत्यं च तेषु यत्॥९॥

He should use for his ownself the grain and gold and other things derivable from it. He should perform all the duties relating to its wars and manage all its other internal affairs.

धर्मज्ञः सचिवः कश्चित् तत् तत्पश्येदतन्द्रितः।

नगरे नगरे वा स्यादेकः सर्वार्थचिन्तकः॥१०॥

Some pious minister, should carefully supervise the administrative affairs and mutual relations of those officers. In every town, again, there should be an officer for looking after all matters relating to his jurisdiction.

उच्चैः स्थाने घोररूपो नक्षत्राणामिव ग्रहः।

भवेत् स तान् परिक्रामेत् सवनिव सभासदः॥११॥

Like some dreadful planet moving above all the asterisms below, the last mentioned officer should move and act above all the officers subordinate to him. Such an officer should learn the conduct of those under him through his spies.

तेषां वृत्तिं परिणयेत् कश्चिद् राष्ट्रेषु तच्चरः।

जिघांसवः पापकामाः परस्वादायिनः शठाः॥१२॥

Such high officers should protect the people from all persons having murderous inclination, all wicked men, all robbers, and all cheats, and all of whom are regarded to be possessed by the devil.

रक्षाभ्यधिकृता नाम तेभ्यो रक्षेदिमाः प्रजाः।

विक्रयं क्रयमध्वानं भक्तं च सपरिच्छदम्॥१३॥

Looking after sales and the purchases, the state of the roads, the food and dress, and the stocks and profits, and the traders, the king should impose taxes on them.

योगक्षेमं च सम्प्रेक्ष्य वणिजां कारयेत् करान्।

उत्पत्तिं दानवृत्तिं च शिल्पं सम्प्रेक्ष्य चासकृत्॥१४॥

शिल्पं प्रति करानेवं शिल्पिनः प्रति कारयेत्।

Knowing every time the quantity of the manufacturers, the receipts and expenses of the manufacturers, and the state of the arts, the king should levy taxes upon the artisans regarding the arts they follow.

उच्चावचकरा दाप्या महाराज्ञा युधिष्ठिरा॥१५॥

यथा यथा न सीदेरस्तथा कुर्यान्महीपतिः।

The king, O Yudhishthira, may levy high taxes, but he should never levy such taxes as would oppress his people.

फलं कर्म च सम्प्रेक्ष्य ततः सर्वं प्रकल्पयेत्॥१६॥

फलं कर्म च निर्हेतु न कश्चित् सम्प्रवर्तते।

No tax should be levied without determining the out-turn and the amount of labour necessary for its production. Nobody would work without sufficient causes.

यथा राजा च कर्ता च स्यातां कर्मणि भागिनौ॥१७॥

संवेक्ष्य तु तथा राज्ञा प्रणेयाः सततं कराः।

The king should, after proper thought, impose taxes in such a way that he and the person who labours to produce the article taxed may both partake of the out-turn.

नोच्छिन्नादात्मानो मूलं परेषां चापि वृष्णया॥१८॥

ईहाद्वाराणि संसृज्य राजा सम्प्रीतदर्शनः।

The king should not, by his greediness, destroy his own foundations as well as those of others. He should always avoid those acts for which he may incur the hatred of his people. Indeed, by acting thus he may win popularity.

द्विषन्ति परिख्यातं राजानमतिखादिनम्॥१९॥

द्विष्टस्य कुतः श्रेयो नाप्रियो लभते फलम्।

The subjects hate that king who becomes notorious for greediness. How can a king who is hated acquire prosperity? Such a king can never secure what is for his well-being.

वत्सौपम्येन दोग्धव्यं राष्ट्रमक्षीणबुद्धिना॥२०॥

भृतो वत्सो जातबलः पीडां सहति भारत।

An intelligent king should milk his kingdom like calves. If the calf be permitted to suck, it grows strong, O Bharata, and carries heavy loads.

न कर्म कुस्ते वत्सो भृशं दुग्धो युधिष्ठिरा॥२१॥

राष्ट्रमप्यतिदुग्धं हि न कर्म कुस्ते महत्।

If, on the other hand, O Yudhishthira, the cow is milked too much, the calf becomes lean and incapable of making itself very useful to its owner. Similarly, if the kingdom be drained inordinately, the subjects become helpless and incapable of achieving any great act.

यो राष्ट्रमनुगृह्णाति परिरक्षन् स्वयं नृपः॥२२॥

संजातमुपजीवन् स लभते सुमहत् फलम्।

That king who protects his kingdom himself and shows leniency to his subjects and supports himself upon what is easily got, succeeds in doing much.

आपदर्थं च निर्यातं धनं त्विह विवर्धयेत्॥२३॥

राष्ट्रं च कोशभूतं स्यात् कोशो वेश्मगतस्तथा॥

Does not the king then acquire wealth enough to meet his wants? The entire kingdom becomes then to him his treasury, and his treasury becomes his bed room.

पौरजानपदान् सर्वान् संश्रितोपाश्रितांस्तथा॥

यथाशक्त्यनुकम्पेत् सर्वान् स्वल्पधनानपि॥२४॥

If the denizens of the cities and the provinces be poor, the king should, whether they depend upon him directly or indirectly, show them mercy to the best of his power.

बाह्यं जनं भेदयित्वा भोक्तव्यो मध्यमः सुखम्॥

एवं नास्य प्रकुप्यन्ति जनाः सुखितदुःखिताः॥२५॥

Punishing all robbers who infest the boundaries, the king should protect the people of his villages and make them happy. Partaking of the king's happiness and misery, the subjects become greatly pleased with him.

प्रागेव तु धनादानमनुभाष्य ततः पुनः॥

संनिपत्य स्वविषये भयं राष्ट्रे प्रदर्शयेत्॥२६॥

First of all, for making collection, the king should visit the principal centres of his kingdom one after another and try to fill his people with fear.

इयमापत्समुत्पन्ना परचक्रभयं महत्॥

अपि चान्ताय कल्पन्ते वेणोरिव फलागमाः॥२७॥

He should tell them,—Here, a great danger threatens us. Our enemies have engendered a great calamity for us! I have every reason, however, to hope that the danger will pass away, for the enemy, like a flowering bamboo, will very soon be destroyed.

अरयो मे समुत्थाय बहुभिर्दस्युभिः सह॥

इदमात्मवधायैव राष्ट्रमिच्छन्ति बाधितुम्॥२८॥

many enemies of mine, having risen up and combined with a large body of robbers, wish to put our kingdom into difficulties, for themselves being destroyed.

अस्यामापदि घोरायां सम्प्राप्ते दारुणे भये॥

परित्राणाय भवतः प्रार्थयिष्ये धनानि वः॥२९॥

To meet this calamity and dreadful danger, I seek your wealth for concerting measures for your protection.

प्रतिदास्ये च भवतां सर्वं चाहं भयक्षये॥

नारयः प्रतिदास्यन्ति यद्धरेयुर्बलादितः॥३०॥

When the danger passes away, I will repay you what I now take. Our foes, however, will not return what they (if unopposed) will take from you by force.

कलत्रमादितः कृत्वा सर्वं वो विनशेदिति॥

अपि चेत् पुत्रदारार्थमर्थसंचय इष्यते॥३१॥

On the other hand, they will even kill all your relatives with your very wives. Forsooth, you wish wealth for the sake of your children and wives.

नन्दामि वः प्रभावेण पुत्राणामिव चोदये॥

यथाशक्त्युपगृह्णामि राष्ट्रस्यापीडया च वः॥३२॥

I am happy to see your prosperity, and I solicit you as I would my own children. I shall take from you what you can easily spare for me. I do not wish to give pain to any one.

आपत्त्वेव च वोढव्यं भवद्भिः पुङ्गवैरिव॥

न च प्रियतरं कार्यं धनं कस्याञ्चिदापदि॥३३॥

In seasons of danger, you should, like strong bulls, bear such burdens. In seasons of distress, you should not value wealth too highly.

इति वाचा मधुरया श्लक्ष्णया सोपचारया॥

स्वरश्मीनभ्यवसृजेद् योगमाधाय कालवित्॥३४॥

A king knowing Time should, with such agreeable, sweet, and complimentary words, send his agents and make collections from his subjects.

प्राकारं भृत्यभरणं व्ययं संग्रामतो भयम्।

योगक्षेमं च सम्प्रेक्ष्य गोमिनः कारयेत् करम्॥३५॥

Pointing out to them the necessity of repairing his forts and of meeting the expenses of his establishment and other heads, striking them with the fear of foreign invasion, and pointing to them the necessity that exists for protecting them and enabling them to ensure the means of living in peace, the king should impose taxes upon the Vaishyas of his kingdom.

उपेक्षिता हि नश्येयुर्गोमिनोऽरण्यवासिनः।

तस्मात् तेषु विशेषेण मृदुपूर्वं समाचरेत्॥३६॥

If the king does not care the Vaishyas, they become lost to him, and leaving his dominions retire into the woods. The king should, therefore, treat them leniently.

सान्त्वनं रक्षणं दानमवस्था चाप्यभीक्ष्णशः।

गोमिनां पार्थ कर्तव्यः संविभागः प्रियाणि च॥३७॥

The king, O son of Priṭha, should always conciliate and protect the Vaishyas, take measures for filling them with a sense of security and for ensuring them in the enjoyment of what they possess, and always do what they like.

अजस्रमुपयोक्तव्यं फलं गोमिषु भारता।

प्रभावयन्ति राष्ट्रं च व्यवहारं कृषिं तथा॥३८॥

The king, O Bharata, should always so treat the Vaishyas that their power to multiply money may be enhanced. The Vaishyas enhance the strength of a kingdom, improve its agriculture, and develop its trade.

तस्माद् गोमिषु यत्नेन प्रीतिं कुर्याद् विचक्षणः।

दयावानप्रमत्तश्च करान् सम्प्रणयन् मृदून्॥३९॥

A wise king, therefore, should always please them. Acting with carefulness and leniency, he should impose mild taxes upon them.

सर्वत्र क्षेमचरणं सुलभं नाम गोमिषु।

न ह्यतः सदृशं किञ्चिद् वरमस्ति युधिष्ठिरा॥४०॥

It is always easy to treat the Vaishyas kindly. There is nothing which does greater

good to a kingdom, O Yudhishtira, than such treatment of the Vaishyas of the kingdom.'

CHAPTER 88

(RAJADHARMANUSHASANA PARVA)

— Continued.

How should a king collect money from his subjects

युधिष्ठिर उवाच

यदा राजा समर्थोऽपि कोशार्थी स्यान्महामते।

कथं प्रवर्तेत तदा तन्मे ब्रूहि पितामह॥१॥

Yudhishtira said—

Tell me, O grandfather, how should the king behave if, despite his great wealth, he seeks more!

भीष्म उवाच

यथादेशं यथाकालं यथाबुद्धिं यथाबलम्।

अनुशिष्यात् प्रजा राजा धर्मार्थी तद्धिते रतः॥२॥

Bhishma said—

A king desirous of acquiring religious merit, should seek the good of his subjects and protect them according to considerations of place and time and to the best of his intelligence and power.

यथा तासां च मन्येत श्रेय आत्मन एव च।

तथा कर्माणि सर्वाणि राजा राष्ट्रेषु वर्तयेत्॥३॥

He should, in his kingdom, adopt such measures as would in his view secure their good as also his own.

मधुदोहं दुहेद् राष्ट्रं भ्रमरा इव पादपम्।

वत्सापेक्षी दुहेच्चैव स्तनान्श्च न विकुट्टयेत्॥४॥

A king should milk his kingdom like a bee collecting honey from plants. He should act like the cow-herd who takes milk from her without boring her udders and without starving the calf.

जलौकावत् पिबेद् राष्ट्रं मृदूनैव नराधिपः।

व्याघ्रीव च हरेत् पुत्रान् संदशेन्न च पीडयेत्॥५॥

The king should act like the leech taking blood mildly. He should treat his subjects like a tigress carrying her cubs, touching them with her teeth but never cutting them therewith.

यथा शल्यकवानाखुः पदं धूनयते सदा।

अतीक्ष्णेनाभ्युपायेन तथा राष्ट्रं समापिबेत्॥६॥

He should behave like a mouse which although has got sharp and pointed teeth yet cuts the feet of sleeping animals in such a way that they do not at all become conscious of it.

अल्पेनाल्पेन देयेन वर्धमानं प्रदापयेत्।

ततो भूयस्ततो भूयः क्रमवृद्धिं समाचरेत्॥७॥

Little by little should be drained from a prosperous subject. The demand should then be gradually increased till it reaches a fair amount.

दमयन्निव दम्यानि शम्भुद भारं विवर्धयेत्।

मृदुपूर्वं प्रयत्नेन पाशानभ्यवहारयेत्॥८॥

The king should increase the burden of his subjects by and by like a person gradually increasing the load of a young bullock. Treating them with care and mildness, he should at last put the reins on them.

सकृत्पाशावकीर्णास्ते न भविष्यन्ति दुर्दमाः।

उचितेनैव भोक्तव्यास्ते भविष्यन्ति यत्नतः॥९॥

If the reins are thus put, they would not refuse to bear them. Indeed, sufficient measures should be taken for making them obedient. Mere entreaties to bring them to subjection would be of no avail.

तस्मात् सर्वसमारम्भो दुर्लभः पुरुषं प्रति।

यथामुख्यान् सान्त्वयित्वा भोक्तव्य इतरो जनः॥१०॥

It is impossible to treat all equally. Conciliating the leaders only, the ordinary people should be reduced to obedience.

ततस्तान् भेदयित्वा तु परस्परविवक्षितान्।

भुञ्जीत सान्त्वयंश्चैव यथासुखमयत्नतः॥११॥

Creating dissensions among the common people who are to carry the burdens, the king should himself come forward to conciliate them and then enjoy happily what he would draw from them.

न चास्था ने न चाकाले करांस्तेभ्यो निपातयेत्।

आनुपूर्व्येण सान्त्वेन यथाकालं यथाविधि॥१२॥

The king should never impose taxes in a bad form and on persons who cannot pay them. He should impose them gradually and with mildness, in proper time and according to due forms.

उपायान् प्रब्रवीम्येतान् न मे माया विवक्षिता।

अनुपायेन दमयन् प्रकोपयति वाजिनः॥१३॥

The ways I suggest you are the legitimate means of king craft. They are not known as deceitful means. One who tries to control horses by unfair methods only makes them furious.

पानागारनिवेशाश्च वेश्याः प्रापणिकास्तथा।

कुशीलवाः सक्तिवा ये चान्ये केचिदीदृशाः॥१४॥

नियम्याः सर्व एवैते ये राष्ट्रस्योपघातकाः।

एते राष्ट्रेऽभितिष्ठन्तो बाधन्ते भद्रिकाः प्रजाः॥१५॥

Drinking-shops, public women, pimps, actors, gamblers, and keepers of gambling houses, and other persons, of this sort, who always create disorders to the states, should all be checked. Living within the kingdom, these afflict and injure the better classes of the subjects.

न केनचिद् याचितव्यः कश्चित्किञ्चिदनापदि।

इति व्यवस्था भूतानां पुरस्तान्मनुना कृता॥१६॥

No one should ask anything of any one when on distress prevails. Manu himself in days of yore has laid down this injunction regarding all men.

सर्वे तथानुजीवेयुर्न कुर्युः कर्म चेदिह।

सर्व एव इमे लोका न भवेयुरसंशयम्॥१७॥

If all men were to live on alms and abstain from work, the world would, forsooth, come to an end.

प्रभुर्नियमने राजा य एतान् न नियच्छति।

भुङ्क्ते स तस्य पापस्य चतुर्भागमिति श्रुतिः॥१८॥

The king alone is able to restrain and check. That king who does not prevent his subjects

(from committing sins) is visited by a fourth part of the sins committed by them. This is the injunction of the Shrutis.

भोक्ता तस्य तु पापस्य सुकृतस्य यथा तथा।

नियन्तव्याः सदा राजा पापा ये स्युर्नराधिपः॥१९॥

Since the king shares the sins of his subjects like their merits, he should, therefore, O king, check his sinful subjects.

कृतपापस्त्वसौ राजा य एतान् न नियच्छति।

तथा कृतस्य धर्मस्य चतुर्भागमुपाश्नुते॥२०॥

The king who fails to restrain himself commits a sin. He is visited by a fourth part of their sins as he does acquire a fourth part of their merits.

स्थानान्येतानि संयम्य प्रसंगो भूतिनाशनः।

कामे प्रसक्तः पुरुषः किमकार्यं विवर्जयेत्॥२१॥

The following sins of which I speak should be checked. they are such as bring on penury on every one. What wicked act is there that a person under the influence of passion would not commit.

मद्यमांसपरस्वानि तथा दारा धनानि च।

आहरेद् रागवशगस्तथा शास्त्रं प्रदर्शयेत्॥२२॥

A person under the control of passion indulges in stimulants and meat, and appropriates the wives and the wealth of other people, and sets a bad example to others.

आपद्येव तु याचन्ते येषां नास्ति परिग्रहः।

दातव्यं धर्मतस्तेभ्यस्त्वनुक्रोशाद् भयान्न तु॥२३॥

They who do not live upon alms may beg at the time of distress. The righteous king should make gifts to them from mercy but not from fear.

मा ते राष्ट्रे याचनका भूवन्मा चापि दस्यवः।

एषां दातार एवैते नैते भूतस्य भावकाः॥२४॥

Let there be no beggars or robbers in your kingdom. It is only the robbers who give to the beggars. Such givers are not benefactors of men.

ये भूतान्यनुगृह्णन्ति वर्धयन्ति च ये प्रजाः।

ते ते राष्ट्रेषु वर्तन्तां मा भूतानामभावकाः॥२५॥

Let such men live in your kingdom as advance the interests of others and do them good, but not such as root out others.

दण्ड्यास्ते च महाराज धनादानप्रयोजकाः।

प्रयोगं कारयेयुस्तान् यथावलिकरांस्तथा॥२६॥

Those officers, O king, who realize from the subjects more than what is due should be punished. You should then appoint others who will take only what is due.

कृषिगोरक्ष्यवाणिज्यं यच्चान्यत् किञ्चिदीदृशम्।

पुरुषैः कारयेत् कर्म बहुभिः कर्मभेदतः॥२७॥

Agriculture, tending of cattle trade and similar other acts, should be pursued by many persons in such a way that they may not suffer injury.

नरश्चेत्कृषिगोरक्ष्यवाणिज्यं चाप्यनुष्ठितः।

संशयं लभते किञ्चित् तेन राजा विगर्हति॥२८॥

If a person engaged in agriculture, cattle-tending, or trade, feels a sense of insecurity, the king, incurs infamy thereby.

धनिनः पूजयेन्नित्यं पानाच्छादनभोजनैः।

वक्तव्यश्चानुगृहीध्वं प्रजाः सह मयेति वै॥२९॥

The king should always honour his rich subjects and should say to them,—Do you, with me, advance the interests of the people!

अङ्गमेतन्महद् राज्ये धनिनो नाम भारता।

ककुदं सर्वभूतानां धनस्थो नात्र संशयः॥३०॥

In every kingdom, the wealthy form an estate in the realm. Forsooth, a wealthy person is the foremost of men.

प्राज्ञः शूरो धनस्थश्च स्वामी धार्मिक एव च।

तपस्वी सत्यवादी च बुद्धिमांश्चापि रक्षति॥३१॥

He who is wise, or brave or rich a influential, or righteous, or engaged in penances or truthful in speech, or endued with intelligence, assists in protecting his fellow-subjects,

तस्मात् सर्वेषु भूतेषु प्रीतिमान् भव पार्थिव।

सत्यमार्जवमक्रोधमानृशस्यं च पालय॥३२॥

For these reasons, O king, do you love all creatures, and show the qualities of truth,

sincerity, absence of anger and abstention from injury.

एवं दण्डं च कोशं च मित्रं भूमिं च लप्स्यसि।

सत्यार्जवपरो राजन् मित्रकोशबलान्वितः॥३॥

You should thus hold the rod of punishment, and multiply your treasury and support your friends and consolidate your kingdom thus, practising the qualities of truthfulness and sincerity and supported by your friends, treasury, and army.

CHAPTER 89

(RAJADHARMANUSHASANA PARVA)

— Continued.

The duties of a king described.

भीष्म उवाच

वनस्पतीन् भक्ष्यफलान् छिन्दुर्विषये तदा।

ब्राह्मणानां मूलफलं धर्ममाहुर्मनीषिणः॥१॥

Bhishma said—

‘Let not fruit growing trees be cut down in your dominions. Fruits and roots are the property of the Brahmanas. The sages have declared this as an injunction of religion.

ब्राह्मणेभ्योऽतिरिक्तं च भुञ्जीरन्नितरे जनाः।

न ब्राह्मणापराधेन हरेदन्यः कथंचन॥२॥

The residue, after supporting the Brahmanas, should be devoted to the support of other people, Nobody should take by inuring the Brahmanas.

विप्रश्चेत् त्यागमातिष्ठेदोत्तमार्थं वृत्तिकर्षितः।

परिकल्प्यास्य वृत्तिः स्यात् सदस्य नराधिप॥३॥

If a Brahmana, for want of support, wishes to leave a kingdom for securing maintenance elsewhere, the king, O monarch, should, with love and respect, give him the means of sustenance.

स चेन्नोपनिवर्तेत वाच्यो ब्राह्मणसंसदि।

कस्मिन्निदानां मर्यादामयं लोकः करिष्यति॥४॥

If he does not still abstain from leaving the kingdom, the king should repair to a concourse of Brahmanas and say—Such a Brahmana is

leaving the kingdom. In whom shall my subjects then find an authority for guiding them?—

असंशयं निवर्तेत न चेद् वक्ष्यत्यतः परम्।

पूर्वं परोक्षं कर्तव्यमेतत् कौन्तेय शाश्वतम्॥५॥

If alter this, he does not renounce his intention of leaving, and does not say anything, the king should say to him—Forget the past!—This, O son of Kunti, is the eternal way of the royal duty.

आहुरेतज्जना नित्यं न चैतच्छ्रद्धाम्यहम्।

निमन्त्र्यश्च भवेद् भोगैरवृत्त्या च तदाचरेत्॥६॥

The king should further say to him,—Indeed, O Brahmana, people say that only that which is sufficient should be assigned to a Brahmana to maintain him. I, however, do not hold that opinion. On the other hand, I think that if a Brahmana seeks to abandon a kingdom for the king neglecting to provide him with means of support, such means should be assigned to him, and, further, if he wishes to take that step for procuring the means of luxury, he should still be requested to stay and supplied with those luxuries.

कृषिगोक्ष्यवाणिज्यं लोकानामिह जीवनम्।

ऊर्ध्वं चैव त्रयी विद्या सा भूतान् भावयत्युत॥७॥

Agriculture, cattle-tending, and trade, supply all men with the means of subsistence. A knowledge of the Vedas, however, supply them with the means of acquiring heaven.

तस्यां प्रवर्तमानायां ये स्युस्तत्परिपन्थिनः।

दस्यवस्तद्व्यायेह ब्रह्मा क्षत्रमथासृजत्॥८॥

They, therefore, that impede the study of the Vedas and the Vedic practices, are known as enemies of society. For exterminating these that Brahman created Kshatriyas.

शत्रून् जय प्रजा रक्ष यजस्व क्रतुभिर्नृप।

युध्यस्व सपरे वीरो भूत्वा कौरवनन्दन॥९॥

Subdue your foes, protect your subjects, adore the gods in sacrifices, and fight battles bravely, O delighter of the Kurus!

संरक्ष्यान् पालयेद् राजा स राजा राजसत्तमः।

ये केचित् तान् न रक्षन्ति तैरर्थो नास्ति कश्चन॥१०॥

A king should protect those who are worthy of protection. The king who does this is the best of rulers. Those kings who do not perform the duty of protection live uselessly.

सदैव राज्ञा योद्धव्यं सर्वलोकाद् युधिष्ठिर।

तस्माद्धेतोर्हि युञ्जीत मनुष्यानेव मानवः॥११॥

For the behoof of all his subjects the king should always seek to learn the acts and thoughts of all, O Yudhishtira; and for the reason he should engage spies and secret agents.

आन्तरेभ्यः परान् रक्षन् परेभ्यः पुनरान्तरान्।

परान् परेभ्यः स्वान् स्वेभ्यः सर्वान् पालय नित्यदा॥१२॥

Protecting others from your own, and your own from others, as also others from others, and your own from your own, do you always maintain your subjects.

आत्मानं सर्वतो रक्षन् राजन् रक्षस्व मेदिनीम्।

आत्ममूलमिदं सर्वमाहुर्वै विदुषो जनाः॥१३॥

Guarding his own self first from every one, the king should protect the Earth. Men of knowledge have said that everything originate from self.

किं छिद्रं को नु सङ्गो मे किं वास्त्यविनिपातितम्।

कुतो मामाश्रयेद् दोष इति नित्यं विचिन्तयेत्॥१४॥

The king should always think of these, viz.,—What are his shortcomings to what evil habits he is addicted, what are the sources of his weakness, and what are the sources of his follies.

अतीतदिवसे वृत्तं प्रशंसन्ति न वा पुनः।

गुप्तैश्चारैरनुमतैः पृथिवीमनुसारयेत्॥१५॥

The king should make secret and trusted agents travel through the kingdom for ascertaining whether his conduct of the previous day has, or has not, met with the approbation of the subjects.

जानीयुर्यदि ते वृत्तं प्रशंसन्ति न वा पुनः।

कच्चिद् रोचेज्जनपदे कच्चिद् राष्ट्रे च मे यशः॥१६॥

धर्मज्ञानां धृतिमतां संग्रामेष्वपलायिनाम्।

Indeed, he should know whether his conduct is or is not, generally applauded, or is, or is not, liked by the people of the provinces, and whether he has, or has not, succeeded in gaining a good name in his kingdom.

राष्ट्रे तु येऽनुजीवन्ति ये तु राज्ञोऽनुजीविनः॥१७॥

अमात्यानां च सर्वेषां मध्यस्थानां च सर्वशः।

ये च त्वाभिप्रशंसंसेयुर्निन्देयुरथवा पुनः॥१८॥

सर्वान् सुपरिणीतांस्तान् कारयेथा युधिष्ठिर।

Amongst the virtuous and wise, amongst those who never retreat from battle, and those who do not live in your kingdom, those who depend on you, and those who are your ministers, as well as those who do not follow party, they who praise or blame you should never be disregarded by you, O Yudhishtira!

एकान्तेन हि सर्वेषां न शक्यं तात रोचितुम्।

मित्रामित्रमथो मध्यं सर्वभूतेषु भारत॥१९॥

No man, O sire, can acquire the golden opinion of all persons in the world. All persons have friends, foes, and indifferent ones, O Bharata.

युधिष्ठिर उवाच

तुल्यबाहुबलानां च तुल्यानां च गुणैरपि।

कथं स्यादधिकः कश्चित् स च भुञ्जीत मानवान्॥२०॥

Yudhishtira said—

Of persons all of whom are equal in strength of arms and accomplishments' how does one reign supreme over all the others, and how does he succeed in lording over them all.

भीष्म उवाच

यच्चरा ह्यचरानद्युरंदद्भान् दंष्ट्रिणस्तथा।

आशीविषा इव क्रुद्धा भुजङ्गान् भुजगा इव॥२१॥

Bhishma said—

The mobile creatures devour things that are immobile; animals having teeth devour those

that have none; angry snakes of dreadful venom devour smaller ones of their own species.

एतेभ्यश्चाप्रमत्तः स्यात् सदा शत्रोर्युधिष्ठिर।

भारुण्डसदृशा ह्येते निपतन्ति प्रमादतः॥२२॥

The king, O Yudhishtira, should always be careful of his subjects as also of his enemies. If he becomes careless, they attack him like vultures.

कच्चित् ते वणिजो राष्ट्रे नोद्विजन्ति करार्दिताः।

क्रीणन्तो बहुनाल्पेन कान्तारकृतविश्रमाः॥२३॥

Take care, O king, that the traders in your kingdom, who purchase articles for purposes of trade at prices high and low, and who while itinerating have to sleep or take rest in forests and inaccessible regions, may not suffer from the imposition of heavy taxes.

कच्चित् कृषिकरा राष्ट्रं न जहत्यतिपीडिताः।

ये वहन्ति धुरं राज्ञां ते भरन्तीतरानपि॥२४॥

Let not the agriculturists in your kingdom leave it through oppression; they, who bear the burden of the king, support the other residents also of the kingdom.

इतो दत्तेन जीवन्ति देवाः पितृगणास्तथा।

मानुषोरगरक्षांसि वर्यांसि पशवस्तथा॥२५॥

The gifts made by you in this world support the gods, Pitris, men, Nagas, Rakshasas, birds, and animals.

एषा ते राष्ट्रवृत्तिश्च राज्ञां गुप्तिश्च भारता।

एतमेवार्थमाश्रित्य भूयो वक्ष्यामि पाण्डवा॥२६॥

These, O Bharata, are the instruments of governing a kingdom and protecting its king. I shall again talk to you on the subject, O son of Pandu.

CHAPTER 90

(RAJADHARMANUSHASANA PARVA)

— Continued.

The duties of king as described by
Utathya

भीष्म उवाच

यानङ्गिराः क्षत्रधर्मानुतथ्यो ब्रह्मवित्तमः।

मान्धात्रे यौवनाश्रया प्रीतिमानभ्यभाषत॥१॥

Bhishma said—

'That best of all persons conversant with the Vedas, viz., Utatthya of Angirasa's family, discoursed gladly to Yuvanashva's son Mandhatri.

स यथानुशशासैनमुतथ्यो ब्रह्मवित्तमः।

तत् ते सर्वं प्रवक्ष्यामि निखिलेन युधिष्ठिर॥२॥

I shall now, O Yudhishtira, relate to you every thing that Utatthya, that foremost of all persons conversant with the Vedas, had said to that king.

उतथ्य उवाच

धर्माय राजा भवति न कामकरणाय तु।

मान्धातरिति जानीहि राजा लोकस्य रक्षिता॥३॥

Utatthya said—

One becomes a king for advancing the cause of virtue and not for acting capriciously. Know this, O Mandhatri; the king is, indeed, the protector of the world.

राजा चरति चेद् धर्मं देवत्वायैव कल्पते।

स चेद्धर्मं चरति नरकायैव गच्छति॥४॥

If the king acts piously, he attains to the dignity of a god. If, however, he acts unrighteously, he sinks into hell.

धर्मो तिष्ठन्ति भूतानि धर्मो राजनि तिष्ठति।

तं राजा साधु यः शास्ति स राजा पृथिवीपतिः॥५॥

राजा परमधर्मात्मा लक्ष्मीवान् धर्म उच्यते।

देवाश्च गर्हा गच्छन्ति धर्मो नास्तीति चोच्यते॥६॥

All creatures depends upon righteousness. Righteousness again depends upon the king.

That king, therefore, who maintains righteousness, is truly a king, that king who has a pious soul and possesses every kind of accomplishments is said to be an embodiment of virtue. If a king fails to punish iniquity, the god leave his palace and he incurs disreputation among men.

स्वधर्मे वर्तमानानामर्थसिद्धिः प्रदृश्यते।

तदेव महलं लोकः सर्वः समनुवर्तते॥७॥

The endeavours of men who observe their own duties are always successful. Therefore all men try to obey the injunctions of righteousness which yield prosperity.

उच्छिद्यते धर्मवृत्तमधर्मो वर्तते महान्।

भयमाहुर्दिवारात्रं यदा पापो न वार्यते॥८॥

When sin is not restrained righteousness disappears and unrighteousness multiplies itself.

ममेदमिति नैवैतत् साधूनां तात धर्मतः।

न वै व्यवस्था भवति यदा पापो न वार्यते॥९॥

When sin is not restrained, no one can, in view of the rights of property as sanctioned by the scriptures, say,—This thing is mine and this is not mine.

नैव भार्या न पशवो न क्षेत्रं न निवेशनम्।

संदृश्येत मनुष्याणां यदा पापबलं भवेत्॥१०॥

When sinfulness reigns rampant in the world, men cannot own and enjoy their own wives and animals and fields and houses.

देवाः पूजां न जानन्ति न स्वधां पितरस्तदा।

न पूज्यन्ते ह्यतिथयो यदा पापो न वार्यते॥११॥

When sin is not restrained the deities get no adorations, the Pitris no offerings in Shraddhas, and guests no hospitality.

न वेदानधिगच्छन्ति व्रतवन्तो द्विजातयः।

न यज्ञास्तन्वते विप्रा यदा पापो न वार्यते॥१२॥

When sinfulness is not restrained, the twice-born ones do not study the Vedas, or practise high vows, or perform sacrifices.

वृद्धानामिव सत्त्वानां मनो भवति विह्वलम्।

मनुष्याणां महाराज यदा पापो न वार्यते॥१३॥

When sin is not restrained, the minds of men, O king, become weak and bewildered like those of persons wounded with weapons.

उभौ लोकावभिप्रेक्ष्य राजानमृषयः स्वयम्।

असृजन् सुमहद् भूतमयं धर्मो भविष्यति॥१४॥

Looking on both the worlds, the Rishis made the king, that best of men, with a view that he should be righteousness incarnate on Earth.

यस्मिन् धर्मो विराजेत तं राजानं प्रचक्षते।

यस्मिन् विलीयते धर्मस्तं देवा वृषलं विदुः॥१५॥

He is called Rajan in whom righteousness predominates. That king, again, in whom there is no righteousness, is called a Vrishala.

वृषो हि भगवान् धर्मो यस्तस्य कुस्ते ह्यलम्।

वृषं तं विदुर्देवास्तस्माद्धर्मं विवर्धयेत्॥१६॥

Righteousness has another name, viz., Vrisha. He who weakens Vrisha passes by the name of Vrishala. A king should, therefore, further the cause of Righteousness.

धर्मो वर्धति वर्धन्ति सर्वभूतानि सर्वदा।

तस्मिन् ह्यसति ह्रीयन्ते तस्माद् धर्मं न लोपयेत्॥१७॥

All creatures prosper by the growth of righteousness and deteriorate with its decay. Righteousness, therefore, should never be suffered to decay.

धनात् स्रवति धर्मो हि धारणाद् वेति निश्चयः।

अकार्याणां मनुष्येन्द्र स सीमान्तकरः स्मृतः॥१८॥

Righteousness is called Dharma, because it helps the acquisition and preservation of wealth. The sages, O king, have declared that the Dharma restrains and limits all evils acts of men.

प्रभवार्थं हि भूतानां धर्मः सृष्टः स्वयम्भुवा।

तस्मात् प्रवर्तयेद् धर्मं प्रजानुग्रहकारणात्॥१९॥

The Self-created created Dharma for the aggrandisement and growth of creatures. Therefore, a king should follow the dictates of Dharma for benefiting his people.

तस्माद्धि राजशार्दूल धर्मः श्रेष्ठतरः स्मृतः।

स राजा यः प्रजाः शास्ति साधुकृत् पुरुषर्षभा॥२०॥

Therefore also, O foremost of kings' Dharma has been said to be the highest of all things. That best of men who governs his subjects righteously is called a king.

कामक्रोधावनादृत्य धर्ममेवानुपालय।

धर्मः श्रेयस्करतमो राज्ञां भरतसत्तम॥२१॥

Disregarding lust and anger follow the dictates of righteousness. Of all things, O chief of Bharata's race, which secure the prosperity of kings, righteousness is the foremost.

धर्मस्य ब्राह्मणो योनिस्तस्मात् पूजयेत् सदा।

ब्राह्मणानां च मान्यातः कुर्यात् कामानमत्सरी॥२२॥

Dharma, again, has originated from the Brahmana. Therefore, the Brahmana should always be adored. You, should, O Mandhatri, satisfy humbly the wishes of Brahmanas.

तेषां ह्यकामकरणाद् राज्ञः संजायते भयम्।

मित्राणि न च वर्धन्ते तथामित्रीभवन्त्यपि॥२३॥

Neglecting to please Brahmanas the king brings danger on himself, for such neglect, he cannot acquire friends while his enemies multiply.

ब्राह्मणानां सदासूयाद् बाल्याद् वैरोचनो बलिः।

अथास्माच्छीरपाक्रामद् यास्मिन्नासीत् प्रतापिनी॥२४॥

For entertaining malice out of folly towards the Brahmanas, the goddess of prosperity who had formerly lived with him became irate and deserted the Asura Vali the son of Virochana.

ततस्तस्मादपाक्रम्य सागच्छत् पाकशासनम्।

अथ सोऽन्वतपत् पश्चाच्छ्रियं दृष्ट्वा पुरन्दरे॥२५॥

Deserting the Asura she went to Indra the king of gods. Seeing the goddess living with Purandara, Vali regretted idly.

एतत् फलमसूयाया अभिमानस्य वा विभो।

तस्माद् बुध्यस्व मान्यातर्मा त्वां जह्यात् प्रतापिनी॥२६॥

This, O powerful one, is the outcome of malice and pride. Be you awakened, O

Mandhatri, so that the goddess of prosperity may not in anger desert you.

दर्पो नाम श्रियः पुत्रो जज्ञेऽधर्मादिति श्रुतिः।

तेन देवासुरा राजन् नीताः सुबहवो व्ययम्॥२७॥

The *Shrutis* say that unrighteousness beget a son named Pride upon the goddess of prosperity. This Pride, O king, brought ruin upon many among the gods and the Asuras.

राजर्षयश्च बहवस्तथा बुध्यस्व पार्थिव।

राजा भवति तं जित्वा दासस्तेन पराजितः॥२८॥

Many royal sages were ruined for him. Do you, therefore, awaken, O king, He who can conquer him becomes a king. He, however, who suffers himself to be conquered by him, becomes a slave.

स यथा दर्पसहितमधर्मं नानुसेवते।

तथा वर्तस्व मान्यातश्चिरं चेत् स्थातुमिच्छसि॥२९॥

If, O Mandhatri, you wish to enjoy a life of perpetual happiness, live as a king should who does not indulge these two, viz., Pride and Unrighteousness.

मत्तात्ममत्तात् पौगण्डादुन्मत्ताच्च विशेषतः।

तदभ्यासादुपावर्तं संहितानां च सेवनात्॥३०॥

Do not associate with him,—who is intoxicated with pride, who does not follow honesty, who scoffs at religion, who is insensate and negligent in paying homage to all of them even when united.

निगृहीतादमात्याच्च स्त्रीभ्यश्चैव विशेषतः।

पर्वताद् विषमाद् दुर्गान्दुस्तिनोऽश्वात् सरीसृपात्॥३१॥

एतेभ्यो नित्ययत्तः स्यान्नक्तचर्या च वर्जयेत्।

अत्यागं चाभिमानं च दम्भं क्रोधं च वर्जयेत्॥३२॥

Keep yourself aloof from the company of ministers whom you have once punished and especially of women, as also from mountains and uneven lands and inaccessible forts and elephants and horses and reptiles. You should never wander in the night, and avoid stinginess, vanity, boastfulness, and anger.

अविज्ञातासु च स्त्रीषु क्लीबासु स्वैरिणीषु च।

परभार्यासु कन्यासु नाचरेन्मैथुनं नृपः॥३३॥

You should never know unknown women, or the eunuchs, or those who are lewd, or those who are the wives of other men, or those who are unmarried.

कुलेषु पापरक्षांसि जायन्ते वर्णसंकरात्।

अपुमांसोऽङ्गहीनाश्च स्थूलजिह्वा विचेतसः॥३४॥

When the king does not restrain vice, an intermixture of castes follows, and sinful Rakshasas, eunuchs, children destitute of limbs or possessed of thick tongues, and idiots, begin to take birth in even respectable families.

एते चान्ये च जायन्ते यदा राजा प्रमादति।

तस्माद् राजा विशेषेण वर्तितव्यं प्रजाहिते॥३५॥

Therefore, the king should take particular care to act righteously for the behoof of his people.

क्षत्रियस्य प्रमत्तस्य दोषः संजायते महान्।

अधर्माः सम्प्रवर्धन्ते प्रजासंकरकारकाः॥३६॥

If a king acts heedlessly, it produces a great evil. Unrighteousness multiplies causing an intermixture of castes.

अशीते विद्यते शीतं शीते शीतं न विद्यते।

अवृष्टिरतिवृष्टिश्च व्याधिश्राप्याविशेत् प्रजाः॥३७॥

Cold appears during the summer months, and disappears in its proper season. Drought and flood and pestilence attack the people.

नक्षत्राण्युपतिष्ठन्ति ग्रहा घोरास्तथागते।

उत्पातश्चात्र दृश्यन्ते बहवो राजनाशनाः॥३८॥

Evil stars arise and dreadful comets appear on such occasions. Various other portents, presaging destruction of the kingdom, appear.

अरक्षितात्मा यो राजा प्रजाश्चापि न रक्षति।

प्रजाश्च तस्य क्षीयन्ते ततः सोऽनुविनश्यति॥३९॥

If the king does not take steps for his own safety and does not protect his subjects, the latter first meet with destruction which ultimately overtakes the king himself.

द्वावाददाते होकस्य द्वयोः सुबहवोऽपरे।

कुमार्यः सम्प्रलुप्यन्ते तदाहर्तुपदूषणम्॥४०॥

Two persons in unision take away the wealth of one, and many acting together rob

the two. The virginity of maidens is destroyed. Such a state of things originate from the king's faults.

ममेदमिति नैकस्य मनुष्येष्ववतिष्ठति।

त्यक्त्वा धर्मं यदा राजा प्रमादमनुतिष्ठति॥४१॥

All rights of property are destroyed among men, when the king, forsaking righteousness, acts heedlessly.

CHAPTER 91

(RAJADHARMANUSHASANA PARVA)

— Continued.

The same subject continued

उत्तथ्य उवाच

कालवर्षीं च पर्जन्यो धर्मचारी च पार्थिवः।

सम्पद् यदेपा भवति सा विभति सुखं प्रजाः॥१॥

Utatthya said—

If the god of the clouds pours rain in season and the king acts virtuously, the prosperity that comes keeps the subjects in happiness.

यो न जानाति हर्तुं वा वस्त्राणां रजको मलम्।

रक्तानां वा शोधयितुं यथा नास्ति तथैव सः॥२॥

That washerman who does not know how to wash away the dirt of cloth without destroying its dye, is very unskilful in his profession.

एवमेतद् द्विजेन्द्राणां क्षत्रियाणां विशां तथा।

शूद्रश्चतुर्थो वर्णानां नानाकर्मस्ववस्थितः॥३॥

That person among Brahmanas or Kshatriyas or Vaishyas who, having deviated from the proper duties of his caste, has become a Shudra, is truly to be compared to such a washerman.

कर्म शूद्रे कृषिर्वैश्ये दण्डनीतिश्च राजनि।

ब्रह्मचर्यं तपो मन्त्राः सत्यं चापि द्विजातिषु॥४॥

Menial service is the duty of the Shudra; agriculture is that of the Vaishya; the science of punishment of the Kshatriya and Brahmacharya, penances, Mantras, and truth, belong to the Brahmana.

तेषां यः क्षत्रियो वेद वस्त्राणामिव शोधनम्।

शीलदोषान् विनिर्हर्तुं स पिता स प्रजापतिः॥५॥

That Kshatriya who knows how to correct the wrong-doings of the other castes and to wash them clean like a washerman, is really their father and deserves to be their king.

कृतं त्रेता द्वापरं च कलिश्च भरतर्षभ।

राजवृत्तानि सर्वाणि राजैव युगमुच्यते॥६॥

The various cycles called Krita, Treta, Dvapara, and Kali, O foremost of Bharata's race, all depend on the conduct of the king. It is the king who makes the cycles.

चातुर्वर्ण्यं तथा वेदश्चातुराग्न्यमेव च।

सर्वं प्रमुह्यते ह्येतद् यदा राजा प्रमादति॥७॥

The four castes, the Vedas, and the duties of the four modes of life, all suffer from confusion and weakness when the king becomes heedless.

अग्नित्रेता त्रयी विद्या यज्ञश्च सहदक्षिणाः।

सर्व एव प्रमादयन्ति यदा राजा प्रमादति॥८॥

The three kinds of fire, the three Vedas, and sacrifices with Dakshina, all disappear when the king becomes careless.

राजैव कर्ता भूतानां राजैव च विनाशकः।

धर्मात्मा यः स कर्ता स्यादधर्मात्मा विनाशकः॥९॥

The king is the creator of all creatures, and is their destroyer. That righteous king is regarded as the creator, while the sinful one is regarded as the destroyer.

राज्ञो भार्यश्च पुत्रश्च वान्यवाः सुहृदस्तथा।

समेत्य सर्वे शोचन्ति यदा राजा प्रमादति॥१०॥

The king's wives, sons, kinsmen, and friends, all become unhappy and grieve when the king becomes careless.

हस्तिनोऽश्वश्च गावश्चाप्युष्ट्रश्चतुर्गर्धभाः।

अधर्मभूते नृपतौ सर्वे सीदन्ति जन्तवः॥११॥

Elephants, horses, kine, camels, mules, asses and other animals all lose their vigour when the king becomes sinful.

दुर्वलार्थं वलं सृष्टं धात्रा मान्यातरुच्यते।

अवलं तु महद्भूतं यस्मिन् सर्वं प्रतिष्ठितम्॥१२॥

It is said, O Mandhatri, that the Creator created Power for protecting Weakness. Weakness is, really, a great being, for every thing depends upon it.

यच्च भूतं सम्पजते ये च भूतास्तदन्वयाः।

अधर्मस्थे हि नृपतौ सर्वे शोचन्ति पार्थिव॥१३॥

All creatures adore the king. All creatures are the children of the king. If, therefore, O monarch, the king becomes unrighteous, all creatures meet with ruin.

दुर्बलस्य च यच्चक्षुर्मुनेराशीविषस्य च।

अविषह्यतमं मन्ये मा स्म दुर्बलमासदः॥१४॥

The eyes of the Weak, of the Muni, and of the venomous snake, should be considered as unbearable. Do not, therefore, meet the Weak as you would do an enemy.

दुर्बलांस्तात बुद्धेया नित्यमेवाविमानितान्।

मा त्वां दुर्बलचक्षुषि प्रदेहेयुः सबान्धवम्॥१५॥

You should regard the Weak as being subject to humiliation. Take care that the eyes of the Weak do not burn you with your kinsmen.

न हि दुर्बलदग्धस्य कुले किञ्चित् प्ररोहति।

आमूलं निर्दहन्त्येव मा स्म दुर्बलमासदः॥१६॥

In a family scorched by the eyes of the Weak, no children are born. Such eyes burn the family to its very roots. Do not, therefore, treat the weak inimically.

अवलं वै बलाच्छ्रेयो यच्चातिबलवद्बलम्।

बलस्याबलदग्धस्य न किञ्चिदवशिष्यते॥१७॥

Weakness is more powerful than even the greatest Power, for that Power which is scorched by Weakness is absolutely rotted out.

विमानितो हतः क्रुशस्त्रातारं चेन्न विन्दति।

अमानुषकृतस्तत्र दण्डो हन्ति नराधिपम्॥१८॥

If a person, who has been humiliated or struck, fails, while crying for help, to get a protector, divine punishment over takes the king and brings about his fall.

मा स्म तात रणे स्थित्वा भुज्जीथा दुर्बलं जनम्।

मा त्वां दुर्बलचक्षूषि दहन्त्वग्निरिवाश्रयम्॥१९॥

Do not, 'O sire, while excersing Power, take wealth from the Weak, Take care that the cycs of the Weak do not burn you like a burning fire.

यानि मिथ्याभिज्ञस्तानां पतन्त्यश्रूणि रोदताम्।

तानि पुत्रान् पशून् घ्नन्ति तेषां मिथ्याभिज्ञंसनात्॥२०॥

The tears shed by weeping men afflicted with falsehood kill the children and animals of those that have uttered those lies.

यदि नात्मनि पुत्रेषु न चेत् पौत्रेषु नपुषु।

न हि पापं कृतं कर्म सद्यः फलति गौरिवा॥२१॥

Like a cow a sinful act does not yield immediate fruits. If the fruit is not seen in the perpetrator himself, it is seen in his son or in his grand-son or daughter's son.

यत्राबलो वध्यमानस्त्रातारं नाधिगच्छति।

महान् दैवकृतस्तत्र दण्डः पतति दारुणः॥२२॥

When a Weak person fails to find a protector the great rod of divine punishment overtakes the king.

युक्ता यदा जानपदा भिक्षन्ते ब्राह्मणा इव।

अभीक्ष्णं भिक्षुरूपेण राजानं घ्नन्ति तादृशाः॥२३॥

When all the subjects of a king are compelled by distress to live like Brahmanas, by begging, such mendicancy brings destruction upon the king.

राज्ञो यदा जनपदे बहवो राजपूरुषाः।

अनयेनोपवर्तन्ते तद् राज्ञः किल्बिषं महत्॥२४॥

When all the officers of the king living in the provinces unite together and act unfairly, the king is then said to bring about a state of unredeeming evil upon his kingdom.

यदा युक्त्या नयेदर्थान् कामादर्धवशेन वा।

कृपणं याचमानानां तद् राज्ञो वैशसं महत्॥२५॥

When the officers of the king extort money, by unfair means or acting from lust or avarice, from persons piteously praying for mercy, a great destruction, forsooth, befalls the king.

महान् वृक्षो जायते वर्धते च

तं चैव भूतानि समाश्रयन्ति।

यदा वृक्षश्छिद्यते दहते च

तदाश्रया अनिकेता भवन्ति॥२६॥

A huge tree, just growing, assumes large proportions, Numberless creatures then come and seek its shelter. When, however, it is cut down or burnt, those who had taken its shelter become all houseless.

यदा राष्ट्रे धर्ममन्यं चरन्ति

संस्कारं वा राजगुणं ब्रुवाणाः।

तैरेवाधर्मश्चरितो धर्ममोहात्

तूर्णं जह्यात् सुकृतं दुष्कृतं चा॥२७॥

When the denizens of a kingdom perform pious acts and all religious rites, and praise the good qualities, of the king, the latter acquires riches. When, however, the residents, out of ignorance forsake righteousness and act unrighteously, the king suffers from misery.

यत्र पापा ज्ञायमानाश्चरन्ति

सतां कलिर्विन्दते तत्र राज्ञः।

यदा राजा शास्ति नरानशिष्टां-

स्तदा राज्यं वर्धते भूमिपस्य॥२८॥

When sinful men of known acts are allowed to move among the righteous, Kali then overtakes the kings of those kingdoms. When the king punishes all wicked people, his kingdom prospers.

यश्चाप्तात्मानं मानयित्वा यथार्थं

मन्त्रे च युद्धे च नृपो नियुज्यात्।

विवर्धते तस्य राष्ट्रं नृपस्य

भुक्ते महीं चाप्यखिलां चिराय॥२९॥

Forsooth, the kingdom of that king certainly prospers who honours his ministers and employs them in policy and in battles. Such a king enjoys the wide Earth or ever.

यच्चापि सुकृतं कर्म वाचं चैव सुभाषिताम्।

समीक्ष्य पूजयन् राजा धर्मं प्राप्नोत्यनुत्तमम्॥३०॥

That king who duly honours at good acts and good speeches acquires great merit.

संविभज्य यदा भुक्ते नामात्मानवमन्यते।

निहन्ति बलिनं दूतं स राज्ञो धर्म उच्यते॥३१॥

The enjoyment of good things with others, paying proper honours to the ministers, and subjugations of persons who are proud of their strength, are the great duty of a king.

त्रायते हि यदा सर्वं वाचा कायेन कर्मणा।

पुत्रस्यापि न मृष्येच्च स राज्ञो धर्म उच्यते॥३२॥

Protecting all men by words, body, and deeds, and never forgiving even his offending son himself, form the duty of the king.

संविभज्य यदा भुक्ते नृपतिर्दुर्बलान् नरान्।

तदा भवन्ति बलिनः स राज्ञो धर्म उच्यते॥३३॥

The maintenance of the Weak by sharing with them the things he has and thereby increasing their strength, form the duty of the king.

यदा रक्षति राष्ट्राणि यदा दस्यूनपोहति।

यदा जयति संग्रामे स राज्ञो धर्म उच्यते॥३४॥

Protection of the kingdom, extermination of robbers, and conquest form the duty of the king.

पापमाचरतो यत्र कर्मणा व्याहतेन वा।

प्रियस्यापि न मृष्येत स राज्ञो धर्म उच्यते॥३५॥

Not to forgive a person, however dear if he has committed an offence, by act or word, forms the duty of the king.

यदा शारणिकान् राजा पुत्रवत् परिरक्षति।

भिनत्ति च न मर्यादां स राज्ञो धर्म उच्यते॥३६॥

Protecting those who seek refuge with him as he would protect his own children, and never depriving one of the honours to which he is entitled, form the duty of the king.

यदाऽऽप्तदक्षिणैर्यज्ञैर्यजते श्रद्धयान्वितः।

कायद्वेषावनादृत्य स राज्ञो धर्म उच्यते॥३७॥

Adoring the gods, with devotion in sacrifices completed by presents, and subduing lust and envy, from the duty of the king.

कृपणानाथवृद्धानां यदाश्रु परिमार्जति।

हर्षं संजनयन् नृणां स राज्ञो धर्म उच्यते॥३८॥

Wiping the tears of the distressed, the helpless, and the old, and filling them with joy, form the duty of the king.

विवर्धयति मित्राणि तथारीश्रापि कर्षति।

सम्पूजयति साधूँश्च स राज्ञो धर्म उच्यते॥३९॥

Advancing friends, weakening enemies, and honouring the good, form the duty of the king.

सत्यं पालयति प्रीत्या नित्यं भूमिं प्रयच्छति।

पूजयेदतिथीन् भृत्यान् स राज्ञो धर्म उच्यते॥४०॥

Cheerfully adhering to truth, always making presents of land, entertaining guests, and maintaining dependents, form the duty of the king.

निग्रहानुग्रहौ चोभौ यत्र स्यातां प्रतिष्ठितौ।

अस्मिन् लोके परे चैव राजा स प्राप्नुते फलम्॥४१॥

That king who favours those who deserve favours, and punishes those who deserve chastisement, acquires great merit both here and hereafter.

यमो राजा धार्मिकाणां मान्यातः परमेश्वरः।

संयच्छन् भवति प्राणानसंयच्छंस्तु पातुकः॥४२॥

The king is Yama himself. He is, O Mandhatri, the god (incarnate) to all righteous persons. By controlling his senses he acquires great riches. By not subduing them he commits sin.

ऋत्विक्पुरोहिताचार्यान् सत्कृत्यानवमन्य च।

यदा सम्यक् प्रगृह्णाति स राज्ञो धर्म उच्यते॥४३॥

Paying proper honours to Ritwijas and priests and preceptors, and doing them good, form the duty of the king.

यमो यच्छति भूतानि सर्वाण्येवाविशेषतः।

तथा राज्ञानुकर्तव्यं यन्तव्या विधिवत् प्रजाः॥४४॥

Yama governs all creatures without any distinction. The king should imitate him in his conduct by restraining all his subjects duly.

सहस्राक्षेण राजा हि सर्वथैवोपमीयते।

स पश्यति च यं धर्मं स धर्मः पुरुषर्षभ॥४५॥

The king is said to resemble the Thousand-eyed (Indra). O foremost of men, that which is regarded by the king as Righteousness is accepted as such by all.

अप्रमादेन शिक्षेथाः क्षमां बुद्धिं धृतिं मतिम्।

भूतानां चैव जिज्ञासा साध्वसाधु च सर्वदा॥४६॥

You should diligently cultivate forgiveness, intelligence, patience and the love of all creatures. You should also determine the strength and weakness of all men and learn to distinguish between right and wrong.

संग्रहः सर्वभूतानां दानं च मधुरं वचः।

पौरजानपदाश्चैव गोप्तव्यास्ते यथासुखम्॥४७॥

You should behave properly towards all creatures, make gifts, the utter agreeable and sweet words. You should maintain the residents of your city and the provinces in happiness.

न जात्वदक्षो नृपतिः प्रजाः शक्नोति रक्षितुम्।

भारो हि सुमहांस्तात राज्यं नाम सुदुष्करम्॥४८॥

A king, who is not clever, can never protect his subjects. Sovereignty, O sire, is a very heavy burden.

तद्वण्डविन्नुपः प्राज्ञः शूरः शक्नोति रक्षितुम्।

न हि शक्यमदण्डेन क्लीबेनाबुद्धिनापि वा॥४९॥

Only that king who is endued with wisdom and courage, and who is a master of the science of punishment, can protect a kingdom. He, on the other hand, who is devoid of energy and intelligence, and who is not versed in the great science, cannot bear the burden of sovereignty.

अभिरूपैः कुले जातैर्दक्षैर्भक्तैर्बहुश्रुतैः।

सर्वा बुद्धीः परीक्षेथास्तापसाश्रमिणामपि॥५०॥

Helped by ministers of beautiful features and good birth, clever in business, devoted to their masters, and highly learned, you should examine the hearts and acts of all men including the very hermits.

अतस्त्वं सर्वभूतानां धर्मं वेत्स्यसि वै परम्।

स्वदेशे परदेशे वा न ते धर्मो विनङ्क्ष्यति॥५१॥

Behaving thus, you will be able to learn the duties of all orders of men. This will help you in observing your own duties whether when you are in your country or when you go to other kingdoms.

तस्मादर्थाच्च कामाच्च धर्म एवोत्तरो भवेत्।

अस्मिंल्लोके परे चैव धर्मात्मा सुखमेधते॥५२॥

Amongst these three objects, viz., 'Virtue, Profit, and Pleasure, Virtue is the foremost. He, who is of virtuous soul, acquires great happiness both here and hereafter.

त्यजन्ति दारान् पुत्रांश्च मनुष्याः परिपूजिताः।

संग्रहश्चैव भूतानां दानं च मधुरा च वाक्॥५३॥

अप्रमादश्च शौचं च राज्ञो भूतिकरं महत्।

एतेभ्यश्चैव मान्यातः सततं मा प्रमादिथाः॥५४॥

If men are treated with honour, they can abandon their very wives and sons. By winning over good men, by gifts, sweet words, carefulness, and purity of conduct, a king may acquire for himself great prosperity. Do not, therefore, O Mandhatri, be negligent of these qualities and acts.

अप्रमत्तो भवेद् राजा छिद्रदर्शी परात्मनोः।

नास्यच्छिद्रं परः पश्येच्छिद्रेषु परमन्वियात्॥५५॥

The king should never neglect to look after his own weak points as also after those of his foes. He should act in such a way that his enemies may not be able to discover his weak points, and he should himself assail them when theirs are seen.

एतद् वृत्तं वासवस्य यमस्य वरुणस्य च।

राजर्षीणां च सर्वेषां तत् त्वमप्यनुपालय॥५६॥

In this way Vasava, and Yama, and Varuna and all the great royal sages have acted. Do you follow the same conduct.

तत् कुरुष्व महाराज वृत्तं राजर्षिसेवितम्।

आतिष्ठ दिव्यं पन्थानमह्नाय पुरुषर्षभा॥५७॥

Do you, O great king, follow the conduct of those royal sages. Do you soon, O foremost of Bharata's race, follow this heavenly road.

धर्मवृत्तं हि राजानं प्रेत्य चेह च भारता।

देवर्षिपितृगन्धर्वाः कीर्तयन्ति महौजसः॥५८॥

The gods, the Rishis, the Pitris, and the Gandharvas, possessed of great energy, chant the praises, both here and hereafter, of that king who is righteous!

भीष्म उवाच

स एवमुक्तो मान्धाता तेनोत्तथ्येन भारता।

कृतवानविशङ्कश्च एकः प्राप च मेदिनीम्॥५९॥

Bhishma said—

Thus spoken to by Utatthya, O Bharata, Mandhatri unhesitatingly did as he was directed, and became the soul king of the wide Earth.

भवानपि तथा सम्यङ्मान्धातेव महीपते।

धर्मं कृत्वा महीं रक्ष स्वर्गे स्थानमवाप्स्यसि॥६०॥

Do you also, O king, act righteously like Mandhatri. You will then, after ruling the Earth, live in heaven!

CHAPTER 92

(RAJADHARMANUSHASANA PARVA)

— Continued

The conduct of king who seeks virtues and described by Vasudeva.

युधिष्ठिर उवाच

कथं धर्मे स्थातुमिच्छन् राजा वर्तेत धार्मिकः।

पृच्छामि त्वां कुरुश्रेष्ठ तन्मे ब्रूहि पितामह॥१॥

Yudhishtira said—

How should a righteous king, who wishes to follow the ways of righteousness, behave? I ask you this, O foremost of men! Answer me, O grand-father!

भीष्म उवाच

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

गीतं दृष्टार्थतत्त्वेन वामदेवेन धीमता॥२॥

Bhishma said—

Regarding it is cited the old story of what the highly intelligent Vamadeva acquainted

with the true import of everything sang in days of yore.

राजा वसुमना नाम ज्ञानवान् धृतिमाञ्जुचिः।

महर्षि परिपप्रच्छ वामदेवं तपस्विनम्॥३॥

Once upon a time, king Vasumanas, endued with knowledge, fortitude, purity of conduct, asked the great Rishi Vamadeva of great ascetic merit, saying—

धर्मार्थसहितैर्वाक्यैर्भगवन्ननुशाधि माम्।

येन वृत्तेन वै तिष्ठन् न हीयेयं स्वधर्मतः॥४॥

Instruct me, O holy one, in words fraught with fairness and great significance as to what that conduct is by observing which I may not deviate from the duties prescribed for me!

तमब्रवीद् वामदेवस्तेजस्वी तपतां वरः।

हेमवर्णं सुखासीनं ययातिमिव नाहुषम्॥५॥

To him having a golden hue and seated at his ease like Yayati the son of Nahusha, that foremost of ascetics, viz., Vamadeva of great energy, said as follows.

वासुदेव उवाच

धर्ममेवानुवर्तस्व न धर्माद् विद्यते परम्।

धर्मे स्थिता हि राजानो जयन्ति पृथिवीमिमाम्॥६॥

Vamadeva said—

Do you act righteously. There is nothing superior to Righteousness. The righteous kings succeed in conquering the whole Earth.

अर्थसिद्धेः परं धर्मं मन्यते यो महीपतिः।

वृद्ध्यां च कुरुते बुद्धिं स धर्मेण विराजते॥७॥

That king who considers Righteousness as the most effectual instrument for accomplishing his objects, and who follows the advice of the righteous, shines with righteousness.

अधर्मदर्शी यो राजा बलादेव प्रवर्तते।

क्षिप्रमेवापयातोऽस्मादुभौ प्रथममध्यमौ॥८॥

That king who neglects Righteousness and wishes to act with brute force, soon falls away from Righteousness and loses both Virtue and Profit.

असत्पापिष्ठसचिवो वध्यो लोकस्य धर्महा।

सहैव परिवारेण क्षिप्रमेवावसीदति॥१॥

That king who follows the advice of a vicious and sinful minister becomes a destroyer of righteousness and deserves to be killed by his subjects with all his family. Indeed, he very soon meets with destruction.

अर्थनामननुष्ठाता कामचारी विकल्थनः।

अपि सर्वा महीं लब्ध्वा क्षिप्रमेव विनश्यति॥१०॥

That king who cannot satisfy his royal duties, who is governed by caprice in all his acts, and who vaunts, soon meets with destruction even if he happen to be the king of whole Earth.

अथाददानः कल्याणमनसूयुर्जितिन्द्रियः।

वर्धते मतिमान् राजा स्रोतोभिरिव सागरः॥११॥

That king, however, who seeks prosperity, who is shorn of malice, who has his senses under restraint, and who is endued with intelligence, rolls in wealth like the ocean swelling with the waters put into it by a hundred rivers.

न पूर्णोऽस्मीति मन्येत धर्मतः कामतोऽर्थतः।

बुद्धितो मित्रतश्चापि सततं वसुधाधिपः॥१२॥

He should never consider himself as possessing enough of Virtue, enjoyment, wealth, intelligence, and friends.

एतेष्वेव हि सर्वेषु लोकयात्रा प्रतिष्ठिता।

एतानि शृण्वँल्लभते यशः कीर्तिं श्रियं प्रजाः॥१३॥

Upon these depends the word. By listening to this advice, a king acquires fame, great deeds, prosperity and subjects.

एवं यो धर्मसंरम्भी धर्मार्थपरिचिन्तकः।

अर्थान् समीक्ष्य भजते स ध्रुवं महदश्नुते॥१४॥

Being virtuous that king, who tries to acquire virtue and wealth by such means, and who undertakes all his measures after thinking upon their objects, succeeds in acquiring great prosperity.

अदाता ह्यनतिस्नेहो दण्डेनावर्तयन् प्रजाः।

साहसप्रकृती राजा क्षिप्रमेव विनश्यति॥१५॥

That king, who is illiberal, and shorn of affection, who oppresses his subjects by undue punishment, and who is rash in his acts, soon meets with destruction.

अथ पापकृतं बुद्ध्या न च पश्यत्यबुद्धिमान्।

अकीर्त्याभिसमायुक्तो भूयो नरकमश्नुते॥१६॥

That king, who is not intelligent, fails to see his own faults. Best with infamy here, he sinks into hell hereafter.

अथ मानयितुर्दानः श्लक्ष्णस्य वशवर्तिनः।

व्यसनं स्वमिवोत्पन्नं विजिघांसन्ति मानवाः॥१७॥

If the king honours them properly that deserve it, makes gifts, and recognises the value of sweet speeches by himself uttering them always, his subjects then remove the calamities that overtake him as if these had fallen upon themselves.

यस्य नास्ति गुरुर्यमे न चान्यानपि पृच्छति।

सुखतन्त्रोऽर्थलाभेषु न चिरं सुखमश्नुते॥१८॥

The king, who has none to instruct him in the ways of righteousness and who never seeks advice from others, and who seeks to acquire wealth by means that caprice suggests, never enjoys happiness long.

गुरुप्रधानो धर्मेषु स्वयमर्थानवेक्षिता।

धर्मप्रधानो लाभेषु स चिरं सुखमश्नुते॥१९॥

That king, on the other hand, who follows the advice of his preceptors in matters of virtue, who supervises the affairs of his kingdom himself, and who in all his acquisitions follows virtue, succeeds in enjoying happiness for a long time.

CHAPTER 93

(RAJ/DHARMANUSHASANA PARVA)

— Continued

How should a king guard himself

वामदेव उवाच

यत्राधर्मं प्रणयते दुर्बले बलवत्तरः।

तां वृत्तिमुपजीवन्ति ये भवन्ति तदन्वयाः॥१॥

Vamadeva said—

When the king, who is powerful acts unfairly towards the Weak, persons born in his family imitate the same conduct.

राजानमनुवर्तन्ते तं पापाभिप्रवर्तकम्।

अविनीतमनुष्यं तत् क्षिप्रं राष्ट्रं विनश्यति॥२॥

Others, again, imitate that wretch who commits sins. Such imitation of the man who does not care for restraints soon brings destruction upon the kingdom.

यद् वृत्तमुपजीवन्ति प्रकृतिस्थस्य मानवाः।

तदेव विषमस्थस्य स्वजनोऽपि न मृष्यते॥३॥

The conduct of a king, who observes his proper duties, is accepted by men in general as a model for imitation. The conduct, however, of a king, who deviates from his duties, is not tolerated by his very kinsmen.

साहसप्रकृतिर्यत्र किंचिदुल्लक्षणमाचरेत्।

अशास्त्रलक्षणो राजा क्षिप्रमेव विनश्यति॥४॥

That rash king, who, neglecting the injunctions laid down in scriptures, acts with high-handedness in his kingdom, very soon meets with fall.

योऽत्यन्ताचरितां वृत्तिं क्षत्रियो नानुवर्तते।

जितानामजितानां च क्षत्रधर्मादपैति सः॥५॥

That Kshatriya, who does not follow the conduct observed from days of yore by other Kshatriyas conquered or unconquered, deviates from Kshatriyas duties.

द्विषन् कृतकल्याणं गृहीत्वा नृपतिं रणे।

यो न मानयते द्वेषात् क्षत्रधर्मादपैति सः॥६॥

Having captured in battle a royal enemy that did some good to the conqueror on a former occasion, that king, who, does not, out of malice, honour him, is said to deviate from Kshatriya duties.

शक्तः स्यात् सुसुखो राजा कुर्यात् करणमापदि।

प्रियो भवति भूतानां न च विभ्रश्यते श्रियः॥७॥

The king should show his power, live merrily, and do what is necessary in times of danger. Such a king is loved of all creatures and never falls away from prosperity.

अप्रियं यस्य कुर्वीत भूयस्तस्य प्रियं चरेत्।

नचिरेण प्रियः स स्याद् योऽप्रियः प्रियमाचरेत्॥८॥

If you do evil to any person, you should, when the times comes, do him good. One who is not loved becomes an object of love if he does what is good.

मृषावादं परिहरेत् कुर्यात् प्रियमयाचितः।

न कामान्न च संरम्भान्न द्वेषाद् धर्ममुत्सृजेत्॥९॥

Falsehoods should be avoided. You should do good to others without being asked for the same. You should never abandon righteousness from lust or anger or malice.

नापत्रपेत प्रश्नेषु नाविभाव्यां गिरं सृजेत्।

न त्वरेत न चासूयेत् तथा संगृह्यते परः॥१०॥

Do not reply harshly when questioned by anybody. Do not utter mean words. Never be in a hurry to do anything. Never cherish malice. By such means an enemy is won over.

प्रिये नातिभृशं हृष्येदप्रिये न च संज्वरेत्।

न तप्येदर्थकृच्छ्रेषु प्रजाहितमनुस्मरन्॥११॥

Do not be overjoyed when anything pleasant occurs, nor give away to sorrow when anything disagreeable occurs. Never grieve when your wealth is exhausted, and always remember the duty of doing good to your subjects.

यः प्रियं कुरुते नित्यं गुणतो वसुधाधिपः।

तस्य कर्माणि सिद्ध्यन्ति न च संत्यज्यते श्रिया॥१२॥

That king, who always does what is agreeable by natural inclination, acquires success in all his undertakings and is never shorn of prosperity.

निवृत्तं प्रतिकूलेषु वर्तमानमनुप्रिये।

भक्तं भजेत नृपतिः सदैव सुसमाहितः॥१३॥

The king should always, carefully, cherish that devoted servant who abstains from doing injury to his master and who always does what is for his good.

अप्रकीर्णोन्द्रियग्राममत्यन्तानुगतं शुचिम्।

शक्तं चैवानुरक्तं च युज्यान्महति कर्मणि॥१४॥

He should employ in responsible offices persons who have controlled their senses, who are devotedly loyal and of pure conduct, and who are able.

एवमेतैर्गुणैर्युक्तो योऽनुरज्यति भूमिपम्।

भर्तुर्धैर्यप्रमत्तं नियुज्यादर्थकर्मणि॥१५॥

That person, who by possessing such qualifications, pleases the king and who never neglects to take care of the interests of his master, should be appointed by the king in the affairs of his kingdom.

मूढमैन्द्रियकं लुब्धमनार्यचरितं शठम्।

अनतीतोपथं हिंस्रं दुर्बुद्धिमबहुश्रुतम्॥१६॥

त्यक्तोदात्तं माद्यतं द्यतस्त्रीमृगयापरम्।

कार्ये महति युञ्जानो हीयते नृपतिः श्रिया॥१७॥

On the other hand, the king becomes shorn of prosperity by appointing to important offices men who are fools and slaves of their senses, who are covetous and of disreputable conduct, who are deceitful and hypocritical, who are malicious, wicked, and ignorant, who are low-minded, and addicted to drink, gambling, women, and hunting.

रक्षितात्मा च यो राजा रक्ष्यान् यश्चानुरक्षति।

प्रजाश्च तस्य वर्धन्ते ध्रुवं च महदश्नुते॥१८॥

That king, who, first protecting his own self, protects others worthy of protection, feels the satisfaction of seeing his subjects prosper. Such a king succeeds also in acquiring greatness.

ये केचिद् भूमिपतयः सर्वास्तानन्ववेक्षयेत्।

सुहृद्भिरनभिख्यातैस्तेन राजातिरिच्यते॥१९॥

A king should, by devoted secret agents, watch the conduct and acts of other kings. By such means can he acquire superiority.

अपकृत्य बलस्थस्य दूरस्थोऽस्मीति नाश्वसेत्।

श्येनाभिपतनैरेते निपतन्ति प्रमाद्यतः॥२०॥

Having injured a powerful king, one should not comfort himself with the idea that the injurer lives at a great distance from the injured. Such kings when injured attack the

injurer like the hawk swooping down upon its prey, in careless moments.

दृढमूलस्त्वदुष्टात्मा विदित्वा बलमात्मनः।

अबलानभियुञ्जीत न तु ये बलवत्तराः॥२१॥

A king, whose power has been consolidated and who is confident of his own strength, should attack a neighbour who is weaker than himself but never who is stronger.

विक्रमेण महीं लब्ध्वा प्रजा धर्मेण पालयेत्।

आहवे निधनं कुर्याद् राजा धर्मपरायणः॥२२॥

Having acquired the sovereignty of the Earth by prowess, a virtuous king should protect his subjects fairly and kill enemies in battle.

परणान्तमिदं सर्वं नेह किञ्चिदनामयम्।

तस्माद् धर्मे स्थितो राजा प्रजा धर्मेण पालयेत्॥२३॥

Everything belonging to this world is liable to destruction. Nothing here is lasting. Therefore, the king, following righteousness, should protect his subjects righteously.

रक्षाधिकरणं युद्धं तथा धर्मानुशासनम्।

मन्त्रचिन्ता सुखं काले पञ्चभिर्वर्धते मही॥२४॥

The defence of forts, battle, administration of justice, consultations on questions of policy, and keeping the subjects of happiness, these five increase the dominions of a king.

एतानि यस्य गुप्तानि स राजा राजसत्तमः।

सततं वर्तमानोऽत्र राजा धत्ते महीमिमाम्॥२५॥

That king who takes proper care of these is considered to be the best of kings. By always doing these, a king succeeds in protecting his kingdom.

नैतान्येकेन शक्यानि सातत्येनानुवीक्षितुम्।

तेषु सर्वं प्रतिष्ठाप्य राजा भुङ्क्ते चिरं महीम्॥२६॥

It is impossible, however, for one man to look after all these matters at all times. Transferring such supervision to his ministers, a king may govern the Earth for ever.

दातारं संविभक्तारं मार्दवोपगतं शुचिम्।

असंत्यक्तमनुष्यं च तं जनाः कुर्वन्ते नृपम्॥२७॥

The people select such a person as their king who is liberal, who shares all objects of enjoyment with others, who is mild by nature, who is of pure conduct, and who will never forsake his subjects.

यस्तु निःश्रेयसं श्रुत्वा ज्ञानं तत् प्रतिपद्यते।

आत्मनो मतमुत्सृज्य तं लोकोऽनुविधीयते॥२८॥

He is obeyed in the world who, having listened to the advice of the wise, accepts them, leaving aside his own opinions.

योऽर्थकामस्य वचनं प्रतिकूल्यान्न मृष्यते।

शृणोति प्रतिकूलानि सर्वदा विमना इव॥२९॥

अग्राम्यचरितां वृत्तिं यो न सेवेत नित्यदा।

जितानामजितानां च क्षत्रधर्मादपैति सः॥३०॥

That king, who does not accept the advice of a well-wisher for its being opposed to his own views, who listens with inattention to what is said to him in opposition to his views, and who does not always follow the conduct of high and noble persons conquered or unconquered, deviates from the duties of Kshatriyas.

निगृहीतादमात्याच्च स्त्रीभ्यश्चैव विशेषतः।

पर्वताद् विषमाद् दुर्गाद्धस्तिनोऽश्वात् सरीसृपात्।

एतेभ्यो नित्ययुक्तः सन् रक्षेदात्मानमेव तु॥३१॥

मुख्यानमात्यान् यो हित्वा निहीनान् कुरुते प्रियान्।

स वै व्यसनमासाद्य गाधपार्तो न विन्दति॥३२॥

From ministers, who have once been chastised, from women in particular, from mountains and inaccessible quarrels, from elephants and horses and reptiles, the king should always carefully guard himself. That king, who, leaving his chief ministers, makes favourites of low persons, soon falls into distress and never succeeds in attaining his objects.

यः कल्याणगुणाज्ज्ञातीन् प्रद्वेषात्रो वुषूषति।

अदृढात्मा दृढक्रोधः स मृत्योर्वसतेऽन्तिके॥३३॥

That weak king, who, under the influence of anger and malice, does not love and honour those amongst his kinsmen, who are endued

with good qualities, is said to live on the very brink of destruction.

अथ यो गुणसम्पन्नान् हृदयस्याप्रियानपि।

प्रियेण कुरुते वश्याश्चिरं यशसि तिष्ठति॥३४॥

That king, who wins over accomplished persons by doing good to them even though he may not like them heartily, succeeds in enjoying fame for ever.

नाकाले प्रणयेदर्थात्नाप्रिये जातु संज्वरेत्।

प्रिये नातिभृशं तुष्येद् युज्येतारोग्यकर्मणि॥३५॥

You should never impose taxes unseasonably. You should not be sorry at the occurrence of anything disagreeable, nor rejoice exceedingly at anything agreeable. You should always try to accomplish good acts.

के वानुरक्ताः राजानः के भयात् समुपाश्रिताः।

मध्यस्थदोषाः के चैषामिति नित्यं विचिन्तयेत्॥३६॥

You should always determine who amongst the dependent kings is truly devoted to you, and who is loyal to you from fear, and who amongst them has faults.

न जातु बलवान् भूत्वा दुर्बले विश्वसेत् क्वचित्।

भारुण्डसदृशा ह्येते निपतन्ति प्रमाद्यतः॥३७॥

The king, even if he be powerful, should trust the weak, for in moments of carelessness the weak may attack the powerful like a flock of vultures seizing their prey.

अपि सर्वगुणैर्युक्तं भर्तारं प्रियवादिनम्।

अभिदुहति पापात्मा न तस्माद् विश्वसेज्जनात्॥३८॥

A sinful man seeks to injure his master even if the latter be sweet-speeched and endued with every accomplishment. Do not, therefore, repose confidence in such men.

एवं राजोपनिषदं ययातिः स्माह नाहुषः।

मनुष्यविषये युक्तो हन्ति शत्रून्नुत्तमान्॥३९॥

Nahusha's son Yayati, in describing the mysteries of king-craft, said that a person in ruling men should kill even contemptible foes.

CHAPTER 94

(RAJADHARMANUSHASANA PARVA)

— Continued

The same subject

युधिष्ठिर उवाच

अयुद्धेनैव विजयं वर्धयेद् वसुधाधिपः।

जघन्यमाहुर्विजयं युद्धेन च नराधिपः॥१॥

Yudhishtira said—

The king should acquire victories without battles. Victories won by battles are not spoken of highly, O king, by the wise.

न चाप्यलब्धं लिप्सेत मूले नातिदुहे सति।

न हि दुर्बलमूलस्य राज्ञो लाभो विधीयते॥२॥

When the sovereign's own power has not been consolidated, he should not try to make new acquisitions. It is not proper that a king whose power has not been confirmed should try to make such acquisitions.

यस्य स्फीतो जनपदः सम्पन्नः प्रियराजकः।

संतुष्टपुष्टसचिवो दृढमूलः स पार्थिवः॥३॥

The power of that king whose territories are vast and contain immense wealth, whose subjects are loyal and contented, and who has a large number of officers, is said to be confirmed.

यस्य योधाः सुसंतुष्टाः सान्विताः सुपद्मास्थिताः।

अल्पेनापि स दण्डेन महीं जयति पार्थिवः॥४॥

That king whose soldiers are contented, gratified and competent to impose on foes, can, with even a small force, subjugate the whole Earth.

पौरजानपदा यस्य भूतेषु च दयालवः।

सधना धान्यवन्तश्च दृढमूलः स पार्थिवः॥५॥

The power of that king, whose subjects whether living in the cities or the provinces, have mercy for all creatures, and possess wealth and gain, is said to be confirmed.

प्रतापकालमधिकं यदा मन्येत चात्मनः।

तदा लिप्सेत मेधावी परभूमिधान्युत॥६॥

When the king thinks that his power is greater than that of an enemy, he should then, helped by his intelligence, seek to acquire the latter's territories and wealth.

भोगेषूदयमानस्य भूतेषु च दयावतः।

वर्धते त्वरमाणस्य विषयो रक्षितात्मनः॥७॥

A king, whose resources are increasing, who is compassionate to all creatures, who never loses time by idleness, and who is careful in protecting his own self, succeeds in advancing himself.

तक्षेदात्मानमेवं स वनं परशुना यथा।

यः सम्यग् वर्तमानेषु स्वेषु मिथ्या प्रवर्तते॥८॥

That king, who treats deceitfully his own people that have not been guilty of any fault, cuts his own self like a person cutting down a forest with an axe.

नैव द्विषन्तो हीयन्ते राज्ञो नित्यमनिघ्नतः।

क्रोधं निहन्तुं यो वेद तस्य द्वेष्टा न विद्यते॥९॥

If the king does not always attend to the task of killing his enemies, the latter do not diminish. That king, again, who knows to destroy his own anger, finds no enemies.

यदार्यजनविद्विष्टं कर्म तत्राचरेद् बुधः।

यत् कल्याणमभिध्यायेत् तत्रात्मानं नियोजयेत्॥१०॥

If the king be wise, he would never do any act that is disapproved by good men. He would, however, always perform such acts as would do him and others good.

नैनमन्येऽवजानन्ति नात्मना परितप्यते।

कृत्यशेषेण यो राजा सुखान्यनुबुभूषति॥११॥

That king, who, having performed all his duties, becomes satisfied with the verdict of his own conscience, has never to incur the displeasure of others nor has he any occasion to indulge in regrets.

इदं वृत्तं मनुष्येषु वर्तते यो महीपतिः।

उभौ लोकौ विनिर्जित्य विजये सम्प्रतिष्ठते॥१२॥

That king, who deals with men in such a way, succeeds in subjugating both the worlds and enjoy the fruits of victory.

भीष्म उवाच

इत्युक्तो वामदेवेन सर्वं तत् कृतवान् नृपः।
तथा कुर्वस्त्वमप्येतौ लोको जेता न संशयः॥१३॥

Bhishma said—

Thus accosted by Vamadeva, king Vasumanas did as he was directed. Forsooth, following these counsels, you will succeed in conquering both the worlds.

CHAPTER 95

(RAJADHARMANUSHASANA PARVA)

— Continued

How should a king fight with another king

युधिष्ठिर उवाच

अथ यो विजिगीषेत क्षत्रियः क्षत्रियं युधि।
कस्तस्य विजये धर्मो ह्येतं पृष्ठो वदस्व मे॥१॥

Yudhishtira said—

If a Kshatriya wishes to subjugate another Kshatriya in battle, how should the former act there? Questioned by me, do you answer it.

भीष्म उवाच

ससहायोऽसहायो वा राष्ट्रमागम्य भूमिपः।
ब्रूयादहं वो राजेति रक्षिष्यामि च वः सदा॥२॥

Bhishma said—

That king, with or without an army to follow him, entering the territories of the king he would bring under subjection, should say to all people,—I am your king! I shall always protect you!

मम धर्मवलिं दत्तं किं वा मां प्रतिपत्स्यथा।

ते चेत् तमागतं तत्र वृणुयुः कुशलं भवेत्॥३॥

Give me the just tribute or fight with me!—If the people accept him as their king, there need not be any fighting.

ते चेदक्षत्रियाः सन्तो विस्मयेरन् कथंचन।

सर्वोपायैर्नियन्तव्या विकर्मस्था नराधिप॥४॥

If, without being born Kshatriyas they show signs of hostility, they should then, because they follow practices not sanctioned for them be tried to be restrained by every means.

अशस्त्रं क्षत्रियं मत्वा शस्त्रं गृह्णाद् यथापरः।

त्राणायाप्यसमर्थं तं मन्यमानमतीव च॥५॥

People of the other castes do take up arms if they see the Kshatriya not ready for fight, incompetent to protect himself, and too much afraid of the enemy.'

युधिष्ठिर उवाच

अथ यः क्षत्रियो राजा क्षत्रियं प्रत्युपाब्रजेत्।

कथं सम्प्रति योद्धव्यस्तन्मे ब्रूहि पितामह॥६॥

Yudhishtira said—

Tell me, O grandfather, how should that Kshatriya king fight who marches against another Kshatriya king!

भीष्म उवाच

नैवासन्नद्धकवचो योद्धव्यः क्षत्रियो रणे।

एक एकेन वाच्यश्च विसृजेति क्षिपामि च॥७॥

Bhishma said—

A Kshatriya must not put on armour for fighting a Kshatriya who is not clad in coat of mail. One should fight one, and leave the opponent when the latter becomes disabled.

स चेत् सन्नद्ध आगच्छेत् सन्नद्धव्यं ततो भवेत्।

स चेत् ससैन्य आगच्छेत् ससैन्यस्तमथाह्वयेत्॥८॥

If the enemy comes clad in mail, his opponent also should put on armour. If the enemy advances with an army at his back, one should, calling into requisition, his own strength, give him the battle.

स चेन्निकृत्वा युद्धयेत् निकृत्वा प्रतियोद्येत्।

अथ चेद् धर्मतो युद्धयेद् धर्मेणैव निवारयेत्॥९॥

If the enemy fights deceitfully, he should be paid in his own coin. If, however, he fights fairly, he should be resisted with fair means.

नाश्वेन रथिनं यायादुदियाद् रथिनं रथी।

व्यसने न प्रहर्तव्यं न भीताय जिताय च॥१०॥

इधुर्लिप्तो न कर्णी स्यादसतामेतदायुधम्।

One should not on horse-back run against a car-warrior. A car-warrior should fight with a car-warrior. When an antagonist is in a bad plight, he should not be struck; nor should one who has been frightened, nor one who has been defeated.

यथार्थमेव योद्धव्यं न क्रुद्धयेत् जिघांसतः॥११॥

साधूनां तु मिथो भेदात् साधुश्चेद व्यसनी भवेत्।

Poisoned or barbed arrows should not be used. These are the weapons used by the wicked. One should fight fairly, without giving way to anger or desiring to kill.

निष्प्राणो नाभिहन्तव्यो नानपत्यः कथंचन॥१२॥

भग्नशस्त्रो विपन्नश्च कृत्तज्यो हतवाहनः।

चिकित्स्यः स्यात् स्वविषये प्राप्यो वा स्वगृहे भवेत्।

निर्दण्डश्च स मोक्तव्य एष धर्मः सनातनः।

A weak or wounded man should not be killed, nor one who is sonless; nor one whose weapon has been broken; nor one who has fallen into distress; nor one whose bowstring has been cut; nor one who has lost his car. A wounded opponent should either be sent to his own home, or, if brought to the victor's house, should have his wounds dressed by skilful surgeons. When for a fair fight between two kings, a righteous warrior is reduced to straits, he should, when cured, be liberated, This is the eternal duty.

तस्माद् धर्मेण योद्धव्यमिति स्वायम्भुवोऽब्रवीत्॥१४॥

सत्सु नित्यः सतां धर्मस्तमास्थाय न नाशयेत्।

Manu himself, the son of the Self-create (Brahman), has said that battles should be fought fairly. The righteous should always treat the righteous fairly. They should follow righteousness without destroying it.

यो वै जयत्यधर्मेण क्षत्रियो धर्मसंगरः॥१५॥

आत्मानमात्मना हन्ति पापो निकृतिजीवनः।

If a Kshatriya, whose duty is to fight fairly, wins a victory by unfair means, he incurs sin thereby. Of deceitful conduct, such a person is said to destroy his ownself.

कर्म चैतदसाधूनामसाधून् साधुना जयेत्॥१६॥

धर्मेण निधनं श्रेयो न जयः पापकर्मणा।

The wicked follow this practice. Even the wicked should be subdued by fair means. It is better to sacrifice life itself in the observance of righteousness than to acquire victory by unfair means.

नाधर्मश्चरितो राजन् सद्यः फलति गौरिवा॥१७॥

मूलानि च प्रशाखाश्च दहन् समधिगच्छति।

Like a cow, O king, sin, when perpetrated, does not yield immediate fruits. That sin destroys the perpetrator after consuming his roots and branches.

पापेन कर्मणा वित्तं लब्ध्वा पापः प्रहृष्यति॥१८॥

स वर्धमानः स्तेयेन पापः पापे प्रसज्जति।

Acquiring wealth by foul means, a sinful person becomes overjoyed. But gaining advancement by sinful ways, the miscreant becomes a confirmed sinner.

न धर्मोऽस्तीति मन्वानः शुचीनवहसन्निवा॥१९॥

अश्रद्धानश्च भवेद् विनाशमुपगच्छति।

सम्बद्धो वारुणैः पाशैरमर्त्य इव मन्यते॥२०॥

महादूतिरिवाध्मातः सुकृते नैव वर्तते।

ततः समूलो ह्रियते नदीं कूलादिव द्रुमः॥२१॥

Thinking virtue as impotent, he scoffs at righteous men. Disbelieving in virtues, he at last is lost. Though bound in the noose of Varuna, he still considers himself immortal. Like a large leathern bag puffed up with wind, the sinner severs himself entirely from virtue. However, he soon disappears like a tree on the river side washed away with its very roots.

अथैनमभिनिन्दन्ति भिन्नं कुम्भमिवाश्मनि।

तस्माद् धर्मेण विजयं कोशं लिप्सेत भूमिपः॥२२॥

Then seeing him look like an earthen pot broken on a stone surface, people describe him as he deserves. The king should, therefore, seek both victory and the increment of his resources, by fair means.

CHAPTER 96

(RAJADHARMANUSHASANA PARVA)

— Continued

The duties of a king to wars his enemy.

भीष्म उवाच

नाधर्मेण महीं जेतुं लिप्सत जगतीपतिः।

अधर्मविजयं लब्ध्वा को नु मन्येत भूमिपः॥१॥

Bishma said—

'A king should never desire to conquer the Earth by unfair means even if such subjugation would secure him the sovereignty of the whole Earth. What king is there who becomes happy after acquiring victory by unfair means?

अधर्मयुक्तो विजयो ह्यधुवोऽस्वर्ग एव च।

सादयत्येष राजानं महीं च भरतर्षभ॥२॥

A victory sullied by unrighteousness is uncertain and never leads to heaven. Such a victory, O foremost of Bharata's race, weakens both the king and the Earth.

विशीर्णकवचं चैव तवास्मीति च वादिनम्।

कृताञ्जलिं न्यस्तशस्त्रं गृहीत्वा न हि हिंसयेत्॥३॥

A warrior whose armour has slipped off of his body, or who prays for rescue, saying—I am yours,—or joining his hands, or who has thrown off his weapon, may simply be captured but never killed.

वलेन विजितो यश्च न तं युष्येत भूमिपः।

संवत्सरं विप्रणयेत् तस्माज्जातः पुनर्भवेत्॥४॥

If a hostile king be defeated by the army of the invader, the latter should not himself fight his defeated enemy. O the other hand, he should bring him to his place and induce him for a whole year to say—I am your slave!—Whether he says or does not say this, the defeated enemy, by living for a year in the house of his victor, indeed gains a new life.

नार्वक्संवत्सरात् कन्या प्रष्टव्या विक्रमाहता।

एवमेव धनं सर्वं यच्चाप्यन्तसहसाऽऽहृतम्॥५॥

If a king carries forcibly a maiden from the house of his defeated foe, he should keep her for a year and ask her whether she would

marry him or any one else. If she does not agree, she should then be returned. He should likewise deal with all other kinds of wealth that are acquired by force.

न तु वध्यधनं तिष्ठेत् पिबेयुर्ब्राह्मणाः पयः।

युञ्जीरन्नप्यनङ्गुहः क्षन्तव्यं वा तदा भवेत्॥६॥

राज्ञा राजैव योद्धव्यस्तथा धर्मो विधीयते।

नान्यो राजानमभ्यस्येदराजन्यः कथञ्चन॥७॥

The king should never appropriate the riches confiscated from thieves and others awaiting execution. The kine captured from the enemy by force should be given away to the Brahmanas so that they may drink their milk. The bulls taken from the enemy should be engaged in agricultural work or returned to the enemy. It is laid down that a king should fight with a king. One who is not a king should never strike a king.

अनीकयोः संहतयोर्यदीयाद् ब्राह्मणोऽन्तरा।

शान्तिमिच्छन्नुभयतो न योद्धव्यं तदा भवेत्॥८॥

If a Brahmana, with a view to secure peace, fearlessly intervenes between the two contending armies, both should immediately stop fighting.

मर्यादां शम्भतीं भिन्नाद् ब्राह्मणं योऽभिलङ्घयेत्।

अथ चेत्तलङ्घयेदेव मर्यादां क्षत्रियबुधः॥९॥

He would break an eternal rule who would kill or wound such a Brahmana. If any Kshatriya breaks that rule, he would become the most cursed of his order.

असंख्येयस्तदूर्ध्वं स्यादनादेयश्च संसदि।

यस्तु धर्मविलोपेन मर्यादाभेदेन च॥१०॥

Furthermore, the Kshatriya, who destroys righteousness and transgresses all wholesome restrictions, is not regarded as a Kshatriya and should be driven from society.

तां वृत्तिं नानुवर्तेत विजीगीर्षुर्महीपतिः।

धर्मलब्ध्वाद्धि विजयाल्लभः कोऽभ्यधिको भवेत्॥११॥

A king, desirous of winning victory, should never behave thus. What gain can be greater than victory won fairly.

सहसानार्यभूतानि क्षिप्रमेव प्रसादयेत्।

सान्त्वेन भोगदानेन स राज्ञां परमो नयः॥१२॥

The sections of men who are liable to excite people (in a newly conquered kingdom) should forthwith, be conciliated with soothing words and presents. This is a good policy which the king should adopt.

भुज्यमाना ह्ययोगेन स्वराष्ट्रादभितापिताः।

अमित्रास्तमुपासीरन् व्यसनौघप्रतीक्षिणः॥१३॥

It instead of doing this, a king tries to govern them with impolicy, they would then leave the kingdom and side with his foes and wait for calamities to overwhelm him.

अमित्रोपग्रहं चास्य ते कुर्यः क्षिप्रमापदि।

संतुष्टाः सर्वतो राजन् राजव्यसनकाङ्क्षिणः॥१४॥

Watching for the calamities of the king, discontented men promptly side with the latter's enemies, O monarch, in time of danger.

नामित्रो विनिकर्तव्यो नातिच्छेद्यः कथञ्चन।

जीवितं ह्यप्यतिच्छिन्नः संत्यजेच्च कदाचन॥१५॥

An enemy should not be imposed on by unfair means. Nor should he be wounded morally. For if struck morally, his very life may disappear.

अल्पेनापि च संयुक्तस्युष्यत्येव नराधिपः।

शुद्धं जीवितमेवापि तादृशो बहु मन्यते॥१६॥

If a king is satisfied with little resources he considers life alone as valuable.

यस्य स्फीतो जनपदः सम्पन्नः प्रियराजकः।

संतुष्टभृत्यसचिवो दृढमूलः स पार्थिवः॥१७॥

That king, whose dominions are extensive and rich, whose subjects are loyal, whose servants and officers are all contented, is said to be firmly settled.

ऋत्विक्पुरोहिताचार्या ये चान्ये श्रुतसत्तमाः।

पूजार्हाः पूजिता यस्य स वै लोकविदुच्यते॥१८॥

That king whose Ritvijas, priests, preceptors and others about him that are well-versed in the scriptures and worthy of honours are all duly honoured, is considered as the master of the worldly ways.

एतेनैव च वृत्तेन महीं प्राप सुरोत्तमः।

अनेन चेन्द्रविषयं विजिगीषन्ति पार्थिवाः॥१९॥

It was by such conduct that Indra became the king of the world. It is by this conduct that earthly kings attain to the dignity of Indra.

भूमिवर्जं धनं राजा जित्वा राजन् महाहवे।

अपि चान्नौषधीः शश्वदाजहार प्रतर्दनः॥२०॥

Defeating his enemies in great battle, King Pratardana took all their wealth, including their very grain and medicinal herbs, but left their land untouched.

अग्निहोत्राग्निशेषं च हविर्भोजनमेव च।

आजहार दिवोदासस्ततो विप्रकृतोऽभवत्॥२१॥

After subjugating his foes, King Divodasa brought away the very residue of their sacrificial fires, their clarified butter, and their food. Therefore he was deprived of the merit of his conquests.

सराजकानि राष्ट्राणि नाभागो दक्षिणां ददौ।

अन्यत्र श्रोत्रियस्वाच्च तापसार्थाच्च भारता॥२२॥

King Nabhaga gave away whole kingdoms with their rulers as sacrificial presents to the Brahmanas, save the wealth of learned Brahmanas and ascetics.

उच्चावचानि वित्तानि धर्मज्ञानां युधिष्ठिर।

आसन् राज्ञां पुराणानां सर्वं तन्मम रोचते॥२३॥

The conduct, O Yudhishtira, of all the righteous kings of yore, was excellent, and I approve of it wholly.

सर्वविद्यातिरेकेण जयमिच्छेन्महीपतिः।

न मायया न दम्पेन य इच्छेद् भूतिमात्मनः॥२४॥

That king who wishes for his own prosperity should try to make conquests by fair means, but never with deceit but ones on or with pride.'

CHAPTER 97

(RAJADHARMANUSHASANA PARVA)

— Continued.

The acts by which a king acquires blessed regions

युधिष्ठिर उवाच

क्षत्रधर्माद्धि पापीयान्न धर्मोऽस्ति नराधिप।

अपयानेन युद्धेन राजा हन्ति महाजनम्॥१॥

Yudhishtira said—

No action O king, is more sinful than that of the Kshatriyas! While marching or in battle, the king destroys the Vaishyas.

अथ स्म कर्मणा केन लोकान् जयति पार्थिवः।

विद्वन् जिज्ञासमानाय प्रबूहि भरतर्षभ॥२॥

By what acts then does the king acquire blessed regions? O foremost of Bharata's race, enlighten me on this, O learned one, I am as anxious to know.

भीष्म उवाच

निग्रहेण च पापानां साधूनां संग्रहेण च।

यज्ञैर्दानैश्च राजानो भवन्ति शुचयोऽमलाः॥३॥

Bhishma said—

By punishing the wicked, by winning over and maintaining the good, by sacrifices and gifts, kings become pure and cleansed.

उपरुन्धन्ति राजानो भूतानि विजयार्थिनः।

त एव विजयं प्राप्य वर्धयन्ति पुनः प्रजाः॥४॥

It is true, kings, desirous of victory, torture many creatures, but after victory they secure the advancement of all.

अपविध्यन्ति पापानि दानयज्ञतपोवलेः।

अनुग्रहाय भूतानां पुण्यमेषां विवर्धते॥५॥

By the power of gifts, sacrifices, and penances, they dissipate their sins, and their merit increases so that they may be able to do good to all creatures.

यथैव क्षेत्रनिर्याता निर्यातं क्षेत्रमेव च।

हिनस्ति धान्यं कक्षं च न च धान्यं विनश्यति॥६॥

For reclaiming a field, the reclaimer takes up both paddy blades and weeds. His course, however, instead, of destroying the blades of paddy, he makes them grow more vigorously.

एवं शस्त्राणि मुञ्चन्तो घ्नन्ति वध्याननेकथा।

तस्यैषां निष्कृतिः कृत्स्ना भूतानां भावनं पुनः॥७॥

Those, who use weapons, destroy many who deserve to be killed. Such wholesale destruction, however, helps the growth and advancement of the remnant.

यो भूतानि धनाक्रान्त्या वधात् क्लेशाच्च रक्षति।

दस्युष्यः प्राणदानात् स धनदः सुखदो विराट्॥८॥

He who protects people from plunder, destruction, and affliction, he, for thus saving their lives from robbers, is regarded as the giver of wealth, of life, and of food.

स सर्वयज्ञैरीजानो राजायाभयदक्षिणैः।

अनुभूयेह भद्राणि प्राप्नोतीन्द्रसलोकताम्॥९॥

Therefore, by thus worshipping the gods by means of a union of all sacrifices whose Dakshina is the removing of every body's fear, the king enjoys every king of happiness here and lives with Indra in heaven hereafter.

ब्राह्मणार्थे समुत्पन्ने योऽरिभिः सृत्य युध्यति।

आत्मानं यूपमुत्सृज्य स यज्ञोऽनन्तदक्षिणः॥१०॥

That king, who, going out, fights his enemies in battles that have arisen for the sake of Brahmanas, and sacrifices his life, is regarded as the embodiment of a sacrifice with endless presents.

अभीतो विकिञ्चिशत्रून् प्रतिगृह्य शरांस्तथा।

न तस्मात्त्रिदशाः श्रेयो भुवि पश्यन्ति किञ्चन॥११॥

If a king, with his quivers full of arrows, shoots them fearlessly at his enemies, the very gods do not see any one superior to his on Earth.

तस्य शस्त्राणि यावन्ति त्वचं भिन्दन्ति संयुगे।

तावतः सोऽश्नुते लोकान् सर्वकामदुहोऽक्षयान्॥१२॥

In such a case, regions eternal and capable of granting every desire proportionate to the number of arrows he discharges for wounding the enemies, await him.

यदस्य रुधिरं गात्रादाहवे सम्प्रवर्तते।

सह तेनैव रक्तेन सर्वपापैः प्रमुच्यते॥१३॥

The blood that flows from his body purges him off of all his sins along with the very pain that he feels then.

यानि दुःखानि सहते क्षत्रियो युधि तापितः।

तेन तेन तपो भूय इति धर्मविदो विदुः॥१४॥

Persons well read in the scriptures say that the pains a Kshatriya suffers in battle act as penances for increasing his merit.

पृष्ठतो भीरवः संख्ये वर्तन्तेऽधर्मपूरुषाः।

शूराच्छरणमिच्छन्तः पर्जन्यादिव जीवनम्॥१५॥

Righteous persons, stricken with fear, stay in the rear, begging for life from heroes that have rushed to battle, even as men pray for rain from the clouds.

यदि शूरस्तथा क्षेमं प्रतिरक्षेद् यथाभये।

प्रतिरूपं जनं कुर्यान्न चेत् तद्वर्तते तथा॥१६॥

Without allowing the solicitors to incur the dangers of battle, if those heroes place them in the rear by themselves facing those dangers and defend them at that time of fear, they acquire great merit.

यदि ते कृतमाज्ञाय नमस्कुर्वुः सदैवतम्।

युक्तं न्याय्यं च कुर्युस्ते न च तद् वर्तते तथा॥१७॥

And, if appreciating that act of bravery, those timid persons always respect those defenders, they do simply what is proper and just. By acting otherwise they cannot overcome fear.

पुरुषाणां समानानां दृश्यते महदन्तरम्।

संग्रामेऽनिकवेलायामुत्क्रुष्टेऽभिपतन्त्युत॥१८॥

There is really a great difference between men who seem outwardly equal. Some rush to battle, amid its dreadful din, against armed enemies.

पतत्यभिमुखः शूरः परान् भीरुः पलायते।

आस्थाय स्वर्गमध्वानं सहायान् विषमे त्यजेत्॥१९॥

Indeed, it is the hero who only rushes against crowds of enemies, that leads him to

the road to heaven. The coward, on the contrary, stricken with fear, seeks safety in flight, leaving behind his comrades in danger.

मा स्म तांस्तादृशांस्तात जनिष्ठाः पुरुषाधमान्।

ये सहायान् रणे हित्वा स्वस्तिमन्तो गृहान् ययुः॥२०॥

अस्वस्ति तेभ्यः कुर्वन्ति देवा इन्द्रपुरोगमाः।

त्यागेन यः सहायानां स्वान् प्राणांस्त्रातुमिच्छति॥२१॥

तं हन्युः काष्ठलोष्ठैर्वा दहेयुर्वा कटाग्निना।

पशुवन्मारयेयुर्वा क्षत्रिया ये स्युरीदृशाः॥२२॥

Let not such wretches of men be born in your family! The very gods headed by Indra send calamities to them who leave behind their comrades in battle and come home unscathed and uninjured. He who desires to save his own life by leaving behind his comrades, should be killed with sticks or stones or rolled in a mat of dry grass for being burnt to death. The Kshatriyas who would be guilty of such conduct should be slain like animals.

अधर्मः क्षत्रियस्यैव यच्छय्यामरणं भवेत्।

विसृज्यश्लेष्ममूत्राणि कृपणं परिदेवयन्॥२३॥

Quiet death on a bed, after throwing out phlegm and urine and uttering piteous cries, is sinful for a Kshatriya.

अविक्षतेन देहेन प्रलयं योऽधिगच्छति।

क्षत्रियो नास्य तत् कर्म प्रशंसन्ति पुराविदः॥२४॥

Persons well-read in the scriptures do not praise the death of a Kshatriya with unwounded body.

न गृहे मरणं तात क्षत्रियाणां प्रशस्यते।

शौटीराणामशौटीर्यमधर्मं कृपणं च तत्॥२५॥

The death of a Kshatriya at home is not praiseworthy. They are heroes. Any unheroic act on their part is sinful and censurable.

इदं दुःखं महत् कष्टं पापीय इति नष्टनन्।

प्रतिध्वस्तमुखः पूतिरमात्याननुशोचयन्॥२६॥

In disease, people hear one crying,—What sorrow! How painful! I must be a great sinner! With face emaciated and bad smell coming out

of his body and clothes, the sick man drowns his relatives into grief.

अरोगाणां स्पृहयते मुहुर्भृत्यमपीच्छति।

वीरो दृप्तोऽभिमानी च नेदृशं मृत्युमर्हति॥२७॥

Hankering after the condition of healthy men, such a man again and again desires for death itself. A hero, having dignity and pride, does not deserve such an inglorious death.

रणेषु कदनं कृत्वा ज्ञातिभिः परिवारितः।

तीक्ष्णैः शस्त्रैरभिक्लिष्टः क्षत्रियो मृत्युमर्हति॥२८॥

Surrounded by kinsmen and killing his enemies in battle, a Kshatriya should die at the edge of keen weapons.

शूरो हि काममन्युभ्यामाविष्टो युद्धयते भृशम्।

हन्यमानानि गात्राणि परैर्नैवावबुध्यते॥२९॥

Actuated by lustful desire and filled with rage, a hero fights furiously and does not feel the wounds inflicted on his person by enemies.

स संख्ये निधनं प्राप्य प्रशस्तं लोकपूजितम्।

स्वधर्मं विपुलं प्राप्य शक्रस्येति सलोकताम्॥३०॥

Meeting with death in battle, he acquires great merit, fame and the respect of the world which belongs to his order and in the end lives with Indra in heaven.

सर्वोपायै रणमुखमातिष्ठंस्त्यक्तजीवितः।

प्राप्नोतीन्द्रस्य सालोक्यं शूरः पृष्ठमदर्शयन्॥३१॥

The hero, by not retreating from battle and fighting by every means in his power, careless of life itself, at the van of battle, lives with Indra.

यत्र यत्र हतः शूरः शत्रुभिः परिवारितः।

अक्षयौल्लभते लोकान् यदि दैन्यं न सेवते॥३२॥

Wherever the hero has met with death in the midst of enemies without showing ignoble fear or cheerlessness, he has succeeded in acquiring blessed regions hereafter.

CHAPTER 98

(RAJADHARMANUSHASANA PARVA)

—Continued

The regions which a hero acquires by meeting with death in battle

युधिष्ठिर उवाच

के लोका युध्यमानानां शूराणामनिवर्तिनाम्।

भवन्ति निधनं प्राप्य तन्मे ब्रूहि पितामह॥१॥

Yudhishtira said—

Tell me, O grandfather, what regions are earned by unretreating heroes by meeting with death in battle!

Bhishma said—

भीष्म उवाच

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

अम्बरीषस्य संवादमिन्द्रस्य च युधिष्ठिर॥२॥

‘Regarding it, O Yudhishtira, is cited the old story of the discourse between Ambarisha and Indra.

अम्बरीषो हि नाभाणिः स्वर्गं गत्वा सुदुर्लभम्।

ददर्श सुरलोकस्थं शक्रेण सचिवं सह॥३॥

Having gone to heaven that is so difficult of acquisition, Ambarisha, the son of Nabhaga, saw his own commander in chief in those celestial regions in the company of Indra.

सर्वतेजोमयं दिव्यं विमानवरमास्थितम्।

उपर्युपरि गच्छन्तं स्वं वै सेनापतिं प्रभुम्॥४॥

The king saw his powerful general shining with every kind of energy, gifted with celestial form, seated on a very beautiful car, and going up and up towards still higher regions.

स दृष्ट्वोपरि गच्छन्तं सेनापतिमुदारधीः।

ऋद्धिं दृष्ट्वा सुदेवस्य विस्मितः प्राह वासवम्॥५॥

Witnessing the prosperity of his general Sudeva, and observing how he passed through regions that were still higher, the great Ambarisha, stricken with wonder addressed Vasava, in the following manner.

अम्बरीष उवाच

सागरान्तां महीं कृत्स्नामनुशास्य यथाविधि।
चातुर्वर्ण्ये यथाशास्त्रं प्रवृत्तौ धर्मकाम्यया॥६॥
ब्रह्मचर्येण घोरेण गुर्वाचरेण सेवया।
वेदानधीत्य धर्मेण राजशास्त्रं च केवलम्॥७॥
अतिथीनन्नपानेन पितृंश्च स्वधया तथा।
ऋषीन् स्वाध्यायदीक्षाभिर्देवान् यज्ञैरनुत्तमैः॥८॥
क्षत्रधर्मे स्थितो भूत्वा यथाशास्त्रं यथाविधि।
उदीक्षमाणः पृतनां जयापि युधि वासव॥९॥

Ambarisha said—

Having properly governed the entire Earth bounded by the oceans, having from desire of acquiring religious merit practised all those duties which are common to the four orders as sanctioned by the scriptures, having practised with rigid austerity all the duties of the Brahmacharya mode, having waited with obedience upon the preceptors and other reverend elders, having studied properly the Vedas and the scriptures treating on royal duties, having pleased the guests with food and drink, the Pitris with offerings in Shraddhas, the Rishis with attentive study of the scriptures and with initiation and the gods with many good and high sacrifices, having duly followed Kshatriya duties according to the injunctions of the scriptures, having looked fearlessly at hostile troops, I acquired many victories in battle, O Vasava.

देवराज सुदेवोऽयं मम सेनापतिः पुरा।

आसीद् योधः प्रशान्तात्मा सोऽयं कस्मादतीव माम्॥१०॥

This Sudeva, O king of the deities, was formerly the commander-in-chief of my army. It is true, he was a warrior of a controlled soul. For what reason, however, has he succeeded in superseding me?

अनेन क्रतुभिर्मुख्यैर्नष्टं नापि द्विजातयः।

तर्पिता विधिवच्छक्र सोऽयं कस्मादतीव माम्॥११॥

He never adored the gods in high and great sacrifices. He never pleased the Brahmanas according to the ordinance. Why then, has he succeeded in superseding me?

इन्द्र उवाच

एतस्य विततस्तात सुदेवस्य बभूव ह।

संग्रामयज्ञः सुमहान् यश्चान्यो युद्धयते नरः॥१२॥

Indra said—

About this Sudeva, O sire, the great sacrifice of battle had often been performed by him. And such becomes the case with every other man who engages himself in battle.

सनद्धो दीक्षितः सर्वो योधः प्राप्त चमूमुखम्।

युद्धयज्ञाधिकारस्थो भवतीति विनिश्चयः॥१३॥

Every warrior clad a in coat of mail by advancing against enemies in battle, becomes installed in that sacrifice. Indeed, it is settled that such a person, by acting in this wise is regarded as the performer of the sacrifice of battle.

अम्बरीष उवाच

कानि यज्ञे हवींष्यस्मिन् किमाज्यं का च दक्षिणा।

ऋत्विजश्चात्र के प्रोक्तास्तन्मे ब्रूहि शतक्रतो॥१४॥

Ambarisha said—

What are the libations in that sacrifice? What are its liquid offerings? What is its Dakshina? Who, again, are its Ritwijas? Tell me all this, O performer of a hundred sacrifices.

इन्द्र उवाच

ऋत्विजः कुञ्जरास्तत्र वाजिनोऽध्वर्यवस्तथा।

हवींषि परमांसानि रुधिरं त्वाज्यमुच्यते॥१५॥

Indra said—

Elephants are the Ritwijas of that sacrifice, and horses are its Adhyaryus. The flesh of foes are its libations and blood is its liquid offering.

शृगालगृध्रकाकोलाः सदस्यास्तत्र पत्रिणः।

आज्यशेषं पिबन्त्येते हविः प्रा श्नन्ति चाध्वरे॥१६॥

Jackals, vultures, and ravens, as also winged arrows are its Sadasyas. These drink the residue of the liquid offering in this sacrifice and eat the remnants of its libations.

प्रासतोमरसंघाताः खड्गशक्तिपरश्वधाः।

ज्वलन्तो निशिताः पीताः स्त्रुचस्तस्याय सन्निगः॥१७॥

Masses of blazing, sharp, and well-tempered, lances and spears, of swords and darts and axes from the ladles of the sacrificer.

चापवेगायतस्तीक्ष्णः परकायावभेदनः।

ऋजुः सुनिशितः पीतः सायकश्च सुवो महान्॥१८॥

Straight, sharp, and well-tempered shafts, with keen points and capable of piercing the bodies of enemies, shot off well-stretched bows, from its large double mouthed ladles.

द्विपीचर्मविनद्धश्च नागदन्तकृतत्सरुः।

हस्तिहस्तहरः खड्गः सुयो भवेत् तस्य संयुगे॥१९॥

Sheathed in scabbard made of tiger-skin and equip with in ivory handle, and capable of cutting off the elephant's trunk, the sword forms the wooden-stick of this sacrifice.

ज्वलितैर्निशितैः प्रासशक्त्यष्टिसपरश्वधैः।

शैक्यायसमयैस्तीक्ष्णैरभिघातो भवेद् वसु॥२०॥

संख्यासमयविस्तीर्णमभिजातोद्भवं बहु।

The strokes inflicted with shining and keen lances and darts and swords and axes, all made of hard iron, from its profuse wealth collected from the respectable people by agreement regarding the amount and period.

आवेगाद् यच्च रुधिरं संग्रामे स्रवते भुवि॥२१॥

सास्य पूर्णाहुतिर्होमे समृद्धा सर्वकामधुक्।

The blood that runs over the field for the fury of that attack, forms the final libation, which yields great merit and is capable of granting every wish in the Homa of this sacrifice.

छिन्धि भिन्धीति यः शब्दः श्रुयते वाहिनीमुखे॥२२॥

सामानि सामगास्तस्य गायन्ति यमसादने।

'Cut, Pierce,' and such other sounds, that are heard in the front ranks of the army, are the Samans sung by its Vedic chanters in the abode of Yama.

हविर्धानं तु तस्याहुः परेषां वाहिनीमुखम्॥२३॥

कुञ्जराणां हयानां च वर्मिणां च समुच्चयः।

अग्निः श्येनचितो नाम स च यज्ञे विधीयते॥२४॥

The front ranks of the enemy's army form the vessel for keeping libations. The number of elephant and horses and men equipt with shields form the Shyenachit fire of that sacrifice.

उत्तिष्ठते कबन्धोऽत्र सहस्रे निहते तु यः।

स यूपस्तस्य शूरस्य खादिरोऽशस्त्रिरुच्यते॥२५॥

The headless trunks that rise up after thousands have been killed from the octagonal stake, made of Khadira wood, for the hero who celebrates that sacrifice.

इडोपहृताः क्रोशन्ति कुञ्जरास्त्वंकुशेरिताः।

व्याघ्रुस्तलनादेव वषट्कारेण पार्थिव॥२६॥

उद्गाता तत्र संग्रामे त्रिसामा दुन्दुभिर्नृपा।

The cries of the elephant when urged on with hooks, form its Ida Mantras. The kettle-drums, with the striking of palms forming the Vashats, O king, are its Trisaman Udgatri.

ब्रह्मस्वे ह्रियमाणे तु त्यक्त्वा युद्धे प्रियां तनुम्॥२७॥

आत्मानं यूपमुत्सृज्य स यज्ञोऽनन्तदक्षिणः।

When the property of a Brahmana is being taken away, he who renounces his dear body for protecting that property, does, by that act of self-devotion, acquire the merit of a sacrifice accompanied with numberless presents.

भर्तुरर्थे च यः शूरो विक्रमेद् वाहिनीमुखे॥२८॥

न भयाद् विनिवर्तेत तस्य लोका यथा मम।

That hero, who, for sake of his master, shows prowess at the van of the array and does not retreat through fear, acquires those regions of happiness that are mine.

नीलचर्मवृतैः खड्गैर्बाहुभिः परिघोपमैः॥२९॥

यस्य वेदिरुपस्तीर्णां तस्य लोका यथा मम।

He, who covers the altar of the sacrifice formed by battle, with swords cased in blue-scabbards and severed arms resembling heavy bludgeons, acquires the happy regions like mine.

यस्तु नापेक्षते कंचित् सहायं विजये स्थितः॥३०॥

विगाह्य वाहिनीमध्यं तस्य लोका यथा मम।

That warrior, who determined upon gaining victory, enters into the midst of the enemy's ranks without waiting for any help, acquires happy regions like mine.

यस्य शोणितसंघाता भेरीमण्डूककच्छपा॥३१॥

वीरास्थिशर्करा दुर्गा मांसशोणितकर्दमा।

असिचर्मप्लवा घोरा केशशैवलशाद्वला॥३२॥

अश्वनागरयैश्चैव संचिन्नैः कृतसंक्रमा।

पताकाध्वजवानीरा हतवारणवाहिनी॥३३॥

शोणितोदा सुसम्पूर्णा दुस्तरा पारगैरैः।

हतनागमहानक्रा परलोकवहाशिवा॥३४॥

ऋषिखड्गमहानौका गृध्रकङ्कबलप्लवा।

पुरुषादानुचरिता भीरूणां कश्मलावहा॥३५॥

नदी योधस्य संग्रामे तदस्यावभृथं स्मृतम्।

That warrior, who in battle makes a river of blood to flow, dreadful and difficult to cross, having kettle-drums for its frogs and tortoises, the bones of heroes for its sands, blood and flesh for its mire, swords and shields for its rafts, the hair of killed warriors for its floating weeds and moss, the number of horses and elephants and cars for its bridges, standards and banners for its bushes of cane, the bodies of killed elephants for its boats and huge alligators, swords and scimitars for its larger vessels, vultures and Kankas and ravens for the rafts that float upon it,—that warrior, who causes such a river, which can with difficulty be crossed by even those who are courageous and powerful and which terrorises all timid men, is said to complete the sacrifice by performing the final ablutions.

वेदिर्यस्य त्वमित्राणां शिरोभ्यश्च प्रकीर्यते॥३६॥

अश्वस्कयैर्गजस्कयैस्तस्य लोका यथा ममा

That hero, whose altar is covered with the heads of foes, of horses, and of elephants, acquires regions of felicity like mine.

पत्नीशाला कृता यस्य परेषां वाहिनीमुखम्॥३७॥

हविर्धानं स्ववाहिन्यास्तदस्याहुर्मनीषिणः।

सदस्या दक्षिणा योधा आनीघ्रश्चोत्तरां दिशम्॥३८॥

शत्रुसेनाकलत्रस्य सर्वलोका न दूरतः।

The sages have said that warrior, who considers the van of the hostile army as the quarters of his wives, who regards the van of his own army as the vessel for the preservation of sacrificial offerings, who takes the warriors standing to his south for his courtiers and those to this north as his holders of fire, and who regards the hostile army as his married wife, succeeds in acquiring all regions of felicity.

यदा तूभयतो व्यूहे भवत्याकाशमग्रतः॥३९॥

सास्य वेदिस्तदा यज्ञैर्नित्यं वेदास्त्रयोऽग्नयः।

The open space, lying between two armies drawn up for fight, forms the altar of such as sacrificer, and the three Vedas are his three sacrificial fires. Upon that altar, helped by the recitation of the Vedas, he celebrates his sacrifice.

यस्तु योधः परावृत्तः संत्रस्तो हन्यते परैः॥४०॥

अप्रतिष्ठः स नरकं याति नास्त्यत्र संशयः।

That infamous warrior, who retreating from the fight in fear, is killed by foes, sinks into hell. There is no doubt in this.

यस्य शोणितवेगेन वेदिः स्यात् सम्परिप्लुता॥४१॥

केशमांसास्थिरुम्पूर्णा स गच्छेत् परमां गतिम्।

That warrior, on the other hand, whose blood drenches the sacrificial altar already covered with hair and flesh and bones, forsooth, succeeds in acquiring a glorious end.

यस्तु सेनापतिं हत्वा तद्यानमधिरोहति॥४२॥

स विष्णुविक्रमक्रामी बृहस्पतिसमः प्रभुः।

That powerful warrior, who, having killed the commander of the hostile army, gets upon the car of his fallen antagonist, is considered as powerful as Vishnu himself and as intelligent as Brihaspati, the preceptor of the gods.

नायकं तत्कुमारं वा यो वा स्याद् यत्र पूजितः॥४३॥

जीवग्रहं प्रगृह्णाति तस्य लोका यथा ममा

That warrior, who can capture alive the commander of the hostile army or his son or some other respected leader, acquires regions of felicity like mine.

आहवे तु हतं शूरं न शोचेत कथंचन॥४४॥

अशोच्यो हि हतः शूरः स्वर्गलोके महीयते।

One should never lament for a hero killed in battle. A killed hero, if nobody grieves for him, goes to heaven and acquires the respect of its residents.

न ह्यन्नं नोदकं तस्य न स्नानं नाप्यशौचकम्॥४५॥

हतस्य कर्तुमिच्छन्ति तस्य लोकाञ्जृणुष्व मे।

Men do not wish to give food and drink. Nor do they bathe nor enter into mourning for him. Listen to me as I describe the happiness that is in store for such a person.

वराप्सरः सहस्राणि शूरमायोदने हतम्॥४६॥

त्वरमाणाभिधावन्ति मम भर्ता भवेदिति।

एतत् तपश्च पुण्यं च धर्मश्चैव सनातनः॥४७॥

चत्वारश्चाश्रमास्तस्य यो युद्धमनुपालयेत्।

Thousands of leading nymphs, go out speedily coveting him for their lord. That Kshatriya, who duly observes his duty in battle, wins by that act the merits of penances and of righteousness. Indeed, such conduct on his part is quite of a piece with the eternal path of duty. Such a man acquires the merits of all the four modes of life.

वृद्धवाली न हन्तव्यौ न च स्त्री नैव पृष्ठतः॥४८॥

तृणपूर्णमुखश्चैव तवास्मीति च यो वदेत्।

The aged and the children should not be killed; nor a woman nor one who is flying away; nor one that holds a straw in his lips (sign of unconditional surrender); nor one who says—I am yours.

जम्भं वृत्रं बलं पाकं शतमायं विरोचनम्॥४९॥

दुर्वार्यं चैव नमुचिं नैकमायं च शम्बरम्।

विप्रचित्तिं च दैतेयं दनोः पुत्राश्च सर्वशः।

प्रह्लादं च निहत्याजौ ततो देवाधिपोऽभवम्॥५०॥

Having killed in battle Jambha, Vritra, Vala, Paka, Shatamaya, Virochana, the irresistible Namuchi, Shamvara of numberless illusions, Viprachitti.—all these sons of Diti and Danu,—as also Prahlada, I myself have become the king of the gods.

भीष्म उवाच

इत्येतच्छक्रवचनं निशम्य प्रतिगृह्य च।

योधानामात्मनः सिद्धिमम्बरीषोऽभिमपन्नवान्॥५१॥

Bhishma continued—

Hearing these words of Shakra and approving of them, king Ambarisha understood how warriors succeed in achieving success for themselves.

CHAPTER 99

(RAJADHARMANUSHASANA PARVA)

—Continued

The duties of heroes as described by king Janaka

भीष्म उवाच

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

प्रतर्दनो मैथिलश्च संग्रामं यत्र चक्रतुः॥१॥

Bhishma said—

Regarding it is cited the old story of the battle between Pratardana and the king of Mithila.

यज्ञोपवीती संग्रामे जनको मैथिलो यथा।

योधानुद्धर्षयामास तन्निबोध युधिष्ठिर॥२॥

The king of Mithila, viz., Janaka, after installation in the sacrifice of battle, pleased all his soldiers. Listen to me, O Yudhishtira, as I relate the story.

जनको मैथिलो राजा महात्मा सर्वतत्त्ववित्।

योधान् स्वान् दर्शयामास स्वर्गं नरकमेव च॥३॥

Janaka, the great king of Mithila, conversant with the truth of everything, showed both heaven and hell to his own warriors.

अभीरूणामिमे लोका भास्वन्तो हन्त पश्यता।

पूर्णा गन्धर्वकन्याभिः सर्वकामदुहोऽक्षयाः॥४॥

He addressed them, saying,—Look, these are the effulgent regions, reserved for those who fight fearlessly! Abounding with Gandharva girls, those regions are eternal and capable of granting every desire.

इमे पलायमानानां नरकाः प्रत्युपस्थिताः।

अकीर्तिः शाश्वती चैव यतितव्यमनन्तरम्॥५॥

There, on the other side, are the regions of hell, reserved for those who retreat from battle! they would have to rot there for ever in everlasting shame.

तान् दृष्ट्वारीन् विजयत भूत्वा संत्यागबुद्धयः।

नरकस्थाप्रतिष्ठस्य मा भूत वशवर्तिनः॥६॥

त्यागमूलं हि शूराणां स्वर्गद्वारमनुत्तमम्।

Determined upon sacrificing your very lives, do you conquer your enemies! Do not fall into infamous hell! The sacrifice of life in battle forms the happy door of heaven for heroes!

अजयन्त रणे शत्रून् हर्षयन्तो नरेश्वरम्।

तस्मादात्मवता नित्यं स्थातव्यं रणमूर्धनि॥७॥

इत्युक्तास्ते नृपतिना योधाः परपुरंजया॥७॥

Thus addressed by their king, O subduer of hostile towns, the warriors of Mithila, pleasing their king, defeated their enemies in battle. The strong-minded people should take their stand in the van of battle.

गजानां रथिनो मध्ये स्थानामनु सादिनः।

सादिनामन्तरे स्थाप्यं पादातमपि दंशितम्॥९॥

The car-warriors should be placed in the midst of elephants. Behind the car-warriors should stand the cavalry. Behind the last should be placed the infantry all clad in mail.

य एवं व्यूहते राजा स नित्यं जयति द्विषः।

तस्मादेवं विद्यातव्यं नित्यमेव युधिष्ठिर॥१०॥

That king, who makes his battle array in this way, always succeeds in defeating his enemies. Therefore, O Yudhishtira, the array of battle should always be formed thus.

सर्वे स्वर्गतिमिच्छन्ति सुयुद्धेनातिमन्यवः।

क्षोभयेयुरनीकानि सागरं मकरा यथा॥११॥

Filled with wrath, heroes wish to acquire blessedness in heaven by fighting fairly. Like Makaras agitating the sea, they agitate the ranks of the enemy.

हर्षयेयुर्विषण्णांश्च व्यवस्थाप्य परस्परम्।

जितां च भूमिं रक्षेत भग्नान् नात्यनुसारयेत्॥१२॥

Assuring one another, they should cheer up the cheerless. The victor should protect the newly conquered country. He should not cause his troops to pursue the dispersed enemies.

पुनरावर्तमानानां निराशानां च जीविते।

वेगः सुदुःसहो राजस्तस्मान्नात्यनुसारयेत्॥१३॥

The attack of routed persons, who rally after being dispersed, is dreadful, since losing all hope of life and despairing of safety, they attack their pursuers. Therefore, O king, you should not cause your troops to pursue the dispersed foes too rashly.

न हि प्रहर्तुमिच्छन्ति शूराः प्रद्रवतो भृशम्।

तस्मात् पलायमानानां कुर्यान्नात्यनुसारणम्॥१४॥

Brave warriors do not wish to strike them that run away quickly. That is another reason why the scattered foe should not be pursued hotly.

चरणामचरा ह्यन्नमदंष्ट्रा दंष्ट्रिणामपि।

आपः पिपासतामन्नमन्नं शूरस्य कातराः॥१५॥

Things immobile are devoured by those that are mobile; toothless creatures are devoured by those that have teeth, water is drunk by the thirsty; cowards are devoured by heroes.

समानपृष्ठोदरपाणिपादाः

पराभवं भीरवो वै व्रजन्ति।

अतो भयार्ताः प्रणिपत्य भूयः

कृत्वाञ्जलीनूपतिष्ठन्ति शूरान्॥१६॥

Cowards only sustain defeat, though they, like their victors, possess similar backs, stomachs, arms and legs. They, who are stricken with fear bend their heads and joining their hands stand before the courageous.

शूरबाहुषु लोकोऽयं लम्बते पुत्रवत् सदा।

तस्मात् सर्वास्ववस्थासु शूरः सम्मानमर्हति॥१७॥

This world depends on the arms of heroes like a son on those of his father. A hero, therefore, should be honoured under every circumstance.

न हि शौर्यात् परं किञ्चित् त्रिषु लोकेषु विद्यते।

शूरः सर्वं पालयति सर्वं शूरे प्रतिष्ठितम्॥१८॥

There is nothing superior of the three worlds to heroism. The hero protects and maintains all, and all things depend upon the hero.

CHAPTER 100

(RAJADHARMANUSHASANA PARVA)

— Continued

How should kings lead their armies in the battle-field

युधिष्ठिर उवाच

यथा जयार्थिनः सेनां नयन्ति भरतर्षभा

ईषद्दर्शमं प्रपीड्यापि तन्मे ब्रूहि पितामह॥१॥

Yudhishtira said—

Tell me, O grandfather, how kings seeking victory should, O foremost of Bharata's race, lead their troops to battle even by acting slightly against the rules of righteousness.

भीष्म उवाच

सतयेन हि स्थितो धर्म उपपत्त्या तथा परे।

साध्वाचारतया केचित् तथैवौपयिकादपि॥२॥

Bhishma said—

Some say that Righteousness is made permanent by Truth; some, by Reasoning; some, by good conduct; and some, by the application of means and contrivances.

उपायधर्मान् वक्ष्यामि सिद्धार्थानर्थधर्मयोः।

निर्मर्यादा दस्यवस्तु भवन्ति परिपथिनः॥३॥

I shall presently describe to you the means and contrivances, which yield immediate fruit. Robbers, transgressing all wholesome limits, very often become destroyers of property and religious merit.

तेषां प्रतिविघातार्थं प्रवक्ष्याम्यथ नैगमम्।

कार्याणां सर्वसिद्ध्यर्थं तानुपायान् निबोध मे॥४॥

For opposing and restraining them, I shall tell you the means indicated in the scriptures.

Hear as I describe those means for the success of all deeds.

उभे प्रज्ञे वेदितव्ये ऋज्वी वक्रा च भारता।

जानन् वक्रां न सेवेत प्रतिबाधेत चागताम्॥५॥

Both kinds of wisdom, plain and wily, should be within the king's reach. Though acquainted with it, he should not, however, apply the wily wisdom. He may use it for withstanding the dangers that may befall him.

अमित्रा एव राजानं भेदेनोपचरन्त्युता।

तां राजा निकृतिं जानन् यथामित्रान् प्रबाधते॥६॥

Enemies frequently injure a king by creating disunion. The king, conversant with deceit, may, by the help of deceit, counteract those enemies.

गजानां पार्थ वर्माणि गोवृषाजगराणि च।

शल्यकण्टकलोहानि तनुत्रचमराणि च॥७॥

सितपीतानि शस्त्राणि संनाहाः पीतलोहिताः।

नानारञ्जनरक्ताः स्युः पताकाः केतवश्च ह॥८॥

ऋश्यस्तोमराः खट्वा निशिताश्च परश्वधाः।

फलकान्यथ चर्माणि प्रतिकल्पान्यनेकशः॥९॥

Leathern armour for protecting the bodies of elephants, as also those for bulls, bones, thorns, and keen-pointed iron weapons, coats of mail, yak-tails, sharp and well-tempered weapons, all kinds of armour yellow and red, banners and standards of various colours, swords, lances, sharp scimitars, battle axes, spears and shields should be manufactured and kept profusely in store.

अभिनीतानि शस्त्राणि योधाश्च कृतनिश्चयाः।

चैत्र्यां वा मार्गशीर्ष्यां वा सेनायोगः प्रशस्यते॥१०॥

The weapons should all be properly whetted. The soldiers should be filled with courage and resolution. It is proper to march the troops in the month of Chaitra or Agrahayana.

पक्वसस्या हि पृथिवी भवत्यम्बुमती तदा।

नैवातिशीतो नात्युष्णः कालो भवति भारता॥११॥

The crops ripen about that time and water also is not scarce. That time of the year, O Bharata, is neither very cold nor very hot.

तस्मात् तदा योजयेत् परेषां व्यसनेऽथवा।

एते हि योगाः सेनायाः प्रशस्ताः परबाधने॥१२॥

Troops should, therefore, be marched at that time. If the enemy, however, be reduced to a miserable plight, troops should immediately be despatched. These (two) are the best occasions for the movement of troops for defeating the enemies.

जलवांस्तृणवान् मार्गः समो गम्यः प्रशस्यते।

चारैः सुविदिताभ्यासः कुशलैर्वनगोचरैः॥१३॥

That road which has profuse water and grass along it, which is level and easy of march, should be taken. The regions lying near the road should previously be reconnoitred through skilful spies having an intimate knowledge of the woods.

न ह्यरण्येन शक्येत गन्तुं मृगगणैरिव।

तस्मात् सेनासु तानेव योजयन्ति जयार्थिनः॥१४॥

The troops must not, like animals, be marched through forests. Kings desirous of victory should, therefore, follow good roads for marching their army.

अग्रतः पुरुषानीकं शक्तं चापि कुलोद्भवम्।

आवासस्तोयवान् दुर्गः पर्याकाशः प्रशस्यते॥१५॥

In the van should be placed a detachment of brave, strong and high born men. As regards forts, one which has walls and a trench full of water on every side and only one entrance, is the best.

परेषामुपसर्पाणां प्रतिषेधस्तथा भवेत्।

आकाशात् तु वनाभ्याशं मन्यन्ते गुणवत्तरम्॥१६॥

बहुभिर्गुणजातैश्च ये युद्धकुशला जनाः।

उपन्यासो भवेत् तत्र बलानां नातिदूरतः॥१७॥

While attacking enemies resistance may be offered from within it. In pitching the camp, a region lying near the forest is regarded as much better than one under the open sky by men who are masters of military science and warfare. The camp should be pitched for the troops not far from such a forest.

उपन्यासावतरणं पदातीनां च गूहनम्।

अथ शत्रुप्रतीघातमापदर्थं परायणम्॥१८॥

Pitching the camp at such a place, placing the infantry in a safe place, and meeting the foe as soon as he comes, are the means for preventing danger and distress.

सप्तर्षीन् पृष्ठतः कृत्वा युध्येयुरचला इव।

अनेन विधिना शत्रून् जिगीषेतापि दुर्जयान्॥१९॥

Keeping the constellation called Ursa Major behind them, the troops should fight, standing firmly like hills. By this means, one may defeat even irresistible foes.

यतो वायुर्यतः सूर्यो यतः शुक्रस्ततो जयः।

पूर्वं पूर्वं ज्याय एषां संनिपाते युधिष्ठिरा॥२०॥

The soldiers should be placed in such a position that the wind, the sun, and the planet Shukra should blow and shine from behind them. For acquiring victory, the wind is superior to the Sun, and the sun is superior to Shukra, O Yudhishtira.

अकर्दमामनुदकाममर्यादामलोष्टकाम्।

अश्वभूमिं प्रशंसन्ति ये युद्धकुशला जनाः॥२१॥

Men who know the art of warfare approve of a region which is freed from mire, and which is to watery, not uneven, and not abounding with bricks and stone, as well fitted for the operations of cavalry.

अपङ्का गर्तरहिता रथभूमिः प्रशस्यते।

नीचदुर्गा महाकक्षा सोदका हस्तियोधिनाम्॥२२॥

A field which is free from mire and holes is best suited for car-warriors. A region which abounds with bushes and large trees and which is under water is suited for elephant warriors.

बहुदुर्गा महाकक्षा वेणुवेत्रसमाकुला।

पदातीनां क्षमा भूमिः पर्वतोपवनानि च॥२३॥

A region which has many inaccessible spots, which abounds with huge trees and cane bushes, as also a hilly or woody region, is well suited for the work of infantry.

पदातिबहुला सेना दृढा भवति भारता।

रथाश्वबहुला सेना सुदिनेषु प्रशस्यते॥२४॥

An army, O Bharata, which has a large infantry, is considered very strong. An army which has a greater number of cars and horsemen is considered to be very powerful in a clear day.

पदातिनागवहुला प्रावृट्काले प्रशस्यते।

गुणानेतान् प्रसंख्याय देशकालौ प्रयोजयेत्॥२५॥

An army, again, which consists of a greater number of infantry and elephants becomes effective in the rains. Having carefully observed these points, the king should devote his attention to the characteristics of place and time.

एवं संचिन्त्य यो याति तिथिर्नक्षत्रपूजितः।

विजयं लभते नित्यं सेना सम्यक् प्रयोजयन्।

That king, who, having attended to all these points, marches, under a proper constellation and an auspicious luminary, always succeeds in acquiring victory by properly leading his troops.

प्रसुप्तांस्तृषितांश्चान्तान् प्रकीर्णान् नाभिधातयेत्॥२६॥

मोक्षे प्रयाणे चलने पानभोजनकालयोः।

अतिक्षिप्तान् व्यतिक्षिप्तान् निहतान् प्रतनूकृतान्॥२७॥

सुविश्रब्धान् कृतारम्भानुपन्यासान् प्रतापितान्।

वह्निश्चरानुपन्यासान् कृतवेश्मानुसारिणः॥२८॥

पारम्पर्यागते द्वारे ये केचिदनुवर्तिनः।

परिचर्यावतो द्वारे ये च केचन वर्गिनः॥२९॥

No one should kill the sleepy, or the thirsty, or the fatigued, or one whose armours have fallen away, or one who has set his heart on final liberation, or one who is flying away, or one who is walking along a road, or one engaged in drinking or eating, or one who is mad, or one who is insane, or one who has been wounded morally, or one who has been greatly weakened by his wounds, or one who is residing confidentially, or one who has begun any task without having been able to finish it, or one who is a master of some particular art, or one who is in grief, or one who goes out of the camp for procuring forage or fodder, or men who pitch camps or are camp-followers,

or those who wait at the gates of the king or of his ministers, or his menials, or the head of such servants.

अनीकं ये विभिन्दन्ति भिन्नं संस्थापयन्ति च।

समानाशनपानास्ते कार्याः द्विगुणवेतनाः॥३०॥

Those of your warriors who break the ranks of enemies, or rally your retreating soldiers, should have their pay doubled and should be honoured by you with food, drink, and seats equal to your own.

दशाधिपतयः कार्याः शताधिपतयस्तथा।

ततः सहस्राधिपतिं कुर्याच्छूरमतन्द्रितम्॥३१॥

The heads of ten soldiers amongst them should be made heads of a hundred. And the careful hero who is the head of a hundred soldiers, should be made the head of a thousand.

यथामुख्यान् संनिपात्य वक्तव्याः संशपामहे।

विजयार्थं हि संग्रामे न त्यक्ष्यामः परस्परम्॥३२॥

Gathering together the leading warriors, they should be addressed, saying,—Let us swear to conquer, and never to leave one another!

इहैव ते निवर्तन्तां ये च केचन भीरवः।

ये घातयेयुः प्रवरं कुर्वाणास्तुमुलं प्रति॥३३॥

Let those, who are afraid of their life, remain where they are. Let those also stay behind who would cause their chiefs to be killed by themselves neglecting to act heroically in the thick of the fray!

न संनिपाते प्रदरं वधं वा कुर्युरीदृशाः।

आत्मानं च स्वपक्षं च पालयन् हन्ति संयुगे॥३४॥

Let such men only come as would never retreat from battle or cause their own comrades to be killed! Protecting their own selves as also their comrades, they are sure to kill the enemy in fight.

अर्थनाशो वधोऽकीर्तिरयश्च पलायने।

अमनोज्ञासुखा वाचः पुरुषस्य पलायने॥३५॥

प्रतिध्वस्तोऽदन्तस्य न्यस्तसर्वायुधस्य च।

अपित्रैरवरुद्धस्य द्विषतामस्तु नः सदा॥३६॥

The result of retreating from battle is loss of wealth, death, infamy, and reproach. Unpleasant, sharp and cutting remarks await the fate of him who retreats from battle, who lose his lips and teeth, who casts off all his weapons, or who allows himself to be taken as a captive by the enemy. Let such evil results always befall the warriors of our enemies.

मनुष्यापसदा ह्येते ये भवन्ति पराङ्मुखा।

राशिर्वर्धनमात्रास्ते नैव ते प्रेत्य नो इह॥३७॥

Those who retreat from battle are wretches among men. They simply increase the number of men. They will neither pass in this world nor in the next for true manhood.

अमित्रा हृष्टमनसः प्रत्युद्यान्ति पलायिनम्।

जयिनस्तु नरास्तात चन्दनैर्मण्डनेन च॥३८॥

Victorious enemies, O Sire, proceed gladly in pursuit of the flying combatants, their praises all the while recited by bards.

यस्य स्म संग्रामगता यशो वै घ्नन्ति शत्रवः।

तदसह्यतरं दुःखमहं मन्ये वधादपि॥३९॥

When enemies, coming to battle spoil the fame of a person, the misery the latter feels is more piercing, I think, than that of death itself.

जयं जानीत धर्मस्य मूलं सर्वसुखस्य च।

या भीरूणां परा ग्लानिः शूरस्तापमधिगच्छति॥४०॥

Know that victory is the source of religious merit and of every sort of happiness. The heroes bear cheerfully what is regarded as the highest misery by cowards.

ते वयं स्वर्गमिच्छन्तः संग्रामे त्यक्तजीविताः।

जयन्तो वध्यमाना वा प्राप्नुयाम च सद्गतिम्॥४१॥

Determined upon acquiring heaven we should fight not caring for life itself, and prepared to conquer or die, and we would attain then a blessed end in heaven!

एवं संशतशपथाः समभित्यक्तजीविताः।

अमित्रवाहिनीं वीराः प्रतिगाहन्त्यभीरवः॥४२॥

Having taken such an oath, and prepared to cast away his life, heroes should bravely rush against the enemy's ranks.

अग्रतः पुरुषानीकमसिचर्मवतां भवेत्।

पृष्ठतः शकटानीकं कलत्रं मध्यतस्तथा॥४३॥

In the van should be posted a detachment of men armed with swords and shields. In the rear should be planted the car-division. In the interstice should be placed other classes of warriors.

परेषां प्रतिघातार्थं पदातीनां च बृंहणम्।

अपि तस्मिन् पुरे वृद्धा भवेयुर्ये पुरोगमाः॥४४॥

This should be the arrangement for attacking the enemy. The veterans of the army should fight in the van. They would protect their comrades in the rear.

ये पुरस्तादभिमताः सत्त्ववन्तो मनस्विनः।

ते पूर्वमभिवर्तेरंश्चैतानेवेतरे जनाः॥४५॥

Those who are the foremost of strength and courage, should be placed in the van. The others should stand behind them.

अपि चोद्धर्षणं कार्यं भीरूणामपि यत्नतः।

स्कन्धदर्शनमात्रात्तु तिष्ठेयुर्वा समीपतः॥४६॥

The fear-stricken should, with care, be comforted and encouraged. These weaker combatants should be placed on the field only to show the number of the army to the foe.

संहतान् योषयेदल्पान् कामं विस्तारयेद् बहून्।

सूचीमुखमनीकं स्यादल्पानां बहुभिः सह॥४७॥

If the troops are few, they should be arranged closely for the fight. When necessary, if their leader wishes, the close arrangement may be extended wide. When a small number of soldiers is to fight with a great many, they should be arranged like a needle-point.

सम्प्रयुक्ते निकृष्टे वा सत्यं वा यदि वानृतम्।

प्रगृह्य बाहून् क्रोशते भग्ना भग्नाः परे इति॥४८॥

When a small army is engaged with a larger one, the leader of the former may shake hands with his men and cry aloud, saying,—The enemy is routed! The enemy is routed!

आगतं मे मित्रबलं प्रहरध्वमभीतवत्।

सत्त्ववन्तोऽभिधावेयुः कुर्वन्तो भैरवान् रवान्॥४९॥

The strong amongst them should resist the enemy, loudly saying to their comrades,—
Fresh friends have arrived! Fearlessly strike at your enemies!

क्ष्वेडाः किलकिलाशब्दाः क्रकचा गोविषाणिकाः।

भेरीमृदङ्गघणवानादयेयुः पुष्करान्॥५०॥

Those who have gone in advance should utter loud shouts and make various kinds of noises and should blow and beat Krakachas, cow-horns, drums, cymbals, and kettle-drums.'

CHAPTER 101

(RAJADHARMANUSHASANA PARVA)

—Continued

The conduct and dress of the warriors

युधिष्ठिर उवाच

किंशीलाः किंसमाचाराः कथंरूपश्च भारता

किंसन्नाहाः कथंशस्त्रा जनाः स्युः संगरे क्षमाः॥१॥

Yudhishtira said—

Of what nature, of what conduct, of what form, how clad, and how armed should the warriors be in order that they may be competent for battle?

भीष्म उवाच

यथाऽऽचरितमेवात्र शस्त्रं पत्रं विधीयते।

आचाराद् वीरपुरुषस्तथा कर्मसु वर्तते॥२॥

Bhishma said—

The soldier should use those weapons and cars with which they have become familiar by use. Taking those weapons and vehicles, brave soldiers, engage in battle.

गान्धाराः सिन्धुसौवीरा नखर प्रासयोधिनः।

अभीरवः सुवर्लिनस्तद्वलं सर्वपारगम्॥३॥

The Gandharas, the Sindhus, and the Sauviras fight best with their nails and lances. They are brave and very strong. Their armies are capable of defeating all forces.

सर्वशस्त्रेषु कुशलाः सत्त्वन्तो ह्यशीनराः।

प्राच्या मातङ्गयुद्धेषु कुशलाः कूटयोधिनः॥४॥

The Ushinaras are endued with great strength and skilled in all sorts of weapons. The Easterners are skilled in fighting from the backs of elephants and are masters of all the ways of unfair fight.

तथा यवनकाम्बोजा मथुरामभितश्च ये।

एते नियुद्धकुशला दक्षिणात्यासिपाणयः॥५॥

The Yavanas, the Kamvojas, and those that live around Mathura are well skilled in fighting with bare arms. The Southerners are expert in fighting with bare arms. Southerners are expert in fighting swords in hand.

सर्वत्र शूरा जायन्ते महासत्त्वा महाबलाः।

प्राय एव समुद्दिष्टा लक्षणानि तु मे शृणु॥६॥

It is well known that persons endued with great strength and great courage are born in almost every country. Listen to me as I describe their characteristics.

सिंहशार्दूलवाङ्मेत्राः सिंहशार्दूलगामिनः।

पारावतकुलिङ्गक्षः सर्वे शूराः प्रमाथिनः॥७॥

Those, who have voices and eyes like those of the lion or the tiger, those who have a gait like that of the lion and the tiger, and those who have eyes like those of the pigeon or of the snake, are all heroes capable of grinding the enemies.

मृगस्वरा द्वीपिनेत्रा ऋषभाक्षास्तरस्विनः।

प्रमादिनश्च मन्दश्च क्रोधनाः किङ्किणीस्वनाः॥८॥

Those, who have a voice like a deer, and eyes like those of the leopard or the bull, are highly active. Those, whose voice is like that of bells, are excitable, wicked, and wrathful.

मेघस्वनाः क्रोधमुखाः केचित् करभसंनिभाः।

जिहानासाग्रजिह्वश्च दूरगा दूरपातिनः॥९॥

Those, who have a voice deep like the muttering of the clouds, who have angry faces or faces like those of camels, those who have hooked noses and tongues, are gifted with great speed and can shoot or hurl their weapons to a great distance.

शीघ्राक्षपलवृत्ताश्च ते भवन्ति दुरासदाः॥१०॥

Those, who have bodies curved like that of the cat, and thin hair and thin skin are gifted with great speed and restlessness, and are almost invincible in battle.

गोधानिमीलितः केचिन्मृदुप्रकृतयस्तथा।

तरङ्गगतिनिर्घोषास्ते नराः पारयिष्णवः॥११॥

Some who have eyes closed like those of iguana, a mild disposition and speed and voice like the horse's are capable to fight all enemies.

सुसंहताः सुतनवो व्यूढोरस्काः सुसंस्थिताः।

प्रवादितेषु कुप्यन्ति ह्वयन्ति कलहेषु च॥१२॥

गम्भीराक्षा निःसृताक्षाः पिङ्गाक्षा ध्रुकुटीमुखाः।

नकुलाक्षास्तथा चैव सर्वे शूरास्तनुयजः॥१३॥

Those, who have well-formed, and symmetrical and beautiful bodies, and broad chests, who are irate upon hearing the enemy's drum or trumpet, who take delight in fights of every kind, who have eyes indicative of gravity, or eyes which seem to shoot out, or eyes which are green, those who have frowning faces, or eyes like those of the mongoose, are all brave and capable of sacrificing their lives in battle.

जिह्वाक्षाः प्रललाटाश्च निर्मासहनवोऽपि च।

वज्रबाह्वङ्गुलीचक्राः कृशा धमनिसंतताः॥१४॥

प्रविशन्ति च वेगेन साम्पराये ह्युपस्थिते।

वारणा इव सम्पत्तास्ते भवन्ति दुरासदाः॥१५॥

Those, who have crooked eyes, and broad foreheads, and check-bones not fleshy, and arms strong as thunderbolts, and fingers bearing circular marks, and who are sparely built, and whose arteries and nerves are visible, rush with great impetuosity when the collision of battle takes place. Resembling angry elephants, they become irresistible.

दीप्तस्फुटितकेशान्ताः स्थूलपाश्वर्हनुमुखाः।

उन्नतांसाः पृथुग्रीवा विकटाः स्थूलपिण्डिकाः॥१६॥

उद्धता इव सुग्रीवा विनताविहगा इव॥

पिण्डशीर्षातिवक्त्राश्च वृषदंशमुखास्तथा॥१७॥

उग्रस्वरा मन्युमनो युद्धेष्वावसारिणः।

अथर्मज्ञावलिप्ताश्च घोरा रौद्रप्रदर्शनाः॥१८॥

त्यक्तात्मानः सर्व एते अन्त्यजा ह्यनिवर्तिनः।

पुरस्कार्याः सदा सैन्ये हन्यन्ते घ्नन्ति चापि ये॥१९॥

They who have greenish and curling hairs, who have flanks, cheeks, and faces fat and fleshy, who have elevated shoulders and broad necks, who have fearful faces and fat calves, who are fiery like the horse Sugriva or like the son of Garuda the son of Vinata, who have round heads, large mouths, faces like those of cats, shrill voice and angry temper, who rush to battle, impelled by its din, who are wicked and full of arrogance, who are of dreadful countenances, and who live in the outlying districts never care for their lives and do never fly away from battle. Such troops should always be planted in the van. They always kill their foes in fight and suffer themselves to be killed without flying.

अधार्मिका भिन्नवृत्ताः सान्त्वेनैषां पराभवः।

एवमेव प्रकुप्यन्ति राजोऽप्येते ह्यभीक्ष्णशः॥२०॥

Of wicked conduct and foreign manners, they consider soft speeches as marks of defeat. If treated leniently, they always show anger against their sovereign.

CHAPTER 102

(RAJADHARMANUSHASANA PARVA)

—Continued

The signs of a future success

युधिष्ठिर उवाच

जयित्र्याः कानि रूपाणि भवन्ति भरतर्षभ।

पूतनायाः प्रशस्तानि तानि चेच्छामि वेदितुम्॥१॥

Yudhishtira said—

What are the well-known signs, O foremost of Bharata's race, of the future success of an army? I wish to know them.

भीष्म उवाच

जयित्र्या यानि रूपाणि भवन्ति भरतर्षभ।

पृतनायाः प्रशस्तानि तानि वक्ष्यामि सर्वशः॥२॥

Bhishma said—

I shall tell you, O foremost of Bharata's race, all the well-known marks of the (future) success of an army?

दैवे पूर्वं प्रकुपिते मानुषे कालचोदिते।

तद्विद्वांसोऽनुपश्यन्ति ज्ञानदिव्येन चक्षुषा॥३॥

प्रायश्चित्तविधिं चात्र जपहोमांश्च तद्विदः।

मङ्गलानि च कुर्वन्ति शमयन्त्यहितानि च॥४॥

When the gods become angry and men are impelled by Destiny, learned persons, seeing everything with the eye of divine knowledge, perform various auspicious acts and expiatory rites including Homa and the silent recitation of Mantras, and thus counteract all evils.

उदीर्णमनसो योधा वाहनानि च भारता

यस्यां भवन्ति सेनायां ध्रुवं तस्यां परो जयः॥५॥

That army in which the troops and the animals are all hearty and cheerful, O Bharata is sure to gain a decided success.

अन्वेतान् वायवो यान्ति तथैवेन्द्रधनुंषि च।

अनुप्लवन्तो मेघाश्च तथाऽऽदित्यस्य रश्मयः॥६॥

The wind blows favourably from behind such troops. Rainbows appear in the sky. The clouds cast their shadows upon them and occasionally the sun shines upon them.

गोमायवश्चानुकूला बलगृध्राश्च सर्वशः।

अर्हयेयुर्यदा सेनां तदा सिद्धिरनुत्तमा॥७॥

The jackals, ravens and vultures become auspicious to them. When these show such regard to the army, great success is sure to be achieved by it.

प्रसन्नभाः पावकश्चोर्ध्वरश्मिः

प्रदक्षिणावर्तशिखो विधूमः।

पुण्या गन्धश्चाहुतीनां भवन्ति

जयस्यैतद् भाविनो रूपमाहुः॥८॥

Their sacrificial fires burn up with a pure splendour, the light going upwards and the smokeless flames slightly bending towards the south. The libations poured thereon send out a sweet smell. These are the marks of future success.

गम्भीरशब्दश्च महास्वनाश्च

शङ्खश्च भेर्यश्च नदन्ति यत्र।

युयुत्सवश्चाप्रतीपा भवन्ति

जयस्यैतद् भाविनो रूपमाहुः॥९॥

The conchs and drums blown and beat, send forth loud and deep peals. The warriors become filled with confidence. These are the marks of future success.

इष्टा मृगाः पृष्ठतो वामतश्च

सम्प्रस्थितानां च गमिष्यतां च।

जिघांसतां दक्षिणाः सिद्धिमाहुः

र्ये त्वग्रतस्ते प्रतिषेधन्ति॥१०॥

If deer and other quadrupeds be seen behind or to the left of those that have already started for battle or of those that are about to start, they are regarded auspicious. If they appear to the right of the warriors about to engage in slaughter, it is considered as a mark of success. If, however, they appear in the van of such persons, they presage disaster and defeat.

माङ्गल्यशब्दाश्चकुना वदन्ति

हंसाः क्रौञ्चाः शतपत्राश्च चाषाः।

हृष्टा योधाः सत्त्ववन्तो भवन्ति

जयस्यैतद् भाविनो रूपमाहुः॥११॥

If the birds, swans, cranes, Shatapatras and Chashas utter auspicious cries, and all the able-bodied warriors become cheerful, these are considered as marks of future success.

शस्त्रैर्यन्त्रैः कवचैः केतुभिश्च

सुभानुभिर्मुखवर्णैश्च यूनाम्।

भ्राजिष्मती दुष्प्रतिवीक्षणीया

येषां चमूस्तेऽभिभवन्ति शत्रून्॥१२॥

They, whose arrangement shines forth and becomes terrible to look at for the lustre of their weapons, machines, armour, and standards, as also for the shining hue of the faces of the strong men which compose it, always succeed in defeating their enemies.

शुश्रूषवश्चानभिमानिन्श्च

परस्परं सौहृदमास्थिताश्च।

येषां योधाः शौचमनुष्ठिताश्च

जयस्यैतद् भाविनो रूपमाहुः॥१३॥

If the warriors of an army be of pure conduct and modest manner and treat one another with loving kindness, it is regarded as a mark of future success.

शब्दाः स्पर्शास्तथा गन्धा विचरन्ति मनः प्रियाः।

धैर्यं चाविशते योधान् विजयस्य मुखं च तत्॥१४॥

If sweet sounds and odours and sensations of touch prevail, and if the warriors are filled with gratitude and patience, it is regarded as the root of success.

इष्टो वामः प्रविष्टस्य दक्षिणः प्रविविक्षतः।

पश्चात्संसाधयत्यर्थं पुरस्ताच्च निषेधति॥१५॥

The crow on the left of person engaged in battle and on the right of him who is about to engage in it, is considered auspicious. Appearing at the back, it presages the non-fulfilment of the objects in view, while its appearance in the front indicates danger.

सम्भृत्य महतीं सेनां चतुरङ्गां युधिष्ठिर।

साम्नेव वर्तयेः पूर्वं प्रयतेथास्ततो युधि॥१६॥

Even after enlisting a large army consisting of the fourfold forces, you should, O Yudhishtira, first behave peacefully. If your attempts to secure peace fail, then you may engage in battle.

जघन्य एष विजयो यद् युद्धं नाम भारता।

यादृच्छिकोयुधि जयो दैवो वेति विचारणम्॥१७॥

The victory, O Bharata, that one gains by battle is very inferior. Victory in battle, depends on caprice or destiny.

अपामिव महावेगस्त्रस्ता इव महामृगाः।

दुनिवार्यतमा चैव प्रभग्ना महती चमूः॥१८॥

When a large army is routed and the troops begin to fly away, it is highly difficult to restrain their flight. The force of the fight resembles that of a mighty current of water of a frightened herd of deer.

भग्ना इत्येव भज्यन्ते विद्वांसोऽपि न कारणम्।

उदारसारा महती रुरुसंघोपमा चमूः॥१९॥

Seeing some routed, others, even though they are brave and skilled in fight, break without sufficient cause. A larger army, consisting of brave soldiers, is like a large herd or Ruru deer.

परस्परज्ञाः संहृष्टास्त्यक्तप्राणाः सुनिश्चिताः।

अपि पञ्चाशतं शूरा निघ्नन्ति परवाहिनीम्॥२०॥

Sometimes it is seen that even fifty men, firm and relying upon one another, cheerful and prepared to sacrifice their lives, succeed in grinding enemies much superior to them in number.

अपि वा पञ्च षट् सप्त संहताः कृतनिश्चयाः।

कुलीनाः पूजिताः सम्यग् विजयन्तीह शात्रवान्॥२१॥

Sometimes even five, or six, or seven men, firm and standing close together, of high birth and esteemed of those that know them, defeat enemies much superior to them in number.

संनिपातो न मन्तव्यः शक्ये सति कथंचन।

सान्त्वभेदप्रदानानां युद्धमुत्तरमुच्यते॥२२॥

The collision of battle is not at all desirable as long as it can be avoided. The policy of conciliation, of creating disunion, and making gifts should first be tried; battle, it is said, should take place after these.

संदर्शनेव सेनाया भयं भीरून् प्रबाधते।

वज्रादिव प्रज्वलितादियं क्व नु पतिष्यति॥२३॥

On seeing a hostile army, fear paralyses the timid, as on seeing a thunderbolt they ask,—Oh upon what would it fall?

अभिप्रयातां समितिं ज्ञात्वा ये प्रतियान्त्यथा।

तेषां स्यन्दन्ति गात्राणि योधानां विजयस्य चा॥२४॥

Having determined that a battle is raging, the limbs of those that go to join it, as also of him that is conquering, are covered with perspiration.

विषयो व्यथते राजन् सर्वः सस्थाणुजङ्गमः।

अस्य प्रतापतप्तानां मज्जा सीदति देहिनाम्॥२५॥

The entire seat of war, O king, becomes agitated and afflicted, with all its mobile and immobile residents. The very marrow of creatures, scorched with the heat of weapons, languishes with pain.

तेषां सान्त्वं क्रूरमिश्रं प्रणेत्तव्यं पुनः पुनः।

सम्पीड्यमाना हि परैर्योगमायान्ति सर्वतः॥२६॥

A king should, therefore, at all times, use the means of conciliation, accompanied with hard measures. When people are assailed by enemies they always display a tendency to come to terms.

आन्तराणां च भेदार्थं चरानभ्यवचारयेत्।

यश्च तस्मात् परो राजा तेन सन्धिः प्रशस्यते॥२७॥

Secret agents should be sent for creating disunion amongst the allies of the enemy. Having created disunion, it is very desirable that peace should then be made with that king who is more powerful than the enemy.

न हि तस्यान्यथा पीडा शक्या कर्तुं तथाविधा।

यथा सार्धमित्रेण सर्वतः प्रतिबाधनम्॥२८॥

If the invader does not act thus, he can never succeed in crushing his enemy completely. In dealing with the foe, care should be taken for attacking him from all sides.

क्षमा वै साधुमायाति न ह्यसाधून्क्षमा सदा।

क्षमायश्चाक्षमायश्च पार्थ विद्धि प्रयोजनम्॥२९॥

Forgiveness always comes to the good. It never comes to the bad. Listen now, O Partha, to the uses of forgiveness and of hardness.

विजित्य क्षममाणस्य यशो राज्ञो विवर्धते।

महापराधे ह्यप्यस्मिन् विश्वसन्त्यपि शत्रवः॥३०॥

The fame of a king who shows forgiveness after conquest spreads more widely. The very enemies of a forgiving person trust him even when he becomes guilty of a heinous crime.

मन्यते कर्षयित्वा तु क्षमा साध्वीति शम्बरः।

असंतप्तं तु यद् दारु प्रत्येति प्रकृतिं पुनः॥३१॥

Shamvara has said that having assailed an enemy, forgiveness should be shown afterwards, for a wooden pole, if made straight without heat, very soon assumes its former state.

नैतत् प्रशंसन्त्याचार्या न च साधुनिदर्शनम्।

अक्रोधेनाविनाशेन नियन्तव्याः स्वपुत्रवत्॥३२॥

Persons conversant with the scriptures do not, however, praise this. Nor do they consider this a characteristic of a good king. On the other hand, they say that an enemy should be subdued and restrained like a father subduing and checking a son, without anger and without killing him.

द्वेष्टो भवति भूतानामुग्रो राजा युधिष्ठिर।

मृदुमध्यममन्यन्ते तस्मादुभयमाचरेत्॥३३॥

If, O Yudhishthira, a king becomes severe, he is hated of all creatures. If, on the other hand, he becomes mild, he is disregarded by all. Do you, therefore, practise both severity and mildness.

प्रहरिष्यन् ब्रूयात् प्रहरन्नापि भारता।

प्रहत्य च कृपायीत शोचन्निव रुदन्निव॥३४॥

Before striking, O Bharata, and while striking, utter sweet words; and while striking, utter sweet words; and after having beaten them, show them mercy and let them understand that you are grieving and weeping for them.

न मे प्रियं यन्निहताः संग्रामे मामकैर्नरैः।

न च कुर्वन्ति मे वाक्यमुच्यमानाः पुनः पुनः॥३५॥

Having defeated an army, the king should address the survivors saying—I am not at all glad that so many have been killed by my men. Alas, the latter, through repeatedly dissuaded by me, have not obeyed my orders.

अहो जीवितमाकाङ्क्षेन्नेदृशो वधमर्हति।

सुदुर्लभाः सुपुरुषाः संग्रामेष्वपलायिनः॥३६॥

I wish they were all alive. They do not deserve such death. They were all good and

sincere men, and unretreating from battle. Such man, indeed, are rare.

कृतं ममाप्रियं तेन येनायं निहतो मृधे।

इति वाचा वदन् हन्तुन् पूजयेत रहोगतः॥३७॥

He that has killed such a hero in battle, has surely done that which I do not like.—Having said so before the survivors of the defeated enemy, the king should in secret honour those amongst his own troops that have bravely killed the foe.

हन्तृणामाहतानां च यत् कुर्युरपराधिनः।

क्रोशेद् बाहुं प्रगृह्णापि चिंकीर्षन् जनसंग्रहम्॥३८॥

For comforting the wounded slayers for their sufferings at the hand of enemy, the king, desirous of securing their devotion to himself, should even weep, catching their hands affectionately.

एवं सर्वास्वस्थानु सान्त्वपूर्वं समाचरेत्।

प्रियो भवति भूतानां धर्मज्ञो वीतभीर्नृपः॥३९॥

The king should thus, under all circumstances, behave with conciliation. A fearless and virtuous king, is loved by all creatures.

विश्वासं चात्र गच्छन्ति सर्वभूतानि भारत।

विश्वस्तः शक्यते भोक्तुं यथाकाममुपस्थितः॥४०॥

All creatures also, O Bharata, trust such a king. Winning their confidence, he succeeds in enjoying the Earth as he pleases.

तस्माद् विश्वासयेद् राजा सर्वभूतान्यमायया।

सर्वतः परिरक्षेच्च यो महीं भोक्तुमिच्छति॥४१॥

The king should, therefore, by casting off deceitfulness, seek to secure the confidence of all creatures. He should also try to protect his subjects from all fears if he seeks to enjoy the Earth.

CHAPTER 103

(RAJADHARMANUSHASANA PARVA)

—Continued.

How should a king treat his enemies

युधिष्ठिर उवाच

कथं मृदौ कथं तीक्ष्णे महापक्षे च पार्थिव।

आदौ वर्तेत नृपतिस्तन्मे ब्रूहि पितामह॥१॥

Yudhishtira said—

Tell me, O grandfather, how should a king treat a mild foe, one who is fierce, and one who has many allies and a large army.

Bhishma said—

भीष्म उवाच

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

बृहस्पतेश्च संवादमिन्द्रस्य च युधिष्ठिर॥२॥

'Regarding it is cited, O Yudhishtira the old discourse between Brihaspati and Indra.

बृहस्पतिं देवपतिरभिवाद्य कृताञ्जलिः।

उपसंगम्य पप्रच्छ वासवः परवीरहा॥३॥

Once on a time, that destroyer of hostile heroes, viz., Vasava, the king of the gods, joining his hands, approached Brihaspati, and saluting him, said these words.

इन्द्र उवाच

अहितेषु कथं ब्रह्मन् प्रवर्तेयमतन्त्रितः।

असमुच्छिद्य चैवैतान् नियच्छेयमुपायतः॥४॥

Indra said—

How, O twice-born one, should I treat my enemies? How should I subdue them by various contrivances, without rooting them out?

सेनयोर्व्यतिषङ्गेण जयः साधारणो भवेत्।

किंकुर्वाणं न मां जह्नाञ्ज्वलिता श्रीः प्रतापिनी॥५॥

In a collision between two armies, victory may be achieved by either side. In what way should I behave so that this shining prosperity that I have acquired and that scorches all my enemies, may not leave me?

ततो धर्मार्थकामानां कुशलः प्रतिमानवान्।

राजधर्मविधानज्ञः प्रत्युवाच पुरंदरम्॥६॥

Thus addressed, Brihaspati, skilled in Virtue, Profit, and Pleasure, endued with a knowledge of royal duties, and great intelligence, answered Indra as follows.

बृहस्पतिरुवाच

न जातु कलहेनेच्छेत्रियनुमपकारिणः।

बालैरासेवितं ह्येतद् यदमर्षो यदक्षमा॥७॥

Brihaspati said—

One should never wish to vanquish his enemies by quarrel. Worked up with anger and shorn of forgiveness, boys only seek quarrel.

न शत्रुर्विवृतः कार्यो वधमस्याभिकाङ्क्षता।

क्रोधं भयं च हर्षं च नियम्य स्वयमात्मनि॥८॥

One who wishes for the destruction of a foe, should not make that foe careful. On the other hand, one should never display one's anger or fear or joy. He should conceal these within his own heart.

अमित्रमुपसेवेत विश्वस्तवदविश्वसन्।

प्रियमेव वदेन्त्यत्र नाप्रियं किञ्चिदाचरेत्॥९॥

Without trusting one's foe in reality, one should treat him in such a way as if he trusted him completely. One should always speak sweet words to one's enemies and never do anything that is disagreeable.

विरमेच्छुष्कवैरेभ्यः कण्ठायासांश्च वर्जयेत्।

यथा वैतंसिको युक्तो द्विजानां सदृशस्वनः॥१०॥

तान् द्विजान् कुस्ते वश्यांस्तथा युक्तो महीपतिः।

वशं चोपनयेच्छत्रून् निहन्याच्च पुरंदर॥११॥

One should avoid useless acts of hostility as also insolent speech. As a fowler, carefully uttering cries like those of the birds he wishes to catch, or destroy, captures and brings them under his control, even so should a king, O Purandara, bring his enemies under subjection and then kill them if he likes.

न नित्यं परिभूयारीन् सुखं स्वपिति वासवा।

जागर्त्येव हि दुष्टात्मा संकरेऽग्निरिवोत्थितः॥१२॥

Having defeated one's enemies, one should not sleep at ease. A wicked enemy rises up against like a fire carelessly extinguished re-appearing itself.

न संनिपातः कर्तव्यः सामान्ये विजये सति।

विश्वस्यैवोपसन्नार्थो वशे कृत्वा रिपुः प्रभो॥१३॥

When victory may be achieved by either side, a hostile collision of arms should be avoided. Having made an enemy feel security, one should subdue him and active one's end.

सम्प्रधार्य सहामात्यैर्मन्त्रविद्भिर्महात्मभिः।

उपेक्ष्यमाणोऽवज्ञातो हृदयेनापराजितः॥१४॥

अथास्य प्रहरेत् काले किञ्चिद्विचलिते पदे।

दण्डं च दूषयेदस्य पुरुषैराप्तकारिभिः॥१५॥

Having consulted his ministers and intelligent persons conversant with policy, an enemy that is disregarded and neglected, never owning submission at heart, strikes the disregarder at the proper season, especially when the latter takes a false step. By engaging trustworthy agents of his own, such an enemy would also make the other's forces inefficient by creating disunion.

आदिमध्यावसानज्ञः प्रच्छन्नं च विधारयेत्।

बलानि दूषयेदस्य जानन्नेव प्रमाणतः॥१६॥

भेदेनोपप्रदानेन संसृजेदौषधैस्तथा।

न त्वेवं खलु संसर्गं रोचयेदरिभिः सह॥१७॥

Knowing the beginning, the middle, and the end of his enemy, a king should secretly entertain feelings of hostility towards them. He should corrupt the forces of his enemy, determine everything by positive evidence, creating disunion, making gifts, and administering poison. A king should never live with his foes.

दीर्घकालमपीक्षेत निहन्यादेव शत्रवान्।

कालाकाङ्क्षीहि क्षपयेद् यथा विश्रम्भमाप्नुयुः॥१८॥

न सद्योऽरीन् विहन्याच्च द्रष्टव्यो विजयो ध्रुवः।

A king should wait long and then kill his enemies. Indeed, he should wait, for the opportunity, so that he might attack his enemy

at a time when the latter would not expect him in the least. A king should never kill a large number of the enemy's army, although he should certainly do that which would secure him decisive victory.

न शल्यं वा घटयति न वाचा कुरुते व्रणम्॥१९॥

प्राप्ते न प्रहरेत् काले न च संवर्तते पुनः।

हन्तुकामस्य देवेन्द्र पुरुषस्य रिपून् प्रति॥२०॥

The king should never do such an injury to his enemy as would remain in the latter's heart. Nor should he afflict him with wordy darts and arrows. If the opportunity comes, he should strike him, without letting it slip. In this way, O king of the gods, should a king, desirous of killing his foes, treat them.

यो हि कालो व्यतिक्रामेत् पुरुषं कालकाङ्क्षिणम्।

दुर्लभः स पुनस्तेन कालः कर्मचिकीर्षुणा॥२१॥

If an opportunity, with respect to the man who waits for it, once goes away it can never be secured again by the person desirous of acting.

ओजश्च जनयेदेव संगृह्णन् साधुसम्मतम्।

अकाले साधयेन्मित्रं न च प्राप्ते प्रपीडयेत्॥२२॥

Acting according to the advice of the wise, a king should only break the strength of his enemy. He should never, when the opportunity is not favourable, try to achieve his end. Nor should he, when the opportunity arises, persecute his enemy.

विहाय कामं क्रोधं च तथाहंकारमेव च।

युक्तो विवरमन्विच्छेदहितानां पुनः पुनः॥२३॥

Giving up lust, anger and pride, the king should carefully and continually watch for the shortcomings of his foes,

मार्दवं दण्ड आलस्यं प्रमादश्च सुरोत्तम।

मायाः सुविहिताः शक्र सादयन्त्यविचक्षणम्॥२४॥

His own mildness, the hardship of his punishments, his inactivity and carelessness. O king of the gods, and the deceitful means well applied (by his foes), ruin a foolish king.

निहत्यैतानि चत्वारि मायां प्रति विधाय च।

ततः शक्नोति शत्रूणां प्रहर्तुमविचारयन्॥२५॥

That king who can overcome these four shortcomings and counteract the deceitful expedients of his enemies, succeeds, forsooth, in smiting them all.

यदैवैकेन शक्येत गुह्यं कर्तुं तदाचरेत्।

यच्छन्ति सचिवा गुह्यं मिथो विश्रावयन्त्यपि॥२६॥

When only one minister is capable to perform a secret object, the king should consult with that one minister only regarding such secret object. Many ministers, if consulted, try to throw the burden of the task upon the another's shoulders and even give out that object which should be kept close.

अशक्यमिति कृत्वा वा ततोऽन्यैः संविदं चरेत्।

ब्रह्मदण्डमदृष्टेषु दृष्टेषु चतुरङ्गिणीम्॥२७॥

If consultation with one is not proper, then only should the king consult with many. When enemies are not seen, he should invoke divine punishment upon them; when seen, the army, consisting of fourfold forces, should be set in motion.

भेदं च प्रथमं युज्यात् तूष्णीं दण्डं तथैव च।

काले प्रयोजयेद् राजा तस्मिंस्तस्मिंस्तदा तदा॥२८॥

The king should first use the means of creating disunion, as also those of conciliation. When the time for each particular means arrives, that particular expedient should be made use of.

प्रणिपातं च गच्छेत काले शत्रोर्बलीयसः।

युक्तोऽस्य वधमन्विच्छेदप्रमत्तः प्रमाद्यतः॥२९॥

Occasionally the king should even prostrate himself before a powerful enemy. It is again desirable that acting with every care, he should try to bring about the victor's destruction when the latter becomes careless.

प्रणिपातेन दानेन वाचा मधुरया ब्रूवन्।

अमित्रमपि सेवेत न च जातु विशङ्कयेत्॥३०॥

By prostrating one's self, by giving tribute, by uttering sweet words, one should humble one's self before a more powerful king. One

should never do anything that may create the suspicions of one's powerful enemy.

स्थानानि शङ्कितानां च नित्यमेव विवर्जयेत्।

न च तेष्वाम्भसेद् राजा जाग्रतीह निराकृताः॥३१॥

The weaker king should, under such circumstances, carefully avoid every act that may create suspicion. A victorious king, again, should not trust his defeated enemies, for the vanquished always remain alert.

न ह्यतो दुष्करं कर्म किंचिदस्ति सुरोत्तमा

यथा विविधवृत्तानामैश्वर्यममराधिपः॥३२॥

There is nothing, O best of gods, that is more difficult to be done than the acquisition of prosperity, O king of gods, by restless persons.

तथा विविधवृत्तानामपि सम्भव उच्यते।

यतते योगमास्थाय मित्रमित्रं विचारयेत्॥३३॥

The very existence of restless persons is dangerous. Kings should, therefore, with minute attention, determine their friends, and enemies.

मृदुमण्यवमन्यन्ते तीक्ष्णादुद्विजते जनः।

मा तीक्ष्णो मा मृदुर्भूस्त्वं तीक्ष्णो भव मृदुर्भव॥३४॥

A mild king is always disregarded. If he becomes fierce, i.e., strikes people with fear. Therefore do not be fierce. Do not, again, be mild. But be both fierce and mild.

यथा वज्रे वेगवति सर्वतः सम्प्लुतोदके।

नित्यं विवरणाद् बाधस्तथा राज्यं प्रमाद्यतः॥३५॥

As a rapid current ceaselessly washes away the high bank and causes large landslips, so carelessness and mistake bring about the ruin of a kingdom.

न वहूनभियुज्जीत योगपट्वेन शात्रवान्।

साम्ना दानेन भेदेन दण्डेन च पुरंदरा॥३६॥

एकैकमेवां निष्पिष्य शिष्टेषु निपुणं चरेत्।

न तु शक्तोऽपि मेधावी सवनिवारभेन्पुः॥३७॥

Never attack many enemies simultaneously. By using the means of conciliation, or of gift, or of creation of disunion. O Purandara, they

should be assailed one by one. The victor may treat peacefully the remnant. An intelligent king, even if competent for it, should not begin to crush all simultaneously.

यदास्यान्महती सेना हयनागरथाकुला।

पदातियन्त्रबहुला अनुरक्ता षडङ्गिनी॥३८॥

यदा बहुविधां वृद्धिं मन्येत प्रतिलोमतः।

तदा विवृत्य प्रहरेद् दस्यूनामविचारयन्॥३९॥

When a king happens to have a large army consisting of sixfold forces and enough of horse, elephant, cars, foot, and engines, all devoted to him, when he thinks himself superior to his enemies in many respects upon a fair comparison, then should he openly strike the enemy without hesitation.

न सामदण्डोपनिषत् प्रशस्यते

न मार्दवं शत्रुषु यात्रिकं सदा।

न सस्यघातो न च संकरक्रिया

न चापि भूयः प्रकृतेर्विचारणा॥४०॥

If the enemy be strong, the adoption of a policy of conciliation is not good. On the other hand, punishment by secret means should be inflicted. Such enemies should not be treated mildly, repeated attacks, destruction of crops, poisoning of wells and tanks, and suspicion regarding the seven branches of administration, should be made.

मायाविभेदानुपसर्जनानि

तथैव पापं न यशःप्रयोगात्।

आप्तैर्मनुष्यैरुपचारयेत्

पुरेषु राष्ट्रेषु च सम्प्रयुक्तान्॥४१॥

The king should, on such occasions, adopt various kinds of deception, various expedients for setting his foes against one another, and various kinds of hypocrisy. He should also, through trusted agents, learn the doings of his enemies in their cities and provinces.

पुरापि चैषामनुसृत्य भूमिपाः

पुरेषु भोगानखिलान् जयन्ति।

पुरेषु नीतिं विहितां यथाविधि

प्रयोजयन्तो बलवृत्रसूदन॥४२॥

Kings, O killer of Vala and Vritra, pursuing their enemies and entering their towers, seize and appropriate the best things that are to be had there, and adopt proper measures of policy in their own cities and dominions.

प्रदाय गूढानि वसूनी राजन्

प्रच्छिद्य भोगानवधाय च स्वान्।

दुष्टान् स्वदोषैरिति कीर्तयित्वा

पुरेषु राष्ट्रेषु च योजयन्ति॥४३॥

Presenting them wealth privately, and confiscating their properties publicly, without, however, injuring them materially, and proclaiming that they are all wicked men who have suffered for their own misdeeds, kings should despatch their agents to the cities and provinces of their enemies.

तथैव चान्यैरपि शास्त्रवेदिभिः

स्वलंकृतैः शास्त्रविधानदृष्टिभिः।

सुशिक्षितैर्भाष्यकथाविशारदैः

पुरेषु कृत्यामुपधारयेच्चा॥४४॥

At the same time, in their own cities, they should, through other persons well-read in scriptures, endued with every accomplishment, acquainted with the injunctions of the sacred books; and possessed of learning, cause incantations, and foe-destroying rites to be performed.

इन्द्र उवाच

कानि लिङ्गानि दुष्टस्य भवन्ति द्विजसत्तम।

कथं दुष्टं विजानीयामेतत् पृष्ठो वदस्व मे॥४५॥

Indra said—

What are the marks, O best of the twice-born, of a wicked person! Accosted by me, tell me how am I to know who is wicked!

बृहस्पतिरुवाच

परोक्षमगुणानाह सद्गुणानभ्यसूयते।

परैर्वा कीर्त्यमानेषु तूष्णीमास्ते पराङ्मुखः॥४६॥

Brihaspati said—

A wicked person is he who speaks of the faults of others at their back, who is filled with envy on seeing the accomplishments of others, and who remains silent when the merits of other people are described before him, being most unwilling to join them.

तूष्णीम्भावेऽपि विज्ञेयं न चेद्भवति कारणम्।

निःश्वासं चोष्ठसंदंशं शिरस्स्थं प्रकम्पनम्॥४७॥

Mere silence is no mark of wickedness on such occasions. A wicked person breathes heavily, bites his lips, and snakes his head.

करोत्यभीक्ष्णं संसृष्टमसंसृष्टं भाषते।

अदृष्टितो न कुस्ते दृष्टे नैवाभिभाषते॥४८॥

Such a person always mixes in society and talks irrelevantly. Such a man never does what he promises, when the person to whom he has given the assurance does not observe him. When this man observes him, the wicked man does not even refer to the subject.

पृथगेत्य समश्नाति नेदमद्य यथाविधि।

आसने शयने याने भावा लक्ष्या विशेषतः॥४९॥

The wicked man eats alone, and finds fault with the food placed before him, saying.—All is not right to-day, as before. His true nature comes out when sitting, lying down, and riding.

आर्तिरार्ते प्रिये प्रीतिरेतावन्मित्रलक्षणम्।

विपरीतं तु बोद्धव्यमरिलक्षणमेव तत्॥५०॥

Lamenting in times of sorrow and rejoicing in times of joy are the marks of a friend. Contrary actions from the indications of an enemy.

एतान्येव यथोक्तानि बुध्येथास्त्रिदशाधिप।

पुरुषाणां प्रदुष्टानां स्वभावो बलवत्तरः॥५१॥

Keep in your heart these sayings, O king of the gods! The nature of wicked men can never be concealed.

इति दुष्टस्य विज्ञानमुक्तं ते सुरसत्तम।

निशम्य शास्त्रतत्त्वार्थं यथावदपरेऽश्वर॥५२॥

I have now told you, O foremost of gods, what are the marks of a wicked person. Having listened to the truths given but in the scriptures, follow them duly, O king of the gods!

भीष्म उवाच

स तद्वचः शत्रुनिबर्हणे रतं

स्तथा चकारावितथं बृहस्पतेः।

चचार काले विजयाय चारिहा

वशं च शत्रूननयत् पुरंदरः॥५३॥

Bhishma said—

Having heard these words of Brihaspati, Purandara, engaged in defeating his foes, followed them strictly. Bent upon victory, that destroyer of foes, when the opportunity came, followed these instructions and subdued all his enemies!

CHAPTER 104

(RAJADHARMANUSHASANA PARVA)

—Continued.

The duties of a king who is opposed by his own officers

युधिष्ठिर उवाच

धार्मिकोऽर्थानसम्प्राप्य राजामात्यैः प्रबाधितः।

च्युतः कोशाच्च दण्डाच्च सुखमिच्छन् कथं चरेत्॥१॥

Yudhishtira said—

How should a righteous king, who is proposed by his own officers whose treasury and army are not under his control, and who has no wealth, act for acquiring happiness?"

भीष्म उवाच

अत्रायं क्षेमदर्शीय इतिहासोऽनुगीयते।

तत् तेऽहं सम्प्रवक्ष्यामि तन्निबोध युधिष्ठिर॥२॥

Bhishma said—

'Regarding it the story of Kshemadarshin is often related. I shall describe that story to you. Listen to it, O Yudhishtira.

क्षेमदर्शी नृपसुतो यत्र क्षीणबलः पुरा।

मुनि कालकवक्षीयमाजगामेति नः श्रुतम्।

तं पप्रच्छानुसंगृह्य कृच्छ्रामापदमास्थितः॥३॥

We have heard that in days of yore, when prince Kshemadarshin had become weak in strength and fallen into great distress, he went to the sage Kalakavrikshiva and saluting him humbly, said him these words,

राजोवाच

अर्थेषु भागी पुरुष ईहमानः पुनः पुनः।

अलब्ध्वा मद्विधो राज्यं ब्रह्मन् किं कर्तुमर्हति॥४॥

अन्यत्र मरणाद् दैन्यादन्यत्र परसंश्रयात्।

क्षुद्रादन्यत्र चाचारात् तन्ममाचक्ष्व सत्तम॥५॥

The King said—

What should a person like me who is worthy to have wealth, but who has, after repeated attempts, failed to regain his kingdom, do, O Brahmana, excepting suicide, thieving and robbery, seeking refuge with others, and other acts of meanness of a similar nature? O best of men, tell me this.

व्याधिना चाभिपन्नस्य मानसेनेतरेण वा।

धर्मज्ञश्च कृतज्ञश्च त्वद्विधः शरणं भवेत्॥६॥

One like you who are conversant with morality and full of gratefulness is the refuge of a person suffering from disease mental or physical.

निर्विद्यति नरः कामान्निर्विद्य सुखमेदते।

त्यक्त्वा प्रीतिं च शोकं च लब्ध्वा बुद्धिमयं वसु॥७॥

Man should renounce his desires. By acting in that way, by casting off joy and sorrow, and acquiring the wealth of knowledge, he succeeds in acquiring happiness.

सुखमर्थश्रयं येषामनुशोचामि तानहम्।

मम ह्यर्थाः सुबहवो नष्टाः स्वप्न इवागताः॥८॥

I am sorry for them who follow worldly happiness accruing from wealth. All that, however, disappears like a dream.

दुष्करं वत कुर्वन्ति महतोऽर्थस्त्यजन्ति ये।

वयं त्वेतान् परित्यक्तुमसतोऽपि न शक्नुमः॥९॥

They who can renounce vast wealth achieve a most difficult task. As for ourselves we are unable to renounce that wealth which exists no longer.

इमामवस्थां सम्प्राप्तं दीनमार्तं श्रिया च्युतम्।

यदन्यत् सुखमस्तीह तद् ब्रह्मन्नुशाधि माम्॥१०॥

I am shorn of prosperity and have been reduced to a miserable and unhappy plight! Instruct me, O Brahmana, what happiness I may yet try to secure.

कौसल्येनैवमुक्तस्तु राजपुत्रेण धीमता।

मुनिः कालकवृक्षीयः प्रत्युवाच महाद्युतिः॥११॥

Thus accosted by the intelligent prince of Koshala, the sage Kalakavrikshiya gave the following answer,

मुनिरुवाच

पुरस्तादेव ते बुद्धिरियं कार्या विजानता।

अनित्यं सर्वमेवैतदहं च मम चास्ति यत्॥१२॥

The sage said—

You have, it appears, already understood it. Endued with knowledge as you are, you should act as you think. Your belief is correct, namely,—All this that I see is brittle, myself as also everything that I have!

यत् किञ्चिन्मन्यसेऽस्तीति सर्वं नास्तीति विद्धि तत्।

एवं न व्यथते प्राज्ञः कृच्छ्रामप्यापदं गतः॥१३॥

Know, O prince, that those things which you consider as existing do not in reality exist. The wise know this very well, and are, therefore, never pained with the distress whatever that may be.

यद्धि भूतं भविष्यं च सर्वं तन्न भविष्यति।

एवं विदितवेद्यस्त्वमधर्मैभ्यः प्रमोक्ष्यसे॥१४॥

What has taken place and what will bring to pass are all unreal, When you will know this which should be known by all, you will be shorn of unrighteousness.

यच्च पूर्वं समाहारे यच्च पूर्वं परे परे।

सर्वं तन्नास्ति ते चैव तज्ज्ञात्वा कोऽनुसंज्वरेत्॥१५॥

Whatever things had been acquired by those that came before, and whatever acquired by their successors, have all perished. Thinking of all this, who is there that will give way to grief?

भूत्वा च न भवत्येतदभूत्वा च भविष्यति।

शोके न ह्यस्ति सामर्थ्यं शोकं कुर्यात् कथंचन॥१६॥

Things that were, are no more. Things that are, will again be no more. Grief cannot restore them. One should not, therefore, succumb to grief.

क्व नु तेऽद्य पिता राजन् क्व नु तेऽद्य पितामहः।

न त्वं पश्यसि तानद्य न त्वां पश्यन्ति तेऽपि च॥१७॥

Where, O king, is your father to-day and where your grandfather? To-day you see them not, nor do they now see you!

आत्मनोऽध्ववतां पश्यंस्तांस्त्वं किमनुशोचसि।

बुद्ध्या चैवानुबुद्ध्यस्व ध्रुवं हि न भविष्यसि॥१८॥

Meditating on your own instability, why do you grieve for them? Think with the help of your intelligence, and you will understand that you will cease to be!

अहं च त्वं च नृपते सुहृदः शत्रवश्च ते।

अवश्यं न भविष्यामः सर्वं च न भविष्यति॥१९॥

Myself, yourself, O king, your friends, and your foes, shall forsooth, cease to be. Indeed, everything will cease to be.

ये तु विंशतिवर्षा वै त्रिंशद्वर्षश्च मानवाः।

अर्वागेव हि ते सर्वे मरिष्यन्ति शरच्छतात्॥२०॥

Those men who are now twenty or thirty years old, will, forsooth, all die within the next hundred years.

अपि चेन्महतो वित्तान्न प्रमुच्येत पूरुषः।

नैतन्ममेति तन्मत्वा कुर्वीत प्रियमात्मनः॥२१॥

If a man cannot willingly relinquish his immense wealth, he should then try to think that his belongings, are not his own and by that means seek to do good to himself.

अनागतं यन्न ममेति विद्या-

दतिक्रान्तं यन्न ममेति विद्यात्।

दिष्टं वलीय इति मन्यमानां

स्ते पण्डितास्तत्सतां स्थानमाहुः॥२२॥

Future acquisitions should be considered by one as not one's own. Lost properties, should also be regarded by one as not his own. Destiny should be deemed as all powerful. They who think in this wise are considered wise. This mood of regarding all things is an attribute of the good.

अनाढ्यश्चापि जीवन्ति राज्यं चाप्यनुशासति।

बुद्धिपौरुषसम्पन्नास्त्वया तुल्याधिका जनाः॥२३॥

Many persons who are equal of superior to you in intelligence and manliness, though bereft of wealth, are not kings but are still alive.

न च त्वमिव शोचन्ति तस्मात् त्वमपि मा शुचः।

किं न त्वं तैरैः श्रेयांस्तुल्यो वा बुद्धिपौरुषैः॥२४॥

They are not, like you. They do not indulge in grief like you. Therefore, ceases to grieve in this wise! Are you not superior to those men, or at least equal to them in intelligence and manliness?

राजोवाच

यादृच्छिकं सर्वमासीत् तद् राज्यमिति चिन्तये।

ह्रियते सर्वमेवेदं कालेन महता द्विज॥२५॥

The king said—

I consider the kingdom which I had with all its paraphernalia to have been acquired by me without any exertion. Omnipotent Time, however, O twice-born one, has swept it away.

तस्यैव ह्रियमाणस्य स्रोतसेव तपोधन।

फलमेतत् प्रपश्यामि यथालब्धेन वर्तयन्॥२६॥

The result, however, that I see, of my kingdom having been carried away by Time as by a stream, is that I am obliged to subsist upon whatever I get as alms.

मुनिरुवाच

अनागतमतीतं च याथातथ्यविनिश्चयात्।

नानुशोचेत कौसल्य सर्वार्थेषु तथा भवा॥२७॥

The sage said—

Actuated by the knowledge of what is true, one should never grieve for either the past or the future. Be you of such a mood of mind, O prince of Koshalā, regarding every affair that may arrest your attention!

अवाप्यान् कामयन्नर्थान् नानवाप्यान् कदाचन।

प्रत्युत्पन्नाननुभवं मा शुचस्त्वमनागतान्॥२८॥

Wishing to possess only that which is obtainable and not what is unobtainable, do you enjoy your present belongings and never grieve for what is absent.

यथालब्धोपपन्नार्थैस्तथा कौसल्य रंस्यसे।

कच्चिच्छुद्धस्वभावेन श्रिया हीनो न शोचसि॥२९॥

Be you satisfied, O prince of Koshalā, with whatever you can easily get. Even if divested of prosperity, do not grieve for it but try to maintain a pure character.

पुरस्ताद् भूतपूर्वत्वाद्धीनभाग्यो हि दुर्मतिः।

द्यातारं गृह्णते नित्यं लब्धार्थश्च न मृष्यते॥३०॥

Only an unfortunate and foolish wight when divested of former prosperity, blames the supreme Ordainer, without being contented with his present position.

अनर्हानपि चैवान्यान्मन्यते श्रीमतो जनान्।

एतस्मात् कारणादेतद् दुःखं भूयोऽनुवर्तते॥३१॥

ईर्ष्याभिमानसम्पन्ना राजन् पुरुषमानिनः।

कच्चित् त्वं न तथा राजन् मत्सरी कोसलाधिप॥३२॥

Such a person consider others however undeserving, as men blessed with prosperity. Therefore, those who are possessed of malice and vanity and puffed up with a sense of egoism, suffer more misery still. You however, O king, are not sullied by such vices.

सहस्व श्रियमन्येषां यद्यपि त्वयि नास्ति सा।

अन्यत्रापि सती लक्ष्मीं कुशला भुञ्जते सदा॥३३॥

Bear the prosperity of others, in spite of your being divested of the same. Clever and expert men succeed in enjoying the prosperity of their enemies.

श्रियं च पुत्रपौत्रं च मनुष्या धर्मचारिणः।

योगधर्मविदो धीराः स्वयमेव त्यजन्त्युता॥३४॥

Prosperity relinquishes the person that hates others. Pious and wise men conversant with the duties of Yoga renounce prosperity and sons and grandsons of their own accord.

बहुसंकुप्तुकं दृष्ट्वा विधित्सासाधनेन च।

तथान्ये संत्यजन्त्येव मत्वा परमदुर्लभम्॥३५॥

Others, considering earthly possessions to be exceedingly unstable and unobtainable, and dependent upon continued exertion, are also seen to renounce it.

त्वं पुनः प्राज्ञरूपः सन् कृपणं परित्यज्यसे।

अकाम्यान् कामयानोऽर्थान् पराधीनानुपद्रवान्॥३६॥

You seem to be endued with wisdom. Why, then, do you grieve so piteously, seeking for things which should not be sought for, since they are unstable and dependent on others?

तां बुद्धिमुपजिज्ञासुस्त्वमेवैतान् परित्यज।

अनर्थश्चार्थरूपेण ह्यर्थश्चानर्थरूपिणः॥३७॥

You wish to know the temperament of mind which would give you happiness. The advice I give you is to renounce all objects of desire! Objects which should be discarded appear to one as those which he should seek to secure, while those which should be secured appear to him as objects which should be avoided.

अर्थायैव हि केषांचिद् धननाशो भवत्युत।

आनन्त्यं तत्सुखं मत्वा श्रियमन्यः परीप्सति॥३८॥

Some lose their wealth while seeking the same. Others consider wealth, as the source of endless happiness, and, therefore pursue it eagerly.

रममाणः श्रिया कश्चिन्नान्यच्छ्रेयोऽभिमन्यते।

तथा तस्येहमानस्य समारम्भो विनश्यति॥३९॥

Some again, overjoyed with wealth, think that there is nothing superior to it. While eagerly seeking for the acquisition of wealth, such a person loses all other objects of life.

कृच्छ्राल्लब्धमभिप्रेतं यदि कौसल्य नश्यति।

तदा निर्विद्यते सोऽर्थात् परिभग्नक्रमो नरः॥४०॥

If, O prince of Koshal, a person loses that wealth which had been acquired with difficulty and after which he had hankered, he then, overcome by despair, gives up all desire of wealth.

धर्ममेकेऽभिपद्यन्ते कल्याणाभिजना नराः।

परत्र सुखमिच्छन्तो निर्विद्येयुश्च लौकिकात्॥४१॥

Some righteous and highly-born persons devote themselves to the acquisitions of virtue. These renounce every kind of worldly happiness from securing the same in the other world.

जीवितं संत्यजन्त्येके धनलोभपरा जनाः।

न जीवितार्थं मन्यन्ते पुरुषा हि धनादृते॥४२॥

Some persons sacrifice life itself, actuated by the desire of acquiring wealth. These do not think that life without wealth has any use.

पश्य तेषां कृपणतां पश्य तेषामबुद्धिताम्।

अद्भुते जीविते मोहादर्थदृष्टिमुपाश्रिताः॥४३॥

Mark at their pitiable condition! Witness their foolishness! When life is so short and uncertain, these men, actuated by ignorance, seek wealth.

संचये च विनाशान्ते मरणान्ते च जीविते।

संयोगे च वियोगान्ते को नु विप्रणयेन्मनः॥४४॥

Who is there that would busy himself with hoarding when destruction is its end, hanker after life when death is its end, and after union when separation is its end?

धनं वा पुरुषो राजन् पुरुषं वा पुनर्धनम्।

अवश्यं प्रजहात्येव तद् विद्वान् कोऽनुसंज्वरेत्॥४५॥

अन्येषामपि नश्यन्ति सुहृदश्च धनानि च।

Sometimes man renounces wealth, and sometimes wealth renounces man. What man endued with knowledge is there who would grieve at the loss of wealth? There are many other persons in the world who lose wealth and friends.

पश्य बुद्ध्या मनुष्याणां राज्ञापदमात्मनः॥४६॥

नियच्छ यच्छ संयच्छ इन्द्रियाणि मनो गिरम्।

See, O king, with your intelligence, and you will come to learn that the calamities which befall men are all owing to their own conduct! Do you, therefore, control your senses, mind and speech.

प्रतिषेद्धा न चाप्येषु दुर्बलेष्वहितेष्वपि॥४७॥

प्राप्तिसृष्टेषु भावेषु व्यपकृष्टेष्वसम्भवे।

प्रज्ञानतृप्तो विक्रान्तस्त्वद्विधो नानुशोचति॥४८॥

For, if these become weak and productive of evil there is no man who can stand aloof from temptation of external objects by which he is always surrounded. As no one can from a good idea of the past nor of the future, there being many intervals of time and place, a person like you who are endued with such wisdom and such prowess, never grieve for union and separation, for good or evil.

अल्पमिच्छन्नचपलो मृदुर्दान्तः सुनिश्चितः।

ब्रह्मचर्योपपन्नश्च त्वद्विधो नैव शोचति॥४९॥

A person so mild by nature, of controlled self, and settled conclusions, and observant of Brahmacharya vows, never grieve and never becomes restless from the desire of acquiring or from the fear of losing anything insignificant.

न त्वेव जाल्मीं कापालीं वृत्तिमेषितुमर्हसि।

नृशंसवृत्तिं पापिष्ठां दुष्टां कापुरुषोचिताम्॥५०॥

It is not proper that such a man should follow a deceitful life of mendicancy, a life that is sinful and wicked and cruel and which benefits only a human wretch.

अपि मूलफलाजीवो रमस्वैको महावने।

वाग्यतः संगृहीतात्मा सर्वभूतदयान्वितः॥५१॥

Do you go to the great forest and lead a life of happiness there, all alone and subsisting upon fruits and roots, restraining words and soul, and filled with mercy for all creatures.

सदृशं पण्डितस्यैतदीषादन्तेन दन्तिना।

यदेको रमतेऽरण्येष्वारण्ये नैव तुष्यति॥५२॥

He, who cheerfully leads such a life in the forest, having elephants of large tusks for companions, with no human being by his side, and contented with the produce of the forest, is said to follow the footsteps of the wise.

महाह्रदः संक्षुब्धित आत्मनैव प्रसीदति।

एतदेवंगतस्याहं सुखं पश्यामि जीवितुम्॥५३॥

A large lake, when it becomes disturbed, becomes silent itself. Likewise, a wise men, when disturbed in such matters, becomes tranquil of himself. I see that a person, who has been reduced to such a plight as yours, may live happily even thus.

असम्भवे श्रियो राजन् हीनस्य सचिवादिभिः।

दैवे प्रतिनिविष्टे च किं श्रेयो मन्यते भवान्॥५४॥

When it is impossible for you to recover your prosperity and when you are without ministers and counsellors, such a course is open to you. Do you expect to reap any benefit by depending upon destiny?

CHAPTER 105

(RAJADHARMANUSHASANAPARVA

— Continued

The duties of a king who is opposed by his own officers

मुनिरूवाच

अथ चेत् पौरुषं किञ्चित् क्षत्रियात्मनि पश्यसि।

ब्रवीमि तां तु ते नीतिं राज्यस्य प्रतिपत्तये॥१॥

The sage said—

If, on the other hand, O Kshatriya, you think that you still possess any prowess, I shall describe to you about that line of policy which you may follow for recovering your kingdom.

तां चेच्छक्नोषि निर्मातुं कर्म चैव करिष्यसि।

शृणु सर्वमशेषेण यत् त्वां वक्ष्यामि तत्त्वतः॥२॥

If you can adopt that policy and try to exert yourself, you can still regain your prosperity. Listen attentively to all that I say to you fully.

आचरिष्यसि चेत् कर्म महतोऽर्थानवाप्स्यसि।

राज्यं राज्यस्य मन्त्रं वा महतीं वा पुनः श्रियम्॥३॥

अथैतद् रोचते राजन् पुनर्ब्रूहि ब्रवीमि ते।

If you act according to those counsels, you may acquire immense wealth, your kingdom and kingly power and great prosperity. If you like it, O king, tell me, for then I shall describe to you that policy.

राजोवाच

ब्रवीतु भगवान्नीतिमुपपन्नोऽस्म्यहं प्रभो॥४॥

अमोघोऽयं भवत्वद्य त्वया सह समागमः।

The king said—

Tell me, O holy one, what you wish to say. I am willing to hear and act according to your advice. Let this my meeting with you to-day produce mighty results.

मुनिरुवाच

हित्वा दम्भं च कामं च क्रोधं हर्षं भयं तथा॥५॥

अप्यमित्राणि सेवस्व प्रणिपत्य कृताञ्जलिः।

The sage said—

Casting off pride, desire, anger and joy and fear, wait upon your very foes, humbling yourself and joining your hands.

तमुत्तमेन शौचेन कर्मणा चाभिधारय॥६॥

दातुमर्हति ते वित्तं वैदेहः सत्यसंगरः।

Do you wait upon Janaka the king of Mithila, always performing good and pure acts. The highly truthful king of Videha will, forsooth, give you great wealth.

प्रमाणं सर्वभूतेषु प्रग्रहं च भविष्यसि॥७॥

ततः सहायान् सोत्साहान् ल्लप्स्यसेऽव्यसनाञ्जुचीन्।

You will then become the right arm of that king and secure the confidence of all persons. As an outcome of this, you will win over many courageous and persevering allies, pure in behaviour, and free from the seven cardinal faults.

वर्तमानः स्वशास्त्रेण संयतात्मा जितेन्द्रियः॥८॥

अभ्युद्धरति चात्मानं प्रसादयति च प्रजाः।

By following his duties, a person of subdued self and having his senses under control, succeeds in raising himself and cheering others.

तेनैवत्वं धृतिमता श्रीमता चाभिसत्कृतः॥९॥

प्रमाणं सर्वभूतेषु गत्वा च ग्रहणं महत्।

Honoured by Janaka endued with intelligence and prosperity, you will certainly become the right hand of that king and enjoy the confidence of all.

ततः सुहृद्वलं लब्ध्वा मन्त्रयित्वा सुमन्त्रिभिः॥१०॥

आन्तरैर्भेदयित्वा रीन् बिल्वं बिल्वेन भेदया

परैर्वा संविदं कृत्वा बलमप्यस्य घातय॥११॥

Having then mustered a large force and held consultations with good ministers, do you create dissensions among your enemies, and setting them against one another, break them all like a person breaking a Vilva with a Vilva. Or, making peace with the enemies of your foe, destroy the latter's power.

अलभ्या ये शुभा भावाः स्त्रियश्चाच्छादनानि च।

शय्यासनानि यानानि महार्हाणि गृहाणि च॥१२॥

पक्षिणो मृगजातानि रसगन्धः फलानि च।

तेष्वेव सज्जयेथास्त्वं यथा नश्यत्वयं परः॥१३॥

You will then cause your enemies to be attached to such good things as are not easily got at, to beautiful women and clothes, beds and seats and cars, all very costly, and houses, and birds and animals of various species, and juices and perfumes and fruits, so that your foe may be ruined of himself.

यद्येवं प्रतिषेद्धव्यो यद्युपेक्षणमर्हति।

न जातु विवृतः कार्यः शत्रुः सुनयमिच्छता॥१४॥

If one's enemy be thus managed, or if he is treated in differently, one, who wishes to act according to good policy, should never allow that foe to know it at all.

रमस्व परमामित्रे विषये प्राज्ञसम्पतः।

भजस्व श्वेतकाकीर्यैर्मित्रधर्ममनर्थकैः॥१५॥

Following the conduct approved of the wise, do you enjoy every kind of pleasure in

the territories of your enemy, and imitating the conduct of the dog, the deer and the crow, be outwardly a friend to your enemies.

आरम्भांश्चास्य महतो दुश्चरांश्च प्रयोजय।

नदीवच्च विरोधांश्च बलवद्भिर्विरुध्यताम्॥१६॥

Make them undertake works which are difficult of accomplishment. See also that they enter into hostilities with powerful enemies.

उद्यानानि महार्हाणि शयनान्यासनानि च।

प्रतिभोगसुखेनैव कोशमस्य विरेचय॥१७॥

Making them attached to pleasure gardens and rich beds and seats, do you, by offering such objects of enjoyment, exhaust your enemy's treasury.

यज्ञदाने प्रसाध्यस्मै ब्राह्मणाननुवर्ष्य तान्।

ते त्वां प्रतिकरिष्यन्ति तं भोक्ष्यन्ति वृका इव॥१८॥

Advising your enemy to celebrate sacrifices and making gifts, do you please the Brahmanas. The latter will do good to you in return, and devour your enemy like wolves.

असंशयं पुण्यशीलः प्राप्नोति परमां गतिम्।

त्रिविष्टपे पुण्यतमं स्थानं प्राप्नोति मानवः॥१९॥

Forsooth, a person of righteous deeds acquires a high end. By such deeds men earn highly happy regions in heaven.

कोशक्षये त्वमित्राणां वशं कौसल्य गच्छति।

उभयत्र प्रयुक्तस्य धर्मेषां धर्म एव च॥२०॥

फलार्थमूलं व्युच्छिद्येत् तेन नन्दन्ति शत्रवः।

न चास्मै यानुषं कर्म दैवमस्योपवर्णय॥२१॥

If the treasury of your foes be exhausted, every one of them, O prince of Kosala, may be subdued. The treasury is the source of happiness in heaven and victory on Earth. It is in consequence of their wealth that enemies enjoy such happiness. The treasury, therefore, should by every means be drained. Do not speak highly of manliness in the presence of your foe, but speak highly of destiny.

असंशयं दैवपरः क्षिप्रमेव विनश्यति।

याजयैनं विश्वजिता सर्वस्वेन वियुज्य तम्॥२२॥

Forsooth, the man who depends too much on acts of worship of the gods soon meets with ruin. Making your enemy perform the great sacrifice called Vishvajit and divest him by that means of all his wealth.

ततो गच्छसि सिद्धार्थः पीड्यमानं महाजनम्।

योगधर्ममिदं पुण्यं कंचिदस्योपवर्णयेत्॥२३॥

Through this your object will be accomplished. You may then inform your enemy of the fact that the best men in his kingdom are being oppressed, and point out some great ascetic a master of Yoga.

अपि त्यागं दुभूषेत कच्चिद् गच्छेदनामयम्।

सिद्धेनौषधियोगेन सर्वशत्रुविनाशिना।

नागानश्चान् मनुष्यांश्च कृतकैरुपघातयेत्॥२४॥

Your enemy will then desire to adopt renunciation and retire into the woods seeking liberation. You will then, with the help of drugs prepared by boiling highly efficacious herbs and plants, and of artificial salts, kill the elephants and horses and men.

एते चान्ये च बहवो दम्भयोगाः सुचिन्तिताः।

शक्या विषहता कर्तुं पुरुषेण कृतात्मना॥२५॥

These and the many other well-laid plans exist, but they are all connected with fraud. An intelligent person can thus destroy the denizens of a hostile kingdom with poison.

CHAPTER 106

(Rajadharmanushasanaparva)—

Continued

The advice of Janaka to king of Kosala

राजोवाच

न निकृत्या न दम्पेन ब्रह्मन्निच्छामि जीवितुम्।

नाधर्मयुक्तानिच्छेयमर्थान् सुमहतोऽप्यहम्॥१॥

The king said—

I do not wish, O Brahmana, to support life by deceit or fraud. I do not seek wealth, however profuse, which is to be acquired by unfair means.

पुरस्तादेव भगवन् मयैतदपवर्जितम्।
येन मां नाभिशङ्केत येन कृत्स्नं हितं भवेत्॥२॥
आनृशंस्येन धर्मेण लोके ह्यस्मिन् जिजीविषुः।
नाहमेतदलं कर्तुं नैतत् त्वय्युपपद्यते॥३॥

In the very beginning of our present discourse I excepted these means. By adopting only such means as would not incur censure, such means as would benefit me in every respect, by doing only such acts as are not harmful, I wish to live in this world! I cannot follow these ways which you point out to me! Indeed, these instructions do not become you!

मुनिरुवाच

उपपन्नस्त्वमेतेन यथा क्षत्रिय भाषसे।
प्रकृत्या ह्युपपन्नोऽसि बुद्ध्या वा बहुदर्शनः॥४॥

The sage said—

These words, O Kshatriya, which you give vent to, point you out as a pious men. Indeed, you are pious by nature and understanding, O you of great experience.

उभयोरेव वामर्थे यतिष्ये तव तस्य च।

संश्लेषं वा करिष्यामि शाश्वतं ह्यनपायिनम्॥५॥

I shall try for the good of you both. I shall create a union, between you and that king, which should be eternal and cannot be broken.

त्वादृशं किं कुले जातमनृशंसं बहुश्रुतम्।

अमात्यं को न कुर्वीत राज्यप्रणयकोविदम्॥६॥

Who is there that would not like to have a minister like you who are born of a noble family, who abstain from all unfair acts and cruelties, who are highly learned, and who are well versed in the art of government and of conciliation.

यस्त्वं प्रच्यावितो राज्याद् व्यसनं चोत्तमं गतः।

आनृशंस्येन वृत्तेन क्षत्रियेच्छसि जीवितुम्॥७॥

I say this, O Kshatriya, because, though bereft of kingdom and plunged into great distress, still you wish to follow a pious course.

आगन्ता मद्रहं तात वैदेहः सत्यसंगरः।

अथाहं तं नियोक्ष्यामि तत् करिष्यत्यसंशयम्॥८॥

The king of the Videhas, ever devoted to truth, will come to my residence soon. For sooth, he will do what I will request him to do.

तत आहूय वैदेहं मुनिर्वचनमब्रवीत्।

अयं राजकुले जातो विदिताभ्यन्तरो मम॥९॥

Bhishma said—

Thereafter, inviting the king of the Videhas, the sage said these words to him,—This person is of royal birth. I know his very heart.

आदर्श इव शुद्धात्मा शारदश्चन्द्रमा यथा।

नास्मिन् पश्यामि वृजिनं सर्वतो मे परीक्षितः॥१०॥

His soul is as pure as the surface of a mirror or the disc of the autumnal moon. He has been perfectly examined by me. I do not see any shortcoming in him.

तेन ते संधिरेवास्तु विश्वसास्मिन् यथा मयि।

न राज्यमनमात्येन शक्यं शास्तुमपि त्र्यहम्॥११॥

Let there be friendship between him and you. Do you place confidence in him as in myself. A king who has no capable minister cannot govern his kingdom even for three days.

अमात्यः शूर एव स्याद् बुद्धिसम्पन्न एव वा।

ताभ्यां चैवोभयं राजन् पश्य राज्यप्रयोजनम्॥१२॥

The minister should be brave and highly intelligent. By these two qualities one may conquer both the worlds. Mark, O king, these two qualities well, since they are necessary for governing a kingdom.

धर्मात्मनां क्व चिल्लोके नान्यास्ति गतिरीदृशी।

महात्मा राजपुत्रोऽयं सतां मार्गमनुष्ठितः॥१३॥

Pious kings have no such refuge as a minister endued with such attributes. This great person is of royal birth. He always treads the path of the righteous.

सुसंगृहीतस्त्वेवैष त्वया धर्मपुरोगमः।

संसेव्यमानः शत्रूंस्ते गृहीयान्महतो गणान्॥१४॥

This one, who always follows righteousness, has been a valuable acquisition. If treated by you with respect, he will subdue your enemies.

यद्ययं प्रतियुद्धयेत् त्वां स्वकर्म क्षत्रियस्य तत्।
जिगीषमाणस्त्वां युद्धे पितृपैतामहे पदे॥१५॥
त्वं चापि प्रतियुद्धयेथा विजिगीषुव्रते स्थितः।
अयुध्वैव नियोगान्मे वशे कुरु हिते स्थितः॥१६॥

If he engages in battle with you, he will do what as a Kshatriya he should do. Indeed, if, following the conduct of his ancestors, he fights for conquering you, it will be your duty to fight him, for as a Kshatriya it is your duty to conquer antagonists. Without engaging in battle, however, do you, at my behest, employ him under you from desire of benefiting yourself.

स त्वं धर्ममवेक्षस्व हित्वा लोभमसाम्प्रतम्।
न च कामात्र च द्रोहात् स्वधर्मं हातुमर्हसि॥१७॥

Have your eyes on righteousness, casting off covetousness. You should not abandon the duties of your order from lust or from desire of battle.

नैव नित्यं जयस्तात नैव नित्यं पराजयः।
तस्माद् भोजयतिव्यश्च भोक्तव्यश्च परो जनः॥१८॥

Victory, O sire, is not certain. Defeat also is not certain. Knowing this, peace should be made with an enemy by giving him food and other things of enjoyment.

आत्मन्यपि च संदृश्यातुभौ जयपराजयौ।
निःशेषकारिणां तात निःशेषकरणाद् भयम्॥१९॥

One may witness victory and defeat his own case. They, who seek to root out an enemy, are sometimes exterminated themselves in their endeavours!

इत्युक्तः प्रत्युवाचेदं वचनं ब्राह्मणर्षभम्।
प्रतिपूज्याभिसत्कृत्य पूजार्हमनुमान्य च॥२०॥
यथा दूयान्महाप्राज्ञो यथा दूयान्महाश्रुतः।
श्रेयस्कामो यथा दूयादुभयोरेव तत् क्षमम्॥२१॥
यद् यद् वचनमुक्तोऽस्मि करिष्यामि च तत् तथा।
एतद्धि परमं श्रेयो न मेऽत्रास्ति विचारणा॥२२॥

Thus accosted, king Janaka, properly saluting and honouring that foremost of Brahmanas worthy of every honour, replied to

him, saying,—You are highly learned and wise. What you have said from desire of benefiting us, is certainly advantageous for both of us. Such a course of conduct is highly beneficial to us. I do not hesitate to say this!

ततः कौसल्यमाहूय मैथिलो वाक्यमब्रवीत्।
धर्मतो नीतितश्चैव लोकश्च विजितो मया॥२३॥

Then, addressing the prince of Koshala, the king of Videha said these words,—Following Kshatriya duties as also with the help of policy, I have conquered the world.

अहं त्वया चात्मगुणैर्जितः पार्थिवसत्तम।
आत्मानमनवज्ञाय जितवद् वर्ततां भवान्॥२४॥

I have, however, O best of kings, been conquered by you with your good qualities. Without feeling any sense of humiliation, live you with me as a victor.

नावमन्यामि ते बुद्धिं नावमन्ये च पौरुषम्।
नावमन्ये जयामिति जितवद् वर्ततां भवान्॥२५॥

I honour you intelligence, and I honour your power. I do not disregard you, saying that I have conquered you. On the other hand, live you with me as a victor.

यथावत् पूजितो राजन् गृहं गन्तासि मे भृशम्।
ततः सम्पूज्य तौ विप्रं विश्वस्तौ जग्मतुर्गृहान्॥२६॥

Honoured duly by me, O king, you will go to my house,—Both the kings then adored that Brahmana, and trusting each other, proceeded to the capital of Mithila.

वैदेहस्त्वथ कौसल्यं प्रवेश्य गृहमञ्जसा।
पादार्घ्यमधुपर्कस्तं पूजार्हं प्रत्यपूजयत्॥२७॥

Making the prince of Koshala enter his house, the king of the Videhas honoured him, who was worthy of every honour, with offerings of water to wash his feet, honey and curds and the usual articles.

ददौ दुहितरं चास्मै रत्नानि विविधानि च।
एष राज्ञां परो धर्मोऽनित्यौ जयपराजयौ॥२८॥

King Janaka also conferred upon his guest his own daughter and various kinds of gems and jewels. This is the greatest duty of king; victory and defeat are both uncertain.'

CHAPTER 107

(RAJADHARMANUSHASANAPARVA)

— Continued

How should a king treat his allies

युधिष्ठिर उवाच

ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप।

धर्मवृत्तं च वित्तं च वृत्त्युपायाः फलानि च॥१॥

Yudhishtira said—

You have, O scorcher of foes, described the duties, the general conduct, the means of sustenance, with their results, of Brahmanas, Kshatriyas, Vaishyas and Shudras.

राज्ञां वित्तं च कोशं च कोशसंचयनं जयः।

अमात्यगुणवृत्तिश्च प्रकृतीनां च वर्धनम्॥२॥

षाड्गुण्यगुणकल्पश्च सेनावृत्तिस्तथैव च।

परिज्ञानं च दुष्टस्य लक्षणं च सतामपि॥३॥

समहीनाधिकानां च यथावल्लक्षणं च यत्।

मध्यमस्य च तुष्ट्यर्थं यथा स्थेयं विवर्धता॥४॥

क्षीणग्रहणवृत्तिश्च यथाधर्मं प्रकीर्तितम्।

लघुना देशरूपेण ग्रन्थयोगेन भारता॥५॥

You have described also the duties of kings, and discoursed on their treasures, the means of filling them, and on the subject of conquest and victory. You have also described the characteristics of ministers, the measures that secure the prosperity of the subjects, the characteristics of the six limbs of a kingdom, the qualities of armies, the means of marking out the wicked, and the marks of the good, the attributes of those that are equal, those that are inferior, and those that are superior, the conduct which a king seeking self-aggrandisement should follow towards the masses, and the manner in which the weak should be protected and cherished. You have described all these subjects, O Bharata, delivering instructions sanctioned by the scriptures.

विजिगीषोस्तथा वृत्तमुक्तं चैव तथैव ते।

गणानां वृत्तिमिच्छामि श्रोतुं मतिमतां वर॥६॥

You have also described the conduct that should be followed by kings desirous of conquering their enemies. I desire now, O foremost of intelligent men, to hear how should a person treat the number of brave men (vassals) that gather round a king.

यथा गणाः प्रवर्धन्ते न भिद्यन्ते च भारता।

अरींश्च विजिगीषन्ते सुहृदः प्राप्नुवन्ति च॥७॥

I wish to hear how they may advance, how they may be attached to the person of the king, and how, O Bharata, they may subduing foes gain friends.

भेदमूलो विनाशो हि गणानामुपलक्षये।

मन्त्रसंवरणं दुःखं बहूनामिति मे मतिः॥८॥

It appears to me that disunion alone can encompass their destruction. I think it is always difficult to keep counsels close when there are many in the assemblage.

एतदिच्छाम्यहं श्रोतुं निखिलेन परंतप।

यथा च ते न भिद्येरंस्तच्च मे वद पार्थिव॥९॥

I desire to hear all this fully, O scorcher of foes. Tell me also, O king, the means by which they may not happen to quarrel with the king."

भीष्म उवाच

गणानां च कुलानां च राज्ञां भरतसत्तम।

चैरसंदीपनावेतौ लोभामर्षौ नराधिप॥१०॥

Bhishma said—

'O king, avarice and anger between nobles and the kings create enmity.

लोभमेको हि वृणुते ततोऽमर्षमनन्तरम्।

तौ क्षयव्ययसंयुक्तावन्योन्यं च विनाशिनौ॥११॥

The king yields to avarice. And, therefore, anger takes possession of the other. Each bent upon weakening and wasting the other, they both meet with destruction.

चारमन्त्रबलादानैः सामदानविभेदनैः।

क्षयव्ययभयोपायैः प्रकर्षन्तीतरेतरम्॥१२॥

By engaging spies, instruments of policy, and physical force, and adopting the means of conciliation, gifts, and dissension, and applying

other methods for producing weakness, waste, and fear, the parties attack each other.

तत्रादनेन भिद्यन्ते गणाः संघातवृत्तयः।

भिन्ना विमनसः सर्वे गच्छन्त्यरिविशं भयात्॥१३॥

The aristocracy of a kingdom in a body become alienated from the king, if the latter seeks to exact too much from them. Alienated from the king, all of them become dissatisfied, and from fear join the enemies of the king.

भेदे गणा विनेशुर्हि भिन्नास्तु सुजयाः परैः।

तस्मात् संघातयोगेन प्रयतेरन् गणाः सदा॥१४॥

If again the aristocracy of a kingdom are divided, they meet with destruction. Disunited, they are easily ruined by their foes. The nobles, therefore, should always act unitedly.

अर्थश्चैवाधिगम्यन्ते संघातबलपौरुषैः।

वाह्याश्च मैत्रीं कुर्वन्ति तेषु संघातवृत्तिषु॥१५॥

If they be united together, they may acquire valuable properties by means of their strength and prowess. When they are thus united, many people from outside seek their alliance.

ज्ञानवृद्धाः प्रशंसन्ति शुश्रूषन्तः परस्परम्।

विनिवृत्ताभिः संघानाः संखमेधन्ति सर्वशः॥१६॥

Wise people speak highly of those nobles who are united with one another in ties of love. If of one purpose, all of them can be happy.

धर्मिष्ठान् व्यवहारांश्च स्थापयन्तश्च शास्त्रतः।

यथावत् प्रतिपश्यन्तो विवर्धन्ते गणोत्तमाः॥१७॥

They can establish fairness of conduct. By behaving properly, they grow prosperous.

पुत्रान् भ्रातॄन् निगृह्णन्तो विनयन्तश्च तान् सदा।

विनीतांश्च प्रगृह्णन्तो विवर्धन्ते गणोत्तमाः॥१८॥

By restraining their sons and brothers and instructing them in their duties, and treating all persons kindly whose pride has been subdued by knowledge, the aristocracy grow prosperous.

चारमन्त्रविधानेषु कोशसंनिचयेषु च।

नित्ययुक्ता महाबाहो वर्धन्ते सर्वतो गणाः॥१९॥

By always engaging spies and concerting measures of policy, and filling up their treasuries, the aristocracy, O you of mighty arms, grow prosperous.

प्राज्ञाञ्छूरान् महोत्साहान् कर्मसु स्थिरपौरुषान्।

मानयन्तः सदा युक्ता विवर्धन्ते गणा नृपाः॥२०॥

By receiving properly those, who are endued with wisdom, courage and perseverance and who show steady prowess in all kinds of work, the aristocracy grow prosperous.

द्रव्यवन्तश्च शूराश्च शस्त्रज्ञाः शास्त्रपारगाः।

कृच्छ्रास्वापत्सु सम्पूढान् गणाः संतारयन्ति ते॥२१॥

Having wealth and resources, and mastered the scriptures and all the arts and sciences, the aristocracy rescue the ignorant masses from all sorts of distress and danger.

क्रोधो भेदो भयं दण्डः कर्षणं निग्रहो वधः।

नयत्यरिविशं सद्यो गणान् भरतसत्तमाः॥२२॥

King's anger, disunion with him, terror, punishment, persecution, oppression, and executions, O chief of the Bharatas, quickly alienate the aristocracy from the king and make them side with kings' enemies.

तस्मान्मानयितव्यास्ते गणमुख्याः प्रधानतः।

लोकयात्रा समायत्ता भूयसी तेषु पार्थिव॥२३॥

Therefore, the leaders of the aristocracy should be honoured by the king. The affairs of the kingdom, O king, depend greatly upon them.

मन्त्रगुप्तिः प्रधानेषु चारुष्टामित्रकर्षण।

न गणाः कृत्स्नशो मन्त्रं श्रोतुमर्हन्ति भारता॥२४॥

Consultations should be held with the leaders of the aristocracy, and secret agents should be engaged, O crusher of foes, to watch them. The king should not, O Bharata, consult with every member of the aristocracy.

गणमुख्यैस्तु सम्भूय कार्यं गणहितं ग्मिथः।

पृथग्गणस्य भिन्नस्य विततस्य ततोऽन्यथा॥२५॥

Acting jointly with the leaders, the king, should do what is for the behoof of the whole

order. When, however, the aristocracy are divided and disunited and have no leaders, other courses of action should be followed.

अर्थाः प्रत्यवसीदन्ति तथानर्था भवन्ति च।

तेषामन्योन्यभिन्नानां स्वशक्तिमनुतिष्ठताम्॥२६॥

If the members of the aristocracy fall out with one another and act, each according to his means, without unity, their prosperity disappears and diverse sorts of evil occur.

निग्रहः पण्डितैः कार्यः क्षिप्रमेव प्रधानतः।

कुलेषु कलहा जाताः कुलवृद्धैरुपेक्षिताः॥२७॥

गोत्रस्य नाशं कुर्वन्ति गणभेदस्य कारकम्।

The leaned and wise amongst them should put down a dispute as soon as it takes place. Indeed, if the elders of a family grow indifferent, quarrels break out amongst the members. Such quarrels bring about the ruin of a family and create disunion among the nobles.

आभ्यन्तरं भयं रक्ष्यमसारं बाह्यतो भयम्॥२८॥

आभ्यन्तरं भयं राजन् सद्यो मूलानि कृन्तति।

Protect yourself, O king, from all internal fears. External fears, however, are not very important. The first kind of fear, O king, may cut your roots in a single day.

अकस्मात् क्रोधमोहाभ्यां लोभाद् वापि स्वभावजात्॥

अन्योन्यं नाभिभाषन्ते तत्पराभवलक्षणम्।

जात्या च सदृशाः सर्वे कुलेन सदृशास्तथा॥३०॥

न चोद्योगेन बुद्ध्या वा रूपद्रव्येण वा पुनः।

तस्मात् संघातमेवाहर्गणानां शरणं महत्॥३२॥

Persons who are equal in family and blood, under the influence of anger, folly and covetousness cease to speak with one another. This is an indication of defeat. It is not by courage, nor intelligence, nor by beauty, nor by riding, that enemies can destroy the aristocracy. It is only by disunion and gifts that it can be brought to subjugation. Therefore, union is the greatest refuge of the aristocracy.

CHAPTER 108

(RAJADHARMANUSHASANA PARVA)

— Continued

The most important duties described by
Bhishma

युधिष्ठिर उवाच

महानयं धर्मपथो बहुशाखश्च भारत।

किंस्विदेवेह धर्माणामनुष्ठेयतमं मतम्॥१॥

Yudhishtira said—

The path of duty is long. It has also, O Bharata, many branches. What are those duties which you hold to be the best to practise.

किं कार्यं सर्वधर्माणां गरीयो भवतो मतम्।

यथाहं परमं धर्ममिह च प्रेत्य चानुयाम्॥२॥

What are the most important duties in your view by the practice of which I may acquire the highest merit both in this world and in the next.

भीष्म उवाच

मातापित्रोर्गुरुणां च पूजा बहुमता मम।

इह युक्तो नरो लोकान् यशश्च महदश्नुते॥३॥

Bhishma said—

The adoration of mother, father, and preceptor is, I consider, the most important. The man, who satisfies that duty here, succeeds in winning great fame and many blessed regions.

यच्च तेऽभ्यनुजानीयुः कर्म तात सुपूजिताः।

धर्माधर्मविरुद्धं वा तत् कर्तव्यं युधिष्ठिर॥४॥

Adored by you, whatever they will command you, be it consistent with righteousness, or be it inconsistent with it, you should carry it out unhesitatingly, O Yudhishtira.

न च तैरभ्यनुज्ञातो धर्ममन्यं समाचरेत्।

यं च तेऽभ्यनुजानीयुः स धर्म इति निश्चयः॥५॥

One should never do what they forbid. Forsooth, there command should always be done.

एत एव त्रयो लोका एत एवाम्रमास्त्रयः।

एत एव त्रयो वेदा एत एव त्रयोऽन्यः॥६॥

They are the three worlds. They are the three modes of life. They are the three Vedas. They are the three sacred fires.

पिता वै गार्हपत्योऽग्निर्दक्षिणः स्मृतः।

गुरुराहवनीयस्तु साग्नित्रेता गरीयसी॥७॥

त्रिष्वप्रमाद्यन्तेषु त्रींल्लोकांश्च विजेष्यसि।

The father is said to be the Garhapatya fire; the mother, the Dakshina fire; and the preceptor is the fire upon which libations are poured. These three fires are, of course, the greatest. If you adore carefully these three fires, you will conquer the three worlds.

पितृवृत्त्या त्विमं लोकं मातृवृत्त्या तथा परम्॥८॥

ब्रह्मलोकं गुरोर्वृत्त्या नियमेन तरिष्यसि।

By serving the father regularly one may cross this world. By serving the mother in the same way, one may enjoy blessed regions in the next. By serving the preceptor regularly, one may acquire the region of Brahma.

सम्यगेतेषु वर्तस्व त्रिषु लोकेषु भारता॥९॥

यशः प्राप्स्यसि भद्रं ते धर्मं च सुमहत्फलम्।

Properly treat these three, O Bharata, you will then acquire great fame in the three worlds, and be you blessed, great will be your merit and reward.

नैतानतिशयेज्जातु नात्यम्नीयान्न दूषयेत्॥१०॥

नित्यं परिचरेच्चैव तद् वै सुकृतमुत्तमम्।

Never transgress them in your deeds. Never eat before they eat, nor eat any thing that is better than what they eat. Never attribute any fault to them. One should always serve them humbly. That is an act of great merit.

कीर्तिं पुण्यं यशो लोकान् प्राप्स्यसे राजसत्तम॥११॥

सर्वे तस्यादता लोका यस्यैते त्रय आदताः।

By acting thus, O best of kings, you may acquire fame, merit, honour, and blessed regions hereafter. He, who honours these three is honoured of all the worlds.

अनादतास्तु यस्यैते सर्वास्तस्याफलाः क्रियाः॥१२॥

न चायं न परो लोकस्तस्य चैव परंतप।

He, however, who disregards these three, cannot acquire any merit from any of his acts. Such a man, O scorcher of foes, neither obtains this world nor the next.

अमानिता नित्यमेव यस्यैते गुरुवस्त्रयः॥१३॥

न चास्मिन्नपरे लोके यशस्तस्य प्रकाशते।

न चान्यदपि कल्याणं परत्र समुदाहृतम्॥१४॥

He, who always disregards these three elders never enjoys fame either in this world or in the next. Such a man never reaps any good in the next world.

तेभ्य एव हि यत् सर्वं कृत्वा च विसृजाम्यहम्।

तदासीन्मे शतगुणं सहस्रगुणमेव च॥१५॥

तस्मान्मे सम्प्रकाशन्ते त्रयो लोका युधिष्ठिर।

All that I have dedicated to the honour of those three has multiplied a hundred-fold or a thousand-fold. On account of that merit that even now, O Yudhishtira, the three worlds are clearly visible to me.

दशैव तु सदाऽऽचार्यः श्रोत्रियानतिरिच्यते॥१६॥

दशाचार्यानुपाध्याय उपाध्यायान् पिता दश।

One Acharya is superior to ten Brahmanas learned in the Vedas. One Upadhyaya is again superior to ten Acharyas. The father, again, is superior to ten Upadhyayas.

पितृन् दश तु मातैका सर्वा वा पृथिवीमपि॥१७॥

गुरुत्वेनाभिभवति नास्ति मातृसमो गुरुः।

The mother, again, is superior to ten fathers, or, perhaps, the whole world, there is no one so much worthy of reverence as the mother.

गुरुर्गरीयान् पितृतो मातृच्छेति मे मतिः॥१८॥

उभौ हि मातापितरौ जन्मन्येवोपयुज्यतः।

In my view, however, the preceptor deserves greater respect than the father or even the mother. The father and the mother are the creators of one's being.

शरीरमेव सृजतः पिता माता च भारता॥१९॥

आचार्यशिष्टा या जातिः सा दिव्या साजरा मरा

The father and the mother, O Bharata, only create the body. The life, on the other hand, which one acquires from his preceptor, is divine. That life suffers no decays and is immortal.

अवध्या हि सदा माता पिता चाप्यपकारिणौ॥२०॥

न संदुष्यति तत् कृत्वा न च ते दूषयन्ति तम्।

धर्माय यतमानानां विदुर्देवा महर्षिभिः॥२१॥

The father and the mother, even if they offend you, should never be killed. By not punishing a father and a mother one does not commit sin. Indeed, such reverend persons, by escaping punishment do not stain the king. The gods and the Rishis do not withhold their favours from such persons who try to maintain even their sinful fathers reverently.

यश्चावृणोत्यवितथेन कर्मणा

ऋतं बुवन्नृतं सम्प्रयच्छन्।

तं वै मन्येत पितरं मातरं च

तस्मै न दुहोत कृतमस्य जानन्॥२२॥

He, who favours a person by giving him true instruction, by communicating the Vedas, and by giving immortal knowledge, should be honoured as parents. The disciple, out of gratitude for what the instructor has done, should never do what would injure the latter.

विद्यां श्रुत्वा ये गुरुं नाद्रियन्ते

प्रत्यासन्ना मनसा कर्मणा वा।

तेषां पापं भूणहत्याविशिष्टं

नान्यस्तेभ्यः पापकृदस्ति लोके।

यथैव ते गुरुभिर्भावनीर्या

स्तथा तेषां गुरवोऽभ्यर्चनीयाः॥२३॥

They, who do not honour their preceptors after receiving instruction from them by obeying them dutifully in thought and deed commit the sin of killing a foetus. There is no greater sinner in this world than this. Preceptors always treat their disciples with great affection. The latter should, therefore, reverse their preceptors duly.

तस्मात् पूजयतिव्याश्र संविभज्यश्र यत्नतः।

गुरवोऽर्चयितव्याश्र पुराणं धर्ममिच्छता॥२४॥

He, therefore, who wishes to acquire that high merit which has existed from days of yore, should adore his preceptors and carefully share with them every object of enjoyment.

येन प्रीणाति पितरं तेन प्रीतः प्रजापतिः।

प्रीणाति मातरं येन पृथिवी तेन पूजिता॥२५॥

Prajapati himself is pleased with him who pleases his father, He, who pleases his mother, pleases the Earth herself.

येन प्रीणात्युपाध्यायं तेन स्याद् ब्रह्म पूजितम्।

मातुतः पितृतश्चैव तस्मात् पूज्यतमो गुरुः॥२६॥

He, who pleases his preceptor pleases Brahma. Therefore the preceptor deserves greater respect than enter the father or the mother.

ऋषयश्च हि देवाश्च प्रीयन्ते पितृभिः सह।

पूज्यमानेषु गुरुषु तस्मात् पूज्यतमो गुरुः॥२७॥

If preceptors are adored the very Rishis, and the gods, together the Pitris, are all pleased. Therefore, the preceptor deserves the highest respect.

केनचिन्न च वृत्तेन ह्यववज्ञेयो गुरुर्मवेत्।

न च माता न च पिता मन्यते यादृशो गुरुः॥२८॥

The preceptor should never in any way be dishonoured by the disciple. Neither the mother nor the father deserves the honour which the preceptor does.

न तेऽवमानमर्हन्ति न तेषां दूषयेत् कृतम्।

गुरूणामेव सत्कारं विदुर्देवा महर्षिभिः॥२९॥

No insult should be offered to the father, the mother, and the preceptor. No act of theirs should be censured. The good and the great Rishis are pleased with him who treats his preceptors reverentially.

उपाध्यायं पितरं मातरं च

येऽभिदुहन्ते मनसा कर्मणा वा।

तेषां पापं भूणहत्याविशिष्टं

तस्मान्नान्यः पापकृदस्ति लोके॥३०॥

They, who injure in thought and deed their preceptors, or fathers, or mothers, commit the sin of killing a foetus. There is no sinner in the world equal to them.

भूतो बृद्धो यो न विभर्ति पुत्रः

स्वयोनिजः पितरं मातरं च।

तद् वै पापं भूणहत्याविशिष्टं

तस्मान्नान्य पापकृदस्ति लोके॥३१॥

That son, who, being born of parents and brought up by them and when he comes to age, does not maintain them on his turn, commits the sin of killing a foetus. There is no sinner like him in the world.

मित्रद्रुहः कृतघ्नस्य स्त्रीघ्नस्य गुरुघातिनः।

चतुर्णां वयमेतेषां निष्कृतिं नानुशुश्रुमा॥३२॥

We have never heard that these four, viz., he, who injures a friend, he, who is ungrateful, he, who kills a woman, and he, who kills preceptor, ever succeed in purifying themselves.

एतत्सर्वमनिर्देशेनैवमुक्तं

यत्कर्तव्यं पुरुषेणेह लोके।

एतच्छ्रेयो नान्यदस्माद्विशिष्टं

सर्वान् धर्माननुसृत्यैतदुक्तम्॥३३॥

I have described to you in general all that a person should do in this world. Besides those duties that I have described, there is nothing which yields greater happiness. Thinking of all duties, I have described to you their essence.

CHAPTER 109

(RAJADHARMANUSHASANAPARVA)

— Continued

The superiority of truth to false-hood

युधिष्ठिर उवाच

कथं धर्मं स्थातुमिच्छन् नरो वर्तेत भारत।

विद्वन् जिज्ञासमानाय प्रबूहि भरतर्षभ॥१॥

Yudhishtira said—

How, O Bharata, should a person act who wishes to follow virtue? O foremost of

Bharata's race, learned as you are, enlighten me on the question put by me.

सत्यं चेवानृतं चोभे लोकानावृत्य तिष्ठतः।

तयोः किमाचरेद् राजन् पुरुषो धर्मनिष्ठितः॥२॥

Truth and falsehood exist, all over the world. Which of these two, O king, should a virtuous person follow.

किंस्वित् सत्यं किमनृतं किंस्विद् धर्म्यं सनातनम्।

कस्मिन्काले वदेत्सत्यं कस्मिन्कालेऽनृतं वदेत्॥३॥

What again is truth? What is falsehood? What, again, is eternal virtue? When should a person tell the truth, and when should he tell an untruth?

भीष्म उवाच

सत्यस्य वचनं साधु न सत्याद् विद्यते परम्।

तु लोकेषु दुर्ज्ञानं तत् प्रवक्ष्यामि भारत॥४॥

Bhishma said—

To tell the truth is righteous. There is nothing higher than truth. I shall now, O Bharata, tell you what men do not know generally.

भवेत् सत्यं न वक्तव्यं वक्तव्यमनृतं भवेत्।

यत्रानृतं भवेत् सत्यं सत्यं वाच्यनृतं भवेत्॥५॥

There, where falsehood prevails as truth, truth should not be said. There, again, where truth passes for falsehood, even falsehood should be said.

तादृशो बध्यते बालो यत्र सत्यमनिष्ठितम्।

सत्यानृते विनिश्चित्य ततो भवति धर्मवित्॥६॥

That ignorant person commits sin, who says truth which is not righteous. That person is a master of duties who can distinguish truth from untruth.

अप्यनार्योऽकृतप्रज्ञः पुरुषोऽप्यतिदारुणः।

सुमहत् प्राप्नुयात् पुण्यं बलाकोऽन्धव्यादिव॥७॥

Even a person, who is disreputable, who is of impure soul, and who is very truthless, may succeed in acquiring great merit as the hunter Balaka by killing the blind beast.

किमाश्चर्यं च यन्मूढो धर्मकामोऽप्यधर्मवित्।

सुमहत् प्राप्नुयात् पुण्यं गङ्गायामिव कौशिकः॥८॥

How extraordinary it is that a foolish person though desirous of winning merit still perpetrated a sinful deed! An owl, again, living on the banks of the Ganges, acquired great merit.

तादृशोऽयमनुप्रश्नो यत्र धर्मः सुदुर्लभः।

दुष्करः प्रतिसंख्यातुं तत् केनात्र व्यवस्यति॥९॥

The question you have put to me a difficult one, because it is difficult to say what is righteousness. It is not easy to describe it. No one describing righteousness, can describe it accurately.

प्रभवार्थाय भूतानां धर्मप्रवचनं कृतम्।

यः स्यात् प्रभवसंयुक्तः स धर्म इति निश्चयः॥१०॥

Righteousness was declared for the aggrandisement and growth of all creatures. Therefore, what brings on advancement and growth is righteousness.

धारणाद् धर्ममित्याहुर्धर्मेण विधृताः प्रजाः।

यः स्याद् धारणसंयुक्तः स धर्म इति निश्चयः॥११॥

Righteousness was declared for preventing creatures from injuring one another. Therefore, Righteousness is that which prevents injury to creatures.

अहिंसार्थाय भूतानां धर्मप्रवचनं कृतम्।

यः स्यादहिंसासम्पृक्तः स धर्म इति निश्चयः॥१२॥

Righteousness is also so called because it maintains all creatures. In fact, all creatures are kept up Righteousness. Therefore, Righteousness is what is capable of upholding all creatures.

श्रुतिधर्म इति ह्येके नेत्याहुरपरे जनाः।

न च तत्रत्यसूयामो न हि सर्वं विधीयते॥१३॥

Some say that Righteousness is the injunction of the Shrutis. Others do not agree to this. I would into blame them that say so. Everything, again, has not been described in the Shrutis.

येऽन्यायेन जिहीर्षन्तो धनमिच्छन्ति कस्यचित्।

तेभ्यस्तु न तदाख्येयं स धर्म इति निश्चयः॥१४॥

Sometimes men, desirous of getting hold of the wealth of some one, make enquiries. One should never answer such enquiries. That is settled duty.

अकूजनेन चेन्मोक्षो नावकूजेत् कथंचन।

अवश्यं कूजितव्ये वा शङ्केरन् वाप्यकूजनात्॥१५॥

श्रेयस्तत्रानृतं वक्तुं सत्यादिति विचारितम्।

यः पापैः सह सम्बन्धान्मुच्यते शपथादपि॥१६॥

If by becoming silent, one succeeds in escaping, one should remain silent. If, however, one's silence at a time when one must speak creates suspicion, it would be better then to say what is untrue than what is true. This is right conclusion. If one can escape from sinful men by an oath, one may take it without committing sin.

न तेभ्योऽपि धनं देयं शक्ये सति कथंचन।

पापेभ्यो हि धनं दत्तं दातारमपि पीडयेत्॥१७॥

One should not, even if he is able, give away his wealth to sinful men. Wealth given to sinful men assails even the giver.

स्वशरीरोपरोधेन धनमादातुमिच्छतः।

सत्यसम्प्रतिपत्त्यर्थं यद् ब्रूयुः साक्षिणः क्वचित्॥१८॥

अनुक्त्वा तत्र तद्वाच्यं सर्वे तेऽनृतवादिनः।

प्राणात्यये विवाहे च वक्तव्यमनृतं भवेत्॥१९॥

If a creditor wishes to take from his debtor a payment of the loan by bodily service, the witnesses would all perjure it, summoned by the creditor for establishing the truth of the agreement, they did not say what should be said. When life is in danger, or on occasions of marriage, one may say an untruth.

अर्थस्य रक्षणार्थाय परेषां धर्मकारणात्।

परेषां सिद्धिमाकाङ्क्षन् नीचः स्याद् धर्ममिक्षुकः॥२०॥

One, who seeks for virtue, does not commit a sin by saying a falsehood, if it be said to save the wealth and prosperity of others, or for religious purposes.

प्रतिश्रुत्य प्रदातव्यः स्वकार्यस्तु बलात्कृतः।

यः कश्चिद् धर्मसमयात् प्रच्युतो धर्मसाधनः॥२१॥

दण्डनैव स हन्तव्यस्तं पथानं समाश्रितः।

च्युतः सदैव धर्मभ्योऽमानवं धर्ममास्थितः॥२२॥

शठः स्वधर्ममुत्पृज्य तमिच्छेदुपजीवितुम्।

Having promised to pay, one is bound to satisfy his promise. If failing, the self-appropriator must be forcibly enslaved. If a person without satisfying a fair engagement acts improperly, he should, forsooth, be punished with the rod of punishment for behaving thus. Deviating from all duties and abandoning those of his own order, a deceitful person always wishes to follow the conduct of Asuras for maintaining life.

सर्वोपायैर्निहन्तव्यः पापो निकृतिजीवनः॥२३॥

धनमित्येव पापानां सर्वेषामिह निश्चयः।

Such a sinful wight living by deceit should be killed by all means. Such sinful creatures do not see anything in this world superior to wealth.

अविषह्या ह्यसम्भोज्या निकृत्या पतनं गताः॥२४॥

च्युता देवमनुष्येभ्यो यथा प्रेतास्तथैव ते।

Such men should never be tolerated. No one should eat with them. They should be considered as degraded for their sins. Indeed, degraded from the status of humanity and shut out from the grace of the gods, they are even like evil genie.

निर्यज्ञास्तपसा हीना मा स्म तैः सह सङ्गमः॥२५॥

धननाशाद् दुःखतरं जीविताद् विप्रयोजनम्।

Abandon their companionship who do not perform sacrifices and penances. If their wealth be lost, they commit even suicide which is highly pitiable.

अयं ते रोचतां धर्म इति वाच्यः प्रयत्नतः॥२६॥

न कश्चिदस्ति पापानां धर्म इत्येष निश्चयः।

Of those sinful men there is none to whom you can say, This is your duty. Let your heart

be to it!— Their firm belief is that there is nothing in this world which is equal to wealth.

तथागतं च यो हन्यान्नासौ पापेन लिप्यते॥२७॥

स्वकर्मणा हतं हन्ति हत एव स हन्यते।

The person that would kill such a creature would commit no sin. He, who slays him, slays one that has been already killed by his own acts. If killed, it is the dead that is killed.

तेषु यः समयं कश्चित् कुर्वीत हतबुद्धिषु॥२८॥

यथा काकाश्च गृध्राश्च तथैवोपधिजीविनः।

ऊर्ध्वं देहविमोक्षात् ते भवन्त्येतासु योनिषु॥२९॥

He, who promises to kill those persons of lost senses, should keep his promise. Such sinners are like the crow and the vulture who live by deceit. When their bodies are dissolved, they are born again as crows and vultures.

यस्मिन् यथा वर्तते यो मनुष्य

स्तस्मिंस्तथा वर्तितव्यं स धर्मः।

मायाचारो मायया बाधितव्यः

साध्वाचारः साधुना प्रत्युपेयः॥३०॥

One should treat another as the latter does him. A deceitful person should be thwarted with deceit, while an honest man should be treated with honesty.

CHAPTER 110

(RAJADHARMANUSHASANAPARVA)

— Continued

How to get over difficulties

युधिष्ठिर उवाच

क्लिश्यमानेषु भूतेषु तैस्तैर्भावैस्ततस्ततः।

दुर्गाण्यतितरेद् येन तन्मे ब्रूहि पितामह॥१॥

Yudhishtira said—

Creatures are seen to be assailed various means and almost continually. Tell me, O grandfather, in what way can one get over all those difficulties!

आश्रमेषु यथोक्तेषु यथोक्तं ये द्विजातयः।

वर्तन्ते संयतात्मानो दुर्गाण्यतितरन्ति ते॥२॥

Bhishma said—

Those members of the twice-born class, who duly follow, with restrained souls, the duty sanctioned by the scriptures for the several modes of life, succeed in getting over all these difficulties.

ये दम्भान्नाचरन्ति स्म येषां वृत्तिश्च संयता।

विषयांश्च निगृह्णन्ति दुर्गाण्यतितरन्ति ते॥३॥

Those, who never practise deceit, those, whose conduct is regulated by wholesome restrictions, and those, who control all worldly desires, succeed in getting over all difficulties.

प्रत्याहुर्नोच्यमाना ये न हिंसन्ति च हिंसिताः।

प्रयच्छन्ति न याचन्ते दुर्गाण्यतितरन्ति ते॥४॥

Those, who do not speak when addressed in evil words, those who do not injure others when injured themselves, those, who give but do not take, succeed in getting over all difficulties.

वासयन्त्यतिथीन् नित्यं नित्यं ये चानसूयकाः।

नित्यं स्वाध्यायशीलाश्च दुर्गाण्यतितरन्ति ते॥५॥

Those, who always treat guests hospitably, those, who do not cherish malice, those, who constantly read the Vedas, succeed in getting over all difficulties.

मात्रापित्रोश्च ये वृत्तिं वर्तन्ते धर्मकोविदाः।

वर्जयन्ति दिवा स्वप्नं दुर्गाण्यतितरन्ति ते॥६॥

Those persons, who, conversant with duties, treat their parents properly, those, who do not sleep during the day, succeed in getting over all difficulties.

ये वा पापं न कुर्वन्ति कर्मणा मनसा गिरा।

निक्षिप्तदण्डा भूतेषु दुर्गाण्यतितरन्ति ते॥७॥

Those, who do not commit any kind of sin in thought, word, and deed, those, who never injure any creature, succeed in getting over all difficulties.

ये नलोभान्नयन्त्यर्थान् राजानो रजसान्विताः।

विषयान् परिरक्षन्ति दुर्गाण्यतितरन्ति ते॥८॥

Those kings, who do not, under the influence of passion and covetousness, impose oppressive taxes, and those who protect their own dominions succeed in getting over all difficulties

स्वेषु दारेषु वर्तन्ते न्यायवृत्तिभृतावृतौ।

अग्निहोत्रपराः सन्तो दुर्गाण्यतितरन्ति ते॥९॥

Those, who know their wedded wives in season without seeking the company of other women, those, who are honest and attentive to their Agnihotras, succeed in getting over all difficulties.

आहवेषु च ये शूरास्त्यक्त्वा मरणजं भयम्।

धर्मेण जयमिच्छन्ति दुर्गाण्यतितरन्ति ते॥१०॥

Those, who are endued with courage and who, shaking off all fear of death, engage in battle, desirous of gaining victory by fair means, succeed in getting over all difficulties.

ये वदन्तीह सत्यानि प्राणत्यागेऽप्युपस्थिते।

प्रमाणभूता भूतानां दुर्गाण्यतितरन्ति ते॥११॥

Those, who always speak truth in this world even when life is in danger, and who are models for all creatures to follow, succeed in getting over all difficulties.

कर्माण्यकुहकार्यानि येषां वाचश्च सूनृताः।

येषामर्थाश्च सम्बद्धा दुर्गाण्यतितरन्ति॥१२॥

Those who never act deceitfully, whose words are always sweet and whose wealth is always well spent, succeed in getting over all difficulties.

अनध्यायेषु ये विप्राः स्वाध्यायं नेह कुर्वते।

तपोनिष्ठाः सुतपसो दुर्गाण्यतितरन्ति ते॥१३॥

Those Brahmanas, who never study the Vedas at improper hours, and who practise penances with devotion, succeed in getting over all difficulties.

ये तपश्च तपस्यन्ति कौमारब्रह्मचारिणः।

विद्यावेदव्रतस्नाता दुर्गाण्यतितरन्ति ते॥१४॥

Those Brahmanas, who follow the life of celibacy and Brahmacharya, who practise penances, and who are purified by learning,

Vedic knowledge, and proper vows, succeed in getting over all difficulties.

ये च संशान्तरजसः संशान्तमसृष्ट ये।

सत्त्वे स्थिता महात्मानो दुर्गाण्यतितरन्ति ते॥१५॥

Those, who have restrained the qualities belonging to Darkness and Ignorance, who are possessed of great souls, and who practise the quality of Goodness, succeed in getting over all difficulties.

येषां न कश्चित् त्रसति न त्रसन्ति हि कस्यचित्।

येषामात्मसमो लोको दुर्गाण्यतितरन्ति ते॥१६॥

Those, of whom no creatures are afraid, and those, who are not afraid, of any creatures themselves, those, who regard all creatures as their own self, succeed in getting over all difficulties.

परश्रिया न तप्यन्ति ये सन्तः पुरुषर्षभाः।

ग्राम्यादर्थांन्निवृत्ताश्च दुर्गाण्यतितरन्ति ते॥१७॥

Those foremost of men, who are good, who are never stricken with grief on seeing other people's prosperity, and who abstain from all kinds of ignoble conduct, succeed in getting over all difficulties.

सर्वान् देवान् नमस्यन्ति सर्वधर्माश्च शृण्वते।

ये श्रद्धाः शान्तश्च दुर्गाण्यतितरन्ति ते॥१८॥

Those, who bow to all the gods, who listen to the doctrines of all creeds, who have faith, and who are possessed of tranquil souls, succeed in getting over all difficulties.

ये न मानित्वमिच्छन्ति मानयन्ति च ये परान्।

मान्यमानान् नमस्यन्ति दुर्गाण्यतितरन्ति ते॥१९॥

Those, who do not seek honour for themselves, who give honour to others, who bow down to those who deserve their adoration, succeed in getting over all difficulties.

ये च श्राद्धानि कुर्वन्ति तिथ्यां तिथ्यां प्रजार्थिनः।

सुविशुद्धेन मनसा दुर्गाण्यतितरन्ति ते॥२०॥

Those, who perform Shraddhas on the proper lunar days, with pure minds, for having offspring, succeed in getting over all difficulties.

ये क्रोधं संनियच्छन्ति क्रुद्धान् संशमयन्ति च।

न च कुप्यन्ति भूतानां दुर्गाण्यतितरन्ति ते॥२१॥

Those, who conquer their own anger and pacify the anger of others, and who are never irate with any one, succeed in getting over all difficulties.

मधु मांसं च ये नित्यं वर्जयन्तीह मानवाः।

जन्मप्रभृति मद्यं च दुर्गाण्यतितरन्ति ते॥२२॥

Those, who do not take, from their birth, honey and meat and intoxicating drinks, succeed in getting over all difficulties.

यात्रार्थं भोजनं येषां संतानार्थं च मैथुनम्।

वाक् सत्यवचनार्थाय दुर्गाण्यतितरन्ति ते॥२३॥

Those, who take food for only supporting life, who live with women for the sake of offspring only, and who open their lips for speaking what is true, succeed in getting over all difficulties.

ईश्वर सर्वभूतानां जगतः प्रभवाप्ययम्।

भक्ता नारायणं देवं दुर्गाण्यतितरन्ति ते॥२४॥

Those, who adore with devotion the god Narayana, that Supreme Lord of all creatures, that origin and destruction of the universe, succeed in getting over all difficulties.

य एष पद्मरक्ताक्षः पीतवासा महाभुजः।

सुहृद् घ्राता च मित्रं च सम्बन्धी च तथाच्युतः॥२५॥

This Krishna here, having eyes red as the lotus, clad in yellow attire, possessed of mighty arms,—this Krishna, who is our well-wisher, brother, friend, and relative,—is Narayana of undecaying glory.

य इमान् सकलल्लोकांश्चर्मवत् परिवेश्येत्।

इच्छन् प्रभुर चिन्त्यात्मा गोविन्दः पुरुषोत्तमः॥२६॥

He of his own will cover all the worlds like a leathern case. He is the powerful Lord of inconceivable soul! He is Govinda, the best of all beings.

स्थितः प्रियहिते जिष्णोः स एष पुरुषोत्तमः।

राजंस्तव च दुर्धर्षो वैकुण्ठः पुरुषर्षभा॥२७॥

This Krishna, who always does what is agreeable and beneficial to Jishnu, as also to you, O king, is that foremost of all beings, that irresistible one, that abode of eternal happiness.

य एनं संश्रयन्तीह भक्ता नारायणं हरिम्।

ते त्रन्तीह दुर्गाणि न चात्रास्ति विचारणा॥२८॥

Those, who devotedly seek the refuge of this Narayana, called also Hari, succeed in getting all difficulties.

दुर्गातितरणं ये च पठन्ति श्रावयन्ति च।

कथयन्ति च विप्रेभ्यो दुर्गाण्यतितरन्ति ते॥२९॥

Those, who read these verses regarding the getting over of difficulties, who recite them to others, and who speak of them to Brahmanas, succeed in getting over all difficulties.

इति कृत्यसमुद्देशः कीर्तितस्ते मयानघ।

तरन्ते येन दुर्गाणि परत्रेह च मानवाः॥३०॥

I have now, O sinless one, described to you all those acts by which men may get over all difficulties both in this world and in the next.

CHAPTER 111

(RAJADHARMANUSHASANA PARVA)

— Continued

How to distinguish between men of tranquil souls and otherwise. The story of the discourse between a tiger and a jackal

युधिष्ठिर उवाच

असौम्याः सौम्यरूपेण सौम्याश्चासौम्यदर्शनाः।

ईदृशान् पुरुषान्तात कथं विद्यामहे वयम्॥१॥

Yudhishtira said—

Many persons here, who do not in reality, possess of tranquil souls, appear external as men of tranquil souls. There are again others, who are really of tranquil souls but that appear otherwise. How, O sire, shall we succeed in knowing these people.

भीष्म उवाच

अत्राप्युदाहरन्तीमपितिहासं पुरातनम्।

व्याघ्रगोमायुसंवादं तं निबोध युधिष्ठिर॥२॥

Bhishma said—

Regarding it is recited the old story of the discourse between a tiger and a jackal. Listen to it, O Yudhishtira.

पुरिकायां पुरि पुरा श्रीमत्यां पौरिको नृपः।

परहिसारतिः क्रूरो बभूव पुरुषाधमः॥३॥

In days of yore, in a wealthy city called Paurika, there was a king named Paurika. That worst of beings was highly truthless and took pleasure in injuring others.

स त्वायुषि परिक्षीणे जगामानीप्सितां गतिम्।

गोमायुत्वं च सम्प्राप्तो दूषितः पूर्वकर्मणा॥४॥

When the lease of his life ran out he obtained an undesirable end. In fact, sullied by the evil deeds of his human life, he was born again as a jackal.

संस्मृत्य पूर्वभूतिं च निर्वेदं परमं गतः।

न भक्षयति मांसानि परैरुपहृतान्यपि॥५॥

Remembering his pristine prosperity, he was filled with grief and abstained from meat even when brought before him by others.

अहिंसाः सर्वभूतेषु सत्यवाक् सुदृढव्रतः।

स चकार यथाकालमाहारं पतितैः फलैः॥६॥

And he felt mercy for all creatures, and was truthful in speech, and firm in the observance of austere vows. At the appointed hour he took food which consisted of fruit which had dropped from the trees.

श्मशाने तस्य चावासो गोमायोः सम्पतोऽभवत्।

जन्मभूम्यनुरोधाच्च नान्यवासमरोचयत्॥७॥

That jackal lived in a vast crematorium and liked to live there. And as it was his birth place, he never desired to change it for a better one.

तस्य शौचममृष्यन्तस्ते सर्वे सहजातयः।

चालयन्ति स्म तां बुद्धिं वचनैः प्रश्रयोत्तरैः॥८॥

Unable to bear the purity of his conduct, the other jackals tries to make him change his resolution by addressing him in the following humble words—

वसन् पितृवने रौद्रे शौचे वर्तितुमिच्छसि।

इयं विप्रतिपत्तिस्ते यदा त्वं पिशिताशनः॥११॥

Through living in this dreadful crematorium, you desire yet to live such a pure life. Is not this owing to your perverse understanding, since you are by nature an eater of carrion?

तत्समानो भवास्माभिर्भोज्यं दास्यामहे वयम्।

भुङ्क्ष्व शौचं परित्यज्य चन्द्रि भुक्तं सदास्तु ते॥१०॥

Be you like us! All of us will give you food, Eat that which ought always to be your food, leaving of such purity of conduct!

इति तेषां वचः श्रुत्वा प्रत्युवाच समाहितः।

मधुरैः प्रसृतैर्वाक्यैर्हन्तुमद्विरनिष्ठुरैः॥११॥

Hearing these words of theirs the jackal replied to them, with rapt attention, in these sweet and reasonable words, inculcating harmlessness to all—

अप्रमाणा प्रसूतिर्मे शीलतः क्रियते कुलम्।

प्रार्थयामि च तत्कर्म येन विस्तीर्यते यशः॥१२॥

My birth has been low. It is conduct, however, which determines the birth. I wish to act in such a way that my fame may spread.

श्मशाने यदि मे वासः समाधिर्मे निशम्यताम्।

आत्मा फलति कर्माणि नाश्रमो धर्मकारणम्॥१३॥

Although I live in this crematorium, yet listen to my vows regarding my conduct. One's own self is the root of one's acts. The mode of life which one may adopt is not the root of one's religious acts.

आश्रमे यो द्विजं हन्याद् गां वा दद्यादनाश्रमे।

किं तु तत्पातकं न स्यात् तद्वा दत्तं वृथा भवेत्॥१४॥

If one, while following a particular mode of life, kills a Brahmana, will not the sin of Brahmanicide assail him? If, on the other hand, one gives away a cow, while not even following any particular mode of life, will that pious gift yields on merit?

भवन्तः स्वार्थलोभेन केवलं भक्षणे रताः।

अनुवन्द्ये त्रयो दोषास्तान् न पश्यन्ति मोहिताः॥१५॥

Actuated by the desire of getting what is agreeable, you are only busy with filling your stomachs. Overcome by folly, you are blind to the three faults which are in the end.

अप्रत्ययकृतां गह्वारमार्थापनयदूषिताम्।

इह चामुत्र चानष्टां तस्माद् वृत्तिं न रोचये॥१६॥

I do not like to follow the life which you lead, which yields evil both in this world and in the next, and which is characterised by loss of virtue brought about by discontentment and temptation!

तं शुचिं पण्डितं मत्वा शार्दूलः ख्यातविक्रमः।

कृत्वाऽऽत्मसदृशीं पूजां साचिव्येऽवरयत् स्वयम्॥

A tiger, well known for prowess, happened to overhear this conversation, and accordingly, taking the jackal for a learned person of pure conduct, offered him such respectful worship as became his own self and then expressed a desire for appointing him his minister.

शार्दूल उवाच

सौम्य विज्ञातरूपस्त्वं गच्छ यात्रां मया सह।

त्रियन्तामीप्सिताभोगाः परिहार्याश्च पुष्कलाः॥१८॥

The tiger said—

O righteous person, I know what you are! Do your look after the duties of government with myself! Do you look after the duties of government with myself! Enjoy whatever articles you may wish to have, leaving off whatever you may not have a liking for.

तीक्ष्णा इति वयं ख्याता भवन्तं ज्ञापयामहे।

मृदुपूर्वं हितं चैव श्रेयश्चाधिगमिष्यसि॥१९॥

As regards ourselves, we are known to be of a fierce nature. We inform you beforehand of this. If you act with mildness, you will be benefited and reap advantages for yourself.

अथ सम्पूज्य तद् वाक्यं मृगेन्द्रस्य महात्मनः।

गोमायुः संश्रितं वाक्यं वभाषे किञ्चिदानन्तः॥२०॥

Honouring these words of that great lord of all animals, jackal, bending low his head a little, said these humble words.

गोमायुरुवाच

सदृशं मृगराजैतत् तव वाक्यं मदन्तरे।

यत् सहायान् मृगयसे धर्मार्थकुशलाञ्जुचीन्॥२१॥

The jackal said—

O king of beasts, these words of yours about myself are such as become you. It is also becoming of you that you should cock for ministers of pure conduct and who are conversant with duties and worldly affairs,

न शक्यं ह्यनमात्येन महत्त्वमनुशासितुम्।

दुष्टामात्येन वा वीर शरीरपरिपन्थिना॥२२॥

सहायाननुरक्तांश्च नयज्ञानुपसंहितान्।

परस्परमसंसृष्टान् विजिगीषूनलोलुपान्॥२३॥

अनतीतोपधान् प्राज्ञान् हिते युक्तान् मनस्विनः।

पूजयेथा महाभाग यथाऽऽचार्यान् यथा पितृन्॥२४॥

You cannot maintain your great power without a pious minister, O hero, or with a wicked minister who always tries to put an end to your very life. You should, O highly blessed one, honour those of your ministers who are devoted to you, who are conversant with policy, and who are independent of one another, desirous of securing victory for you, unstained by covetousness, free from deceit, wise, ever engaged in your well-being, and gifted with great mental vigour, even as you should honour your preceptor or parents.

न त्वेव मम संतोषाद् रोचतेऽन्यन्मृगाधिप।

न कामये सुखान् भोगानैश्वर्यं च तदाश्रयम्॥२५॥

But, O king of beasts, as I am perfectly contented with my present situation, I do not like to change it for anything else. I do not hanker after luxuries or the happiness that originates from them.

न योक्ष्यति हि मे शीलं तव भृत्यैः पुरातनैः।

ते त्वां विभेदयिष्यन्ति दुःशीलाश्च मदन्तरे॥२६॥

My conduct, again, my not be like that your old servants. If they be of wicked conduct, they will create disunion between you and me.

सश्रयः श्लाघनीयस्त्वमन्येषामपि भास्वताम्।

कृतात्मा सुमहाभागः पापकेष्वप्यदारुणः॥२७॥

दीर्घदर्शी महोत्साहः स्थूललक्ष्यो महाबलः।

कृती चामोघकर्तासि भाग्यैश्च समलंकृतः॥२८॥

Dependence upon another, even if he be a bright person, is not desirable nor praiseworthy. I am of pure soul I am highly blessed. I cannot treat even sinners severely. I am gifted with great foresight. I have capacity for great exertion. I do not mind small things. I am endued with great strength. I am successful in acts, never uselessly. I have every object of enjoyment.

किं तु स्वेनास्मि संतुष्टो दुःखवृत्तिरनुष्ठिता।

सेवायां चापि नाभिज्ञः स्वच्छन्देन वनचरः॥२९॥

I am never satisfied with a little. I have never served another. I am, future more, unskilled in serving. I live according to my pleasure in the forest.

राजोपक्रोशदोषाश्च सर्वे संश्रयवासिनाम्।

व्रतचर्या तु निःसंगा निर्भया वनवासिनाम्॥३०॥

All who live in court have to suffer great pain for evil speeches against themselves. Those, however, who live in the forest, spend their days, fearlessly and without anxiety, observing vows.

नृपेणाहूयमानस्य यत् तिष्ठति भयं हृदि।

न तत् तिष्ठति तुष्टानां वने मूलफलाशिनाम्॥३१॥

The fear, which possesses the heart of a person, who is summoned by the king is unknown to persons passing their days happily in the forest, living upon fruits and roots.

पानीयं वा निरायासं स्वाद्वन्नं वा भयोत्तरम्।

विचार्य खलु पश्यामि तत्सुखं यत्र निर्वृतिः॥३२॥

Simple food and drink got without effort, and rich food procured with fear, widely differ from each other. Thinking of these two, I hold that there is happiness where there is not anxiety.

अपराधैर्न तावन्तो भृत्याः शिष्टा नराधिपैः।

उपघातैर्यथा भृत्या दूषिता निधनं गताः॥३३॥

A few only of the servants of kings are justly punished for their offences. A great number of them, however, meet with death under false charges.

यदि त्वेतन्मया कार्यं मृगेन्द्र यदि मन्यसे।

समयं कृतमिच्छामि वर्तितव्यं यथा मयि॥३४॥

If, notwithstanding all this, you appoint me, O king of beasts, as your minister, I wish to make an agreement with you regarding your treatment towards men.

मदीया माननीयास्ते श्रोतव्यं च हितं वचः।

कल्पिता या च मे वृत्तिः सा भवेत् त्वयि सुस्थिरा॥३५॥

Those words that I shall speak for your well being should be listened to, and honoured by you. The provision which you will make for me you will never interface with.

न मन्त्रयेयमन्यैस्ते सचिवैः सह कर्हिचित्।

नीतिमन्तः परीप्सन्तो वृथा वयुः परे मयि॥३६॥

I shall never consult with your other ministers. If I do, for they always seek superiority, they will then impute various kinds of faults to me.

एक एकेन संगम्य रहो वृथां हितं वचः।

न च ते ज्ञातिकार्येषु प्रष्टव्योऽहं हिताहिते॥३७॥

Meeting with you alone and in secret I shall say what is for your well-being. About your kinsmen, you will not ask me what is for your behoof or what is otherwise.

मया सम्मन्त्र्य पश्चाच्च न हिंस्याः सचिवास्त्वया।

मदीयानां च कुपितो मा त्वं दण्डं निपातये॥३८॥

Having consulted with me you shall not punish your other ministers afterwards. Getting enraged you will not punish my followers and dependents.

एवमस्त्विति तेनासौ मृगेन्द्रेणाभिपूजितः।

प्राप्तवान् मतिसाचिव्यं गोमायुर्व्याघ्रयोनिः॥३९॥

Thus addressed by the jackal, the king of beasts answered him,—Let it be so!—and showed him every honour. The jackal then accepted the ministership of the tiger.

तं तथा सुकृतं दृष्ट्वा पूज्यमानं स्वकर्मसु।

प्राद्विषन् कृतसंघाताः पूर्वभृत्या मुहुर्मुहुः॥४०॥

Seeing the jackal treated with respect and supported in all his deeds, the old servants of the king, uniting together, began continually to show their hatred towards him.

मित्रबुद्ध्या च गोमायुं सान्त्वयित्वा प्रसाद्य च।

दोषैस्तु समतां नेतुमैच्छन्नशुभबुद्धयः॥४१॥

Those wicked persons at first tried to please and win him over with friendly conduct and make him put up with the various abuses which existed in the state.

अन्यथा ह्युपिताः पूर्वं परद्रव्याभिहारिणः।

अशक्ताः किञ्चिदादातुं द्रव्यं गोमायुयन्त्रिताः॥४२॥

Robbing other people's property, they had long enjoyed their sports. Now, however, being governed by the jackal, they were unable to take anything belonging to others.

व्युत्थानं च विकाङ्क्षद्भिः कथाभिः प्रतिलोभ्यते।

धनेन महता चैव बुद्धिरस्य विलोभ्यते॥४३॥

न चापि स महाप्राज्ञस्तस्माद् धैर्याच्चाल ह।

Seeking aggrandisement and prosperity, they began to tempt him with sweet words. Indeed, large bribes even were offered to tempt his heart. Highly wise, the jackal showed no signs of yielding to those temptations.

अथास्य समयं कृत्वा विनाशाय तथा परे॥४४॥

ईप्सितं तु मृगेन्द्रस्य मांसं यत् यत्र संस्कृतम्।

अपनीय स्वयं तद्धि तैर्न्यस्तं तस्य वेश्मनि॥४५॥

Then some amongst them making an agreement amongst themselves for bringing about his destruction, snatched away the well-dressed meat that was intended for, and much desired by the king of beasts, and kept it secretly in the house of the jackal.

यदर्थं चाप्यपहृतं येन तच्चैव मन्त्रितम्।

तस्य तद् विदितं सर्वं कारणार्थं च मर्षितम्॥४६॥

The jackal knew who had taken away the meat and the party who were connected with the act. But though he knew everything, he bore it for a particular object.

समयोऽयं कृतस्तेन साचिव्यमुपगच्छता।

नोपघातस्त्वया कार्यो राजन् मैत्रीमिहेच्छता॥४७॥

He had made an agreement with the king at the time of his becoming the minister, saying,—You seek my friendship, but you will not, O king, mistrust me without cause.

भीष्म उवाच

क्षुधितस्य मृगेन्द्रस्य भोक्तुमभ्युत्थितस्य च।

भोजनायोपहर्तव्यं तन्मांसं नोपदृश्यते॥४८॥

मृगराजेन चाज्ञप्तं दृश्यतां चोर इत्युत।

Bhishma said—

Feeling hungry, when the king of beasts came to eat, he did not found the meat which should have been kept ready for his dinner. The king then ordered,—Let the thief be detected!

कृतकैश्चापि तन्मांसं मृगेन्द्रायोपवर्णितम्॥४९॥

सचिवेनापनीतं ते विदुषा प्राज्ञमानिना।

His deceitful ministers represented to him that the meat kept for him had been taken away by his learned minister, the jackal, that was so proud of his own wisdom.

सरोषस्त्वथ शार्दूलः श्रुत्वा गोमायुचापलम्॥५०॥

बभूवामर्षितो राजा वधं चास्य व्यरोचयत्।

Hearing of this unwise act of the jackal, the tiger was insensate with rage. Indeed, the king, yielding to wrath, ordered his minister to be killed.

छिद्रं तु तस्य तद् दृष्ट्वा प्रोचुस्ते पूर्वमन्त्रिणः॥५१॥

सर्वेषामेव सोऽस्माकं वृत्तिभङ्गे प्रवर्तते।

finding the opportunity, the former ministers said to the king,—The jackal is always ready to take away from all of us the means of sustenance.

निश्चित्वैव पुनस्तस्य ते कर्माण्यपि वर्णयन्॥५२॥

इदं तस्येदं कर्म किं तेन न कृतं भवेत्।

Having said so, they once more spoke of the jackal's act of robbing the king of his food. And they said,—Such then is his conduct! What is there which he would not venture to do?

श्रुतश्च स्वामिना पूर्वं यादृशो नैव तादृशः॥५३॥

वाङ्मात्रेणैव धर्मिष्ठः स्वभावेन तु दारुणः।

He is not as you had heard. He is righteous in words, but he is really sinful by nature.

धर्मच्छद्वा ह्ययं पापो वृथाचारपरिग्रहः॥५४॥

कार्यार्थं भोजनार्थेषु व्रतेषु कृतवाञ्छमम्।

At heart a wretch, he has disguised himself by assuming the grab of virtue. His conduct is really vicious. For serving his own purpose he had practised austerities in matters of diet and vows.

यदि विप्रत्ययो ह्येष तदिदं दर्शयाम ते॥५५॥

तन्मांसं चैव गोमायोस्तैः क्षणादाशु ढौकितम्।

If you disbelieve this, we will give you proof!— Having said so, they immediately caused that meat to be found out by entering the jackal's house.

मांसापनयनं ज्ञात्वा व्याघ्रः श्रुत्वा च तद्वचः॥५६॥

आज्ञापयामास तदा गोमायुर्वध्यतामिति।

Determining that the meat was brought back from the jackal's house and hearing all those representations of his old servants, the king ordered, saying,—Let the jackal be killed.

शार्दूलस्य वचः श्रुत्वा शार्दूलजननी ततः॥५७॥

मृगराजं हितैर्वाक्यैः सम्बोध्ययितुमागमत्।

Hearing these words of the tiger, his mother came there for awakening her son's good sense with wholesome advice.

पुत्र नैतत् त्वया ग्राह्यं कपटारम्भसंयुतम्॥५८॥

कर्मसंघर्षजैर्दोषैर्दुष्येताशुचिभिः शुचिः।

The venerable dame said,—O son, you should not believe this deceitful charge. Actuated by envy and rivalry, wicked men impute faults to even an honest person.

नोच्छ्रितं सहते कश्चित् प्रक्रिया वैरकारिका॥५९॥

शुचेरपि हि युक्तस्य दोष एव निपात्यते।

Enemies desirous of a quarrel cannot bear the elevation of an enemy engendered by his great deeds. Faults are attributed to even a person of pure soul performing penances.

मुनेरपि वनस्थस्य स्वानि कर्माणि कुर्वतः॥६०॥

उत्पाद्यन्ते त्रयः पक्षा मित्रोदासीनशत्रवः।

Even for an ascetic living in the forest and engaged in his own acts, there are three parties, viz., friends, neutrals, and foes.

लुब्धानां शुचयो द्वेष्याः कातराणां तरस्विनः॥६१॥

मूर्खाणां पण्डिता द्वेष्या दरिद्राणां महाधनाः।

The rapacious hate the pure. The idle hate the active. The ignorant hate the learned. The poor hate the rich. The unrighteous hate the righteous. The ugly hate the beautiful.

अधर्मिकाणां धर्मिष्ठा विरूपाणां सुरूपिणः॥६२॥

बहवः पण्डिता मूर्खा लुब्धा मायो जीविनः।

कुर्युर्दोषमदोषस्य बृहस्पतिमतेरपि॥६३॥

Many of the learned, the ignorant, the rapacious, and the deceitful, would falsely accuse an innocent person even if the latter is endowed with the virtues and intelligence of Brihaspati himself.

शून्यात् तच्च गृहान्मांसं यद्यप्यपहृतं तव।

नेच्छते दीयमानं च साधु तावद् विमृश्यताम्॥६४॥

If meat had really been stolen from your house in your absence, remember the jackal refuses to take any meat that is even given to him. Let sufficient attention be paid to his fact.

असभ्याः सभ्यसंकाशाः सभ्याश्चासभ्यदर्शनाः।

दृश्यन्ते विविधा भावास्तेषु युक्तं परीक्षणम्॥६५॥

Wicked persons sometimes pass for the virtues, and the virtues are sometimes taken for the wicked. There are various aspects in creatures. It is, therefore, necessary to examine which is which.

तलवद् दृश्यते व्योम खद्योतो हव्यवाडिव।

न चैवास्ति तलं व्योमि खद्योते न हुताशनः॥६६॥

The sky seems to be like the solid base of a vessel. The fire-fly appears like the actual spark of fire. In sooth, however, the sky has no base and there is no fire in the fire-fly.

तस्मात् प्रत्यक्षदृष्टोऽपि युक्तो ह्यर्थः परीक्षितुम्।

परीक्ष्य ज्ञापयन्नर्थान् पश्चात् परितप्यते॥६७॥

You should there scrutinise even things which you see with your own eyes. If a person determines everything after scrutiny, he never regrets afterwards.

न दुष्करमिदं पुत्र यत् प्रभुर्घातयेत् परम्।

श्लाघनीया यशस्या च लोके प्रभवतां क्षमा॥६८॥

It is not at all difficult, O son, for a master to put his servant to death. Forgiveness, however, in persons endowed with power, is always praiseworthy and yields fame.

स्थापितोऽयं त्वया पुत्र सामन्तेष्वपि विश्रुतः।

दुःखेनासाद्यते पात्रं धार्यतामेष ते सुहृत्॥६९॥

You had made the jackal your first minister. For that act, you had acquired great fame among all the neighbouring chiefs. A good minister cannot be secured easily. The jackal is your well wisher. Let him, therefore, be supported.

दूषितं परदोषैर्हि गृहीते योऽन्यथा शुचिम्।

स्वयं संदूषितामात्यः क्षिप्रमेव विनश्यति॥७०॥

That king, who considers a really innocent person falsely accused by his enemies to be guilty, is soon ruined by the wicked ministers who create that conviction in him!

तस्मादप्यरिसंघाताद् गोमायोः कश्चिदागतः।

धर्मात्मा तेन चाख्यातं यथैतत् कपटं कृतम्॥७१॥

After the tiger's mother had her say, a righteous agent of the jackal, coming out of that array of his enemies, disclosed everything about the way in which that false accusation had been made.

ततो विज्ञातचरितः सत्कृत्य स विमोक्षितः।

परिष्वक्तश्च सस्नेहं मृगेन्द्रेण पुनः पुनः॥७२॥

The jackal's innocence being proved, he was acquitted and respected by his master. The king of beasts embraced him affectionately again and again.

अनुज्ञाप्य मृगेन्द्रं तु गोमायुर्नीतिशास्त्रवित्।

तेनामर्षेण संतप्तः प्रायमासितुमैच्छत॥७३॥

Burning with grief, the jackal, however, who was master of the science of policy,

saluted the king of beasts and solicited his permission for sacrificing his life by observing the Praya vow.

शार्दूलस्तं तु गोमायुं स्नेहात् प्रोत्फुल्ललोचनः।

अवारयत् स वर्मिष्ठ पूजया प्रतिपूजयन्॥७४॥

Looking upon the virtuous jackal with affection and honouring him with reverential worship, the tiger, tried to dissuade him from fulfilling his wishes.

तं स गोमायुरालोक्य स्नेहादागतसम्भ्रमम्।

उवाच प्रणतो वाक्यं बाष्पगद्गदया गिरा॥७५॥

Seeing his master moved with affection, the jackal bowed down to him, and, in a voice suppressed with tears, said

पूजितोऽहं त्वया पूर्वं पश्चाच्चैव विमानितः।

परेषामस्पदं नीतो वस्तुं नार्हाम्यहं त्वयि॥७६॥

Honoured by you first, I have afterwards been insulted by you. Your conduct towards me is calculated to make me an enemy of yours. It is not meet, therefore, that I should any longer live with you.

असंतुष्टाश्च युताः स्थानान्मानात् प्रत्यवरोपिताः।

स्वयं चोपहृता भृत्या ये चाप्युपहिताः परैः॥७७॥

परिक्षीणाश्च लुब्धाश्च क्रुद्धा भीताः प्रतारिताः।

हृत्स्वा मानिनो ये च त्यक्तादाना महेप्सवः॥७८॥

संतपिताश्च ये केचिद् व्यसनौघप्रतीक्षिणः।

अन्तर्हिताः सोपहितास्ते सर्वे परसाधनाः॥७९॥

Servants who are discontented, who have been dismissed from their offices, or who have been degraded from honourable situations, who have brought destitution upon themselves, or who have been ruined by their enemies, who have been weakened, who are rapacious, or enraged, or alarmed, or deceived, who have suffered confiscation, who are proud and willing to perform great feats but who are deprived of the means of acquiring wealth, and who burn with grief or anger for any injury done to them,—always wait for misfortunes to befall their masters. Being deceived, they forsake their masters and become powerful instruments in the hands of his enemies.

अवमानेन युक्तस्य स्थानभ्रष्टस्य वा पुनः।

कथं यास्यसि विश्वासमहं तिष्ठामि वा कथम्॥८०॥

I have been insulted by you and degraded from my place. How will you trust me again? How shall I continue to live with you?

समर्थ इति संगृह्य स्थापयित्वा परीक्षितः।

कृतं च समयं भित्त्वा त्वयाहमवमानितः॥८१॥

Knowing me to be competent you appointed me, and having examined me you had placed me in office. Violating the agreement then made (between us) you have insulted me

प्रथमं यः समाख्यातः शीलवानिति संसदि।

न वाक्यं तस्य वैगुण्यं प्रतिज्ञां परिरक्षता॥८२॥

If one speaks of a particular person before others of righteous conduct, one should not, if desirous of keeping one's consistency, afterwards describe the same person as wicked.

एवं चावमतस्येह विश्वासं मे न यास्यसि।

त्वयि चापेतविश्वासे ममोद्वेगो भविष्यति॥८३॥

I, who have thus been dishonoured by you, cannot any longer enjoy your confidence. On my part, when I shall find you withdraw your confidence from me, I shall be stricken with alarm and anxiety.

शंकितस्त्वमहं भीतः परच्छिद्रानुदर्शिनः।

अस्मिन्वाश्चैव दुस्तोषाः कर्म चैतद् बहुच्छलम्॥८४॥

You entertaining suspicion and myself entertaining fear, our enemies will always try to find out opportunities for injuring us. Your subjects will, as a matter of fact, become anxious and discontented. Such a state of things has many shortcomings.

दुःखेन श्लिष्यते भिन्नं श्लिष्टं दुःखेन भिद्यते।

भिन्ना श्लिष्टा तु या प्रीतिर्न सा स्नेहेन वर्तते॥८५॥

It is difficult to unite again two who have been separated, as it is difficult to separate two that are united. If persons, reunited after separation, meet one another again, their conduct cannot be affectionate.

कश्चिदेव हिते भर्तुर्दृश्यते न परात्मनोः।

कायपिक्षा हि वर्तन्ते भावस्निग्धाः सुदुर्लभाः॥८६॥

No servant is to be seen who always wishes to do good to his master. People work with the desire of doing good to his master as also to one's own self. All works are undertaken from selfish desires. Unselfish works or motives are very rare.

सुदुःखं पुरुषज्ञानं चित्तं ह्येषां चलाचलम्।

समर्थो वाप्यशङ्को वा शतेष्वेकोऽधिगम्यते॥८७॥

Those kings, whose hearts are restless and unquiet; cannot gain a true knowledge of men. Only one in a hundred can be found who is either capable or undaunted.

अकस्मात् प्रक्रिया नृणामकस्माच्चापकर्षणम्।

शुभाशुभे महत्त्वं च प्रकर्तुं बुद्धिलाघवम्॥८८॥

The prosperity of men, as also their downfall, originates of itself. Prosperity and adversity, and greatness, all originate from weakness of understanding.

भीष्म उवाच

एवंविधं सान्त्वमुक्त्वा धर्मकामार्थहितुमतः।

प्रसादयित्वा राजानं गोमायुर्वनमभ्यगात्॥८९॥

Bhishma said—

Having said these conciliatory words pregnant with virtue, pleasure and profit, and having pleased the king, the jackal retired to the forest.

अगृह्णानुनयं तस्य मृगेन्द्रस्य च बुद्धिमान्।

गोमायुः प्रायमास्थाय त्यक्त्वा देहं दिवं ययौ॥९०॥

Without heeding the entreaties of the king of beasts, the intelligent jackal renounced his body by sitting in Praya and went to heaven.

CHAPTER 112

(RAJADHARMANUSHASANAPARVA)

— Continued

The works of a king. The story of a camel

युधिष्ठिर उवाच

किं पार्थिवेन कर्तव्यं किं च कृत्वा सुखी भवेत्।

एतदाचक्ष्व तत्त्वेन सर्वधर्मभृतां वरा॥१॥

Yudhishtira said—

What works should be done by a king, and what are those works by doing which a king may become happy? Tell me this fully, O you who are the foremost of all persons acquainted with duties.

भीष्म उवाच

हन्त तेऽहं प्रवक्ष्यामि शृणु कार्यैकनिश्चयम्।

यथा राज्ञेह कर्तव्यं यच्च कृत्वा सुखी भवेत्॥२॥

Bhishma said—

'I shall tell you what you wish to know! Hear what should be done in this world by a king and what those works are by doing which a king may become happy.

न चैवं वर्तितव्यं स्म यथेदमनुशुश्रुमा।

उष्ट्रस्य तु महद् वृत्तं तन्निबोध युधिष्ठिरा॥३॥

A king should not act like a camel of which we have heard. Listen to that history then, O Yudhishtira.

जातिस्मरो महानुष्ट्रः प्राजापत्ये युगेऽभवत्।

तपः सुमहदातिष्ठदरण्ये संशितव्रतः॥४॥

There was, in the golden cycle, a huge camel who had recollection of his pristine deeds. Practising the most rigid vows, that camel practised very severe austerities in the woods.

तपसस्तस्य चान्तेऽथ प्रीतिमानभवद् विभुः।

वरेण च्छन्दयामास तत्क्षेत्रं पितामहः॥५॥

When his penances were terminated the powerful Brahman became pleased with him. The Grandfather, therefore, desired to grant him boons.

उष्ट्र उवाच

भगवंस्त्वत्प्रसादान्मे दीर्घा ग्रीवा भवेदियम्।
योजनानां शतं साग्रं गच्छामि चरितुं विभो॥६॥

The camel said—

Let my neck, O holy one, become long through your favour, so that, O powerful lord, I may be able to get any food that may be even at the end of even a hundred Yojanas.

एवमस्त्विति चोक्तः स वरदेन महात्मना।

प्रतिलभ्य वरं श्रेष्ठं ययावुष्ट्रः स्वकं वनम्॥७॥

The great giver of boons said,—Let it be so—Having got that boon, the camel then returned to his own forest.

स चकार तदाऽऽलस्यं वरदानात् सुदुर्मतिः।

न चैच्छच्चरितुं गन्तुं दुरात्मा कालमोहितः॥८॥

Since the day of securing the boon, the foolish animal became idle. Indeed, stupefied by fate, the wretch did not from that day go out for grazing.

स कदाचित् प्रसार्यैव तां ग्रीवां शतयोजनाम्।

चचाराश्नान्तद्दयो वातश्चागात् ततो महान्॥९॥

One day, while extending his long neck of a hundred Yojanas, the animal was engaged in picking his food without any trouble, there uprose a great storm.

स गुहायां शिरो ग्रीवां निधाय पशुरात्मनः।

आस्ते तु वर्षमभ्यागात् सुमहत् प्लावयज्जगत्॥१०॥

Keeping his head and a portion of the neck within the cave of a mountain, the camel resolved to wait till the storm would be over. Meanwhile rain came down in torrents, deluging the whole Earth.

अथ शीतपरीताङ्गे जम्बुकः क्षुच्छमान्वितः।

सदारस्तां गुहामाशु प्रविवेश जलार्दितः॥११॥

Wetted by the rain and shivering with cold, a jackal, with his wife, dragged himself with difficulty towards that very cave and entered it quickly for protection.

स दृष्ट्वा मांसजीवी तु सुभृशं क्षुच्छमान्वितः।

अभक्षयत् ततो ग्रीवापुष्टस्य भरतर्षभ॥१२॥

यदा त्वदुध्यतात्मानं भक्षयमाणं स वै पशुः।

तदा संकोचने यत्नमकरोद् भृशदुःखितः॥१३॥

Living as he did upon meat, and greatly hungry and tried as he was, O foremost of Bharata's race, the jackal, seeing the camel's neck, began to eat as much of it as he could. When he perceived that his neck was being eaten, the camel tried sorrowfully to shorten it.

यावदूर्ध्वमध्यश्चैव ग्रीवां संक्षिपते पशुः।

तावत् तेन सदारेण जम्बुकेन स भक्षितः॥१४॥

But as he moved it up and down, the jackal and his wife, catching it, continued to eat it away.

स हत्वा भक्षयित्वा च तमुष्ट्रं जम्बुकस्तदा।

विगते वातवर्षे तु निश्चक्राम गुहामुखात्॥१५॥

Within a short time the camel was dead. Having thus killed and eaten the camel, the jackal then came out of the cave after the storm and shower had ceased.

एवं दुर्बुद्धिना प्राप्तमुष्ट्रेण निधनं तदा।

आलस्यस्य क्रमात् पश्य महान्तं दोषमागतम्॥१६॥

Thus did that foolish camel die. See what a great evil followed idleness.

त्वमप्येवंविधं हित्वा योगेन नियतेन्द्रियः।

वर्तस्व बुद्धिमूलं तु विजयं मनुरब्रवीत्॥१७॥

As for yourself, avoiding idleness and controlling your senses, do everything in the world with proper means. Manu himself has declared that victory rests upon intelligence.

बुद्धिश्रेष्ठानि कर्माणि बाहुमभ्यानि भारत।

तानि जङ्घनजघन्यानि भारप्रत्यवराणि च॥१८॥

All acts that are performed with the help of intelligence are regarded as the highest, those performed, with the help of feet are inferior, while those done by carrying loads are the worst.

राज्यं तिष्ठति दक्षस्य संगृहीतेन्द्रियस्य च।

आर्तस्य बुद्धिमूलं हि विजयं मनुरब्रवीत्॥१९॥

If the king cleverly does his business and controls his senses, his kingdom lasts. Manu himself has declared that an ambitious person succeeds in gaining victories.

गुह्यं मन्त्रं श्रुतवतः सुसहायस्य चानघ।
परीक्ष्यकारिणो ह्यर्थास्तिष्ठन्तीह युधिष्ठिर।

सहाययुक्तेन मही कृत्स्ना शक्या प्रशासितुम्॥२०॥

In this world, O Yudhishtira, those, who listen to wise advice, those, O sinless one, who have allies, and act after proper scrutiny, succeeds in achieving all their objects. A person with such means succeeds in ruling the entire Earth.

इदं हि सद्भिः कथितं विधिज्ञैः

पुरा महेन्द्रप्रतिमप्रभावा

मयापि चोक्तं तव शास्त्रदृष्ट्या

यथैव बुद्ध्या प्रचरस्व राजन्॥२१॥

O you powerful like Indra himself, this has been declared by ancient sages conversant with the scriptural injunctions! I, also, having my eyes on the scriptures, have said the same to you. Using your intelligence, do you act in this world, O king.'

CHAPTER 113

(RAJADHARMANUSHASANAPARVA)

— Continued

The conduct of a king towards a powerful enemy

युधिष्ठिर उवाच

राजा राज्यमनुप्राप्य दुर्लभं भरतर्षभ।

अमित्रस्यातिवृद्धस्य कथं तिष्ठेदसाधनः॥१॥

Yudhishtira said—

Tell me, O foremost of Bharata's race, how a king, without the usual helps, having obtained a kingdom which is so valuable a possession, should treat a powerful enemy.

भीष्म उवाच

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

सरितां चैव संवादं सागरस्य च भारत॥२॥

Bhishma said—

Regarding it is cited the old story of the discourse between the Ocean and the Rivers.

सुरारिनिलयः शश्वत्सागरः सरिताम्पतिः।

पप्रच्छ सरितः सर्वाः संशयं जातमात्मनः॥३॥

In days of yore, eternal Ocean that lord of Rivers, that refuge of the enemies of the gods, asked all the Rivers for solving this doubt that had arisen in his mind.

सागर उवाच

समूलशाखान् पश्यामि निहतान् कायिनो द्रुमान्।

युष्माभिरिह पूर्णाभिर्निघ्नस्तत्र न वेतसम्॥४॥

The Ocean said—

Ye Rivers, I see that all of you, with our strong currents, wash away trees of huge trunks, with their roots and branches. You do not, however, ever bring to me a cane.

अकायश्चाल्पसाश्च वेतसः कूलजश्च वः।

अवज्ञया वा नानीतः किं च वा तेन वः कृतम्॥५॥

The canes that grow on your banks have small stems and are not strong. Do you refuse to wash them down through contempt, or are they of any utility to you?

तदहं श्रोतुमिच्छामि सर्वासामेव वो मतम्।

यथा चेमानि कूलानि हित्वा नायाति वेतसः॥६॥

तत्र प्राह नदी गङ्गा वाक्यमुत्तममर्थवत्।

हेतुमद् ग्राहकं चैव सागरं सरिताम्पतिम्॥७॥

I desire, therefore, to hear what is your motive about it. Indeed, why is it that canes, are not washed down by any of you from the banks where they grow?—Thus addressed, the River Ganga replied, to Ocean, that Lord of all Rivers, in these words of great significance, fraught with reason, and, therefore, liked of all.

गङ्गेवाच

तिष्ठन्त्येते यथास्थानं नगा ह्येकनिकेतनाः।

ते त्यजन्ति ततः स्थानं प्रातिलोप्यान्न वेतसः॥८॥

Ganga said—

Trees stand in one and the same place and are never displaced from where they stand. For

this by their nature resisting our currents, they are obliged to leave the place of their growth. Canes, however, act otherwise.

वेतसो वेगमायातं दृष्ट्वा नमति नापरे।

सरिद्वेगोऽव्यतिक्रान्ते स्थानमासाद्य तिष्ठति॥१॥

The cane, seeing the advancing current, bends to it. The others do not act in this way. After the current has passed away, the cane resumes its pristine posture.

कालज्ञः समयज्ञश्च सदा वश्यश्च नोद्धतः।

अनुलोमस्तथास्तव्यस्तेन नाभ्येति वेतसः॥१०॥

The cane is acquainted with the virtues of Time and opportunity. It is docile and obedient. It is yielding, but not stiff. Therefore, it stands where it grows, without being compelled to follow our current.

मास्तोदकवेगेन ये नमन्त्युन्नमन्ति च।

ओषध्यः पापदा गुल्मा न ते यान्ति पराभवम्॥११॥

Those plants, trees, and creepers that bend and rise before the force of wind and water, are never rooted out.

भीष्म उवाच

यो हि शत्रोर्विवृद्धस्य प्रभोर्बन्धविनाशने।

पूर्वं न सहते वेगं क्षिप्रमेव विनश्यति॥१२॥

Bhishma said—

That person, who does not yield to the power of a powerful foe who has grown and who is competent to imprison or kill, soon meets with ruin.

सारासारं बलं वीर्यमात्मनो द्विषतश्च यः।

जानन् विचरति प्राज्ञो न स याति पराभवम्॥१३॥

That wise man, who acts after determining fully the strength and weakness, the power and energy, of himself and his enemies is never discomfited.

एवमेव यदा विद्वान् मन्यतेऽतिबलं रिपुम्।

संश्रयेद् वैतसीं वृत्तिमेतत् प्रज्ञानलक्षणम्॥१४॥

An intelligent man, therefore, when he sees his enemy to be more powerful than himself imitate the conduct of the cane. That is a sign of wisdom.

CHAPTER 114

(RAJADHARMANUSHASANA PARVA)

— Continued

The conduct of a learned man when insulted with harsh words in a court.

युधिष्ठिर उवाच

विद्वान् मूर्खप्रगल्भेन मृदुतीक्ष्णेन भारता।

आक्रुश्यमानः सदसि कथं कुर्यादरिदम्॥१॥

Yudhishtira said—

How, O Bharata, should a learned and modest man behave, O chastiser of foes, when attacked with harsh speeches in the court by an ignorant person puffed up with conceit?

भीष्म उवाच

श्रूयतां पृथिवीपाल यथैषोऽर्थोऽनुगीयते।

सदा सुचेताः सहते नरस्येहाल्पमेव सः॥२॥

Bhishma said—

Listen, O king, how this subject has been treated of (in the scriptures). i.e. how a person of good soul should endure in this world the abusive words of foolish persons.

अरुण्यन् क्रुश्यमानस्य सुकृतं नाम विन्दति।

दुष्कृतं चात्मनो मर्षा रुष्यत्येवापमार्शि वै॥३॥

If a person, when abused by another, does not become irate, he is then sure to win the merit of all the good deeds that have been done by the abuser. The endurer, in such a case, transfers the demerit of all his own bad deeds to the person who being angry abuses him.

टिट्ठिभं तमुपेक्षेत वाशमानमिवातुरम्।

लोकविद्वेषमापन्नो निष्फलं प्रतिपद्यते॥४॥

इति संश्लाघते नित्यं तेन पापेन कर्मणा।

इदमुक्तो मया कश्चित् सम्पतो जनसंसदि॥५॥

An intelligent man should pay no attention to an utterer of abusive words who resembles, after all, only a Tittibha uttering dissonant notes. One, who is possessed by hate is said to live in vain. A fool is often heard to say,—I addressed such words to such a respectable

man amid such an assembly of men!—and to even boast of that wicked act.

स तत्र व्रीडितः शुष्को मृतकल्पोऽवतिष्ठते।

श्लाघन्न श्लाघनीयेन कर्मणा निरपत्रपः॥६॥

He would add,—Abused by me, the man stood silent as if dead with shame!—Even thus does a shameless man boast of an act of which he should never boast.

उपेक्षितव्यो यत्नेन तादृशः पुरुषाधमः।

यद् यद् वृयादल्पमतिस्तत्तदस्य सहेदबुधः॥७॥

Such a wretched wight should carefully be disregarded. The wise man should endure every thing that such a foolish person may say.

प्राकृतो हि प्रशंसन् वा निन्दन् वा किं करिष्यति।

वने काक इवाबुद्धिर्वाशमानो निरर्थकम्॥८॥

What can a vulgar person do by either his praise or blame? He is like a crow that caws uselessly in the forest.

यदि वाग्भिः प्रयोगः स्यात् प्रयोगे पापकर्मणः।

वागेवार्थो भवेत् तस्य न ह्येवार्थो जिघांसतः॥९॥

If those, who blame others by only their words, could establish those accusations by such means, then, perhaps, their words would have been considered to be of some value. However, their words are as effective as those uttered by fools invoking death upon them with whom they fall out.

निषेकं विपरीतं स आचष्टे वृत्तचेष्टया।

मयूर इव कौपीनं नृत्यं संदर्शयन्निवा॥१०॥

That man simply says that he is a bastard who indulges in such conduct and words. Indeed, he is like a peacock that dances while showing such a part of his body which should never be shown.

यस्यावाच्यं न लोकेऽस्ति नाकार्यं चापि किंचन।

वाचं तेन न संदध्याच्छुचिः सं श्लश्कर्मणा॥११॥

A person of pure conduct should never even speak with that sinful person, who does not scruple to utter anything or do anything.

प्रत्यक्षं गुणवादी यः परोक्षे चापि निन्दकः।

स मानवः श्ववल्लोके नष्टलोकपरावरः॥१२॥

That man, who speaks of one's qualities when the latter marks him and who speaks ill of him when he does not see him, is really like a dog. Such a person does not acquire heaven and the fruits of any knowledge and virtue that he may have.

तादृग्जनशतस्यापि यद्ददाति जुहोति च।

परोक्षेणापवादी यस्तं नाशयति तत्क्षणात्॥१३॥

The man, who speaks ill of one in his absence, loses the fruits of all his libations on fire and of the gifts he may make to even a hundred persons.

तस्मात् प्राज्ञो नरः सद्यस्तादृशं पापचेतसम्।

वर्जयेत् साधुभिर्वर्ज्यं सारमेयामिषं यथा॥१४॥

A wise man, therefore, should unhesitatingly avoid such a sinful person who should always be shunned by all honest men, as he would avoid the flesh of the dog.

परिवादं बुवाणो हि दुरात्मा वै महाजने।

प्रकाशयति दोषांस्तु सर्पः फणमिवोच्छ्रितम्॥१५॥

That wicked wretch, who mentions the faults of a high-souled person, really displays his own evil nature even as a snake shows his hood.

तं स्वकर्माणि कुर्वाणं प्रतिकर्तुं य इच्छति।

भस्मकूट इवाबुद्धिः खरो रजसि सज्जति॥१६॥

The sensible man, who tries to oppose such a back-biter always engaged in doing a work congenial to himself, finds himself in the painful situation of a stupid ass sunk in a heap of ashes.

मनुष्यशालावृकमप्रशान्तं

जनापवादे सततं निविष्टम्।

मातङ्गमुन्मत्तमिवोन्नतं

त्यजेत तं श्वानमिवातिरौद्रम्॥१७॥

A man who always speaks ill of others, should be shunned like a furious wolf, or an infuriate elephant roaring madly, or a fierce dog.

अधीरजुष्टे पथि वर्तमानं

दपादपेतं विनयाच्च पापम्।

अरिब्रतं नित्यमभूतिकामं

धिगस्तु तं पापमर्तिं मनुष्यम्॥१८॥

Fix on that sinful wretch, who has followed the footsteps of the foolish who has transgressed all healthy restraints and modesty, who always injures others, and who does not care for his own prosperity.

प्रत्युच्यमानस्त्वभिभूय एभिं

निशाम्य मा भूस्त्वमथार्तरूपः।

उच्चस्य नीचेन हि सम्प्रयोगं

विगर्हयन्ति स्थिरबुद्धयो ये॥१९॥

If an honest man wishes to speak to such wretches when they try to humiliate him, he should thus be advised,—Do not allow yourself to be afflicted. A wordy torrents between a high and a low person is always disapproved by persons of sober intelligence.

क्रुद्धो दशार्धेन हि ताडयेद् वा

स पांसुभिर्वा विकिरेत् तुषैर्वा।

विवृत्य दन्तांश्च विभीषयेद् वा

सद्ध हि मूढे कुपिते नृशंसे॥२०॥

A slanderous wretch, when influenced by an anger, may strike another with his palms, or throw dust or chaff at another, or frighten another by showing or grinding his teeth. But all this is well-known.

विगर्हणां परमदुरात्मना कृतां

सहेत यः संसदि दुर्जनान्नरः।

पठेदिदं चापि निदर्शनं सदा

न वाङ्मयं स लभति किञ्चिदप्रियम्॥२१॥

That man, who bears the reproaches and slanders of wicked men uttered in assemblies, or who reads frequently these instructions, never suffers any pain from words.

CHAPTER 115

(RAJADHARMANUSHASANA
PARVA)—Continued

The selection of servants and ministers by
a king

युधिष्ठिर उवाच

पितामह महाप्राज्ञ संशयो मे महानयम्।

संछेत्तव्यस्त्वया राजन् भवान् कुलकरो हि नः॥१॥

Yudhishtira said—

O grandfather, O you of great wisdom, I have one great doubt which perplexes me! You should, O king, remove it! You are a promoter of our family.

पुरुषाणामयं तात दुर्वृत्तानां दुरात्मनाम्।

कथितो वाक्यसंचारस्ततो विज्ञापयामि ते॥२॥

You have described to us the slanderous speeches uttered by wicked men of bad conduct. I desire, however, to question you further.

यद्धितं राज्यतन्त्रस्य कुलस्य च सुखोदयम्।

आयत्यां च तदात्वे च क्षेमवृद्धिकरं च यत्॥३॥

पुत्रपौत्राभिरामं च राष्ट्रवृद्धिकरं च यत्।

अन्नपाने शरीरे च हितं यत्तद् ब्रवीहि मे॥४॥

That which is beneficial to a kingdom, that which yields happiness to the family of kings, that which yields good and advancement in the future and the present, that which is good regarding food, drink and the body, are topics upon which I wish you to dwell.

अभिषिक्तो हि यो राजा राष्ट्रस्थो मित्रसंवृतः।

ससुहृत्समुपेतो वा स कथं रञ्जयेत् प्रजाः॥५॥

How should a king, who has been put on the throne occupy it, surrounded by friends, ministers and servants, please his subjects?

यो ह्यसत्प्रहरतिः स्नेहरागबलात्कृतः।

इन्द्रियाणामनीशत्वादसज्जनबुभूषकः॥६॥

तस्य भृत्या विगुणतां यान्ति सर्वे कुलोद्भवाः।

न च भृत्यफलैरर्थैः स राजा सम्प्रयुज्यते॥७॥

That king, who, taken away by his natural propensities and proclivities, become devoted to evil companions, and flatters wicked men for his being under the influence of his senses, find all servants of good birth and blood displeased with him. Such a king never gets those objects the accomplishment of which depends upon one's having a number of good servants about him.

एतन्मे संशयस्यास्य राजधर्मान् सुदुर्विदान्।

बृहस्पतिसमो बुद्ध्या भवान् शंसितुमर्हति॥८॥

You, who are equal to Brihaspati himself in intelligence, should describe to me these duties of kings which are difficult to be ascertained and thereby resolve my doubt.

शंसिता पुरुषव्याघ्र त्वन्नः कुलहिते रतः।

क्षता चैको महाप्राज्ञो यो नः शंसति सर्वदा॥९॥

You, O foremost of men, are ever engaged in encompassing the good of our family. For this reason you always describe to us on the duties of the kings. Endued with great wisdom, Vidura also gives us always valuable instruction.

त्वत्तः कुलहितं वाक्यं श्रुत्वा राज्यहितोदयम्।

अमृतस्याव्ययस्येव तृप्तः स्वप्स्याम्यहं सुखम्॥१०॥

Hearing instructions from you which are productive of good to our family and kingdom, I shall be able to live happily like a person pleased with having drunk the immortal nectar.

कीदृशाः संनिकर्षस्था भृत्याः सर्वगुणान्विताः।

कीदृशैः किं कुलीनैर्वा सह यात्रा विधीयते॥११॥

What classes of servants are to be considered as inferior and what as possessing all accomplishments? Helped by what class of servants or by servants of what kind of birth, should a king rule?

न होको भृत्यरहितो राजा भवति रक्षिता।

राज्यं चेदं जनः सर्वस्तत्कुलीनोऽपिकाइक्षति॥१२॥

If the king choose to act alone and without servants, he can never protect his people. All persons, however, of high birth wish for the acquisition of sovereignty?

भीष्म उवाच

न च प्रशास्तुं राज्यं हि शक्यमेकेन भारत।

असहायवता तात नैवार्थाः केचिदप्युता॥१३॥

लब्धुं लब्धा ह्यपि सदा रक्षितुं भरतर्षभा

Bhishma said—

The king, O Bharata, cannot alone govern his kingdom. Without servants to help him, he cannot accomplish any object. Even if he gains any object, he cannot retain it.

यस्य भृत्यजनः सर्वो ज्ञानविज्ञानकोविदः॥१४॥

हितैषी कुलजः सिन्धुः स राज्यफलमश्नुते॥१५॥

That king, whose servants are all gifted with knowledge and wisdom, who always seek the well being of their master, and who are of high birth and quiet disposition, enjoys the happiness of sovereignty.

मन्त्रिणो यस्य कुलजा असंहार्याः सहोपिताः।

नृपतेर्मतिदाः सन्तः सम्बन्धज्ञानकोविदाः॥१६॥

अनागतविधातारः कालज्ञानविशारदाः।

अतिक्रान्तमशोचन्तः स राज्यफलमश्नुते॥१७॥

That king, whose ministers are all born in respectable families, incapable of being alienated from him, who always live with him, who always give advice to their master, who are endued with wisdom and goodness, who have a knowledge of all things, who can provide for future events and contingencies, who have a good knowledge of the virtues of time, and who never regret for the past, succeeds in enjoying the happiness of sovereignty.

समदुःखसुखा यस्य सहायाः प्रियकारिणः।

अर्थचिन्तापराः सत्याः स राज्यफलमश्नुते॥१८॥

That king, whose servants partake of his sorrows and joys, who always do what he likes, who always try to accomplish their master's objects, and all of whom are faithful, enjoys the happiness of sovereignty.

यस्य नार्तो जनपदः संनिकर्षगतः सदा।

अक्षुद्रः सत्पथालम्बी स राजा राज्यभाग्भवेत्॥१९॥

That king, whose subjects are always happy and magnanimous, and who always went to path of the righteous, enjoys the happiness of sovereignty.

कोशाख्यपटलं यस्य कोशवृद्धिकरैरैः।

आप्तैस्तुष्टैश्च सततं चीयते स नृपोत्तमः॥२०॥

He is the best of kings, the various sources of whose revenue are managed and supervised by contented and trustworthy men who know fully the means of multiplying the finances.

कोष्ठागारमसंहार्यैराप्तैः संचयतत्परैः।

पात्रभूतैरलुब्धैश्च पाल्यमानं गुणी भवेत्॥२१॥

That king acquires great riches and merit whose repositories and barns are looked after by trustworthy, devoted, and uncovetous and scrupulous servants always bent upon gathering.

व्यवहाश्च नगरे यस्य कर्मफलोदयः।

दृश्यते शंखलिखितः स धर्मफलभाङ् नृपः॥२२॥

That king in whose city justice is administered properly which leads to the fining the plaintiff or the defendant, if his case is untrue, and in which criminal laws are administered after the manner of Shankha and Likhita, acquires the merit of sovereignty.

संगृहीतमनुष्यश्च यो राजा राजधर्मवित्।

षड्वर्गं प्रतिगृह्णाति स धर्मफलमश्नुते॥२३॥

That king, who wins over subjects by kindness, who is master of the duties of kings, and who is mindful of six cardinal objects, acquires the merit of sovereignty.

CHAPTER 116

(RAJADHARMANUSHASANA PARVA)

— Continued

The story of the dog and leopard

भीष्म उवाच

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

निदर्शनं परं लोके सज्जनाचरिते सदा॥१॥

Bhishma said—

Regarding it is cited the following ancient history. That history is considered as one of the greatest precedent amongst good and wisemen.

अस्यैवार्थस्य सदृशं यच्छ्रुतं मे तपोवने।

जामदग्न्यस्य रामस्य यदुक्तमृषिसत्तमैः॥२॥

That history is connected with the present subject. I heard it in the asylum of Rama the son of Jamadagni, recited by many foremost of Rishis.

वने महति कस्मिंश्चिदमनुष्यनिपेविते।

ऋषिर्मूलफलाहारो नियतो नियतेन्द्रियः॥३॥

In a certain large forest uninhabited by human beings, there lived an ascetic upon fruits and roots, practising rigid vows and with his senses under restraint.

दीक्षादमपरः शान्तः स्वाध्यायपरमः शुचिः।

उ.वासविशुद्धात्मा सततं सत्त्वमास्थितः॥४॥

Observing strict regulations and self-restraint, of great and pure soul, always making Vedic recitations, and of heart purified by facts, he treated all creatures with goodness.

तस्य सदृश्यं सद्भावमुपविश्य धीमतः।

सर्वे सत्त्वाः समीपस्था भवन्ति वनचारिणः॥५॥

Highly intelligent, as he was, as he sat on his seat, the goodness of his conduct having been known to all the creatures that dwelt in that forest, they used to approach him with affection.

सिंहव्याघ्रगणाः क्रूरा मत्ताश्चैव महागजाः।

द्वीपिनः खड्गभल्लूका ये चान्ये भीमदर्शनाः॥६॥

ते सुखप्रश्रनदाः सर्वे भवन्ति क्षतजाशनाः।

तस्यर्षेः शिष्यवच्चैव न्यग्भूताः प्रियकारिणः॥७॥

Dreadful lions and tigers, infuriate elephants of huge body, leopards, rhinoceroses, bears, and other dreadful animals, living upon blood, used to come to the Rishi and question him politely. Indeed, all of them behaved towards him like disciples and slaves and always did what was agreeable to him.,

दत्त्वा च ते सुखप्रश्नं सर्वे यान्ति यथागतम्।

ग्रास्यस्त्वेकः पशुस्तत्रनाजहात् स महामुनिम्॥८॥

Coming to him they made enquiries, and then went away to their respective habitations. One domestic animal, however, resided there permanently, never, leaving the ascetic at any time.

भक्तोऽनुरक्तः सततमुपवासकृशोऽबलः।

फलमूलोदकाहारः शान्तः शिष्टाकृतिर्यथा॥९॥

He was greatly attached to the saint. Weak and emaciated with fasts, he lived upon fruits and roots and water, and was tranquil and of inoffensive character.

तस्यर्वेरुपविश्य पादमूले महामते।

मनुष्यवद्गतो भावो स्नेहवद्बोऽभवद् भृशम्॥१०॥

Lying at the feet of that great Rishi as the latter sat, the dog, with a humane heart, become greatly attached to him for the affection with which he was treated.

ततोऽभ्ययान्महावीर्यो द्वीपी क्षतजभोजनः।

स्वार्थमत्यन्तसंतुष्टः क्रूरकाल इवान्तकः॥११॥

One day a very strong leopard came there, leaving upon blood. Of a cruel nature and always delighted at the prospect of prey, the dreadful animal looked like a second Yama.

लेलिह्यमानस्तुषितः पुच्छास्फोटनतत्परः।

व्यादितास्यः क्षुधाभुग्नः प्रार्थयानस्तदाभिषम्॥१२॥

Licking the corners of his mouth with the tongue, and lashing his tail furiously, the leopard came there, stricken with hunger and thirst, with wide open jaws, desirous of catching the dog as his prey.

दृष्ट्वा तं क्रूरमायान्तं जीवितार्थी नराधिप।

प्रोवाच श्वा मुनिं तत्र तच्छृणुष्व विशाप्स्यते॥१३॥

Seeing that dreadful animal coming, O king, the dog, in fear of his life, spoke to the ascetic as follows. Listen to them, O king!—

श्वशत्रुर्भगवन्नेष द्वीपी मां हन्तुमिच्छति।

त्वत्प्रसादाद् भयं न स्यादस्मान्मम महामुने॥१४॥

तथा कुरु महाबाहो सर्वज्ञस्त्वं न संशयः।

O Rishi, this leopard is an enemy of the dogs, It wishes to kill me. O great sage, do you so act that all my fears from this animal may be removed through your favour. O you of mighty arms, forsooth, you are omniscient.

स मुनिस्तस्य विज्ञाय भावज्ञो भयकारणम्।

रुतज्ञः सर्वसत्त्वानां तमैश्वर्यसमन्वितः॥१५॥

Reading the thoughts of all creatures, the sage felt that the dog had sufficient cause for fear. Endued with the six attributes and capable of reading the voices of all animals, the sage said as follows.

मुनिरुवाच

न भयं द्वीपीनः कार्यं मृत्युतस्ते कथंचन।

एष श्वरूपरहितो द्वीपी भवसि पुत्रक॥१६॥

The sage said—

You shall have no fear of death from leopards any longer! Let your natural form disappear and be you a leopard, O son!—

ततः श्वा द्वीपितां नीतो जाम्बूनदनिभाकृतिः।

चित्राङ्गो विस्फुरद्दंष्ट्रो बने वसति निर्भयः॥१७॥

Thereat, the dog was metamorphosed into a leopard with skin bright as gold. With stripes on his body and with huge teeth, thenceforth he began to live in that forest fearlessly.

तं दृष्ट्वा सम्मुखे द्वीपी आत्मनः सदृशं पशुम्।

अविरुद्धस्ततस्तस्य क्षणेन समपद्यत॥१८॥

Meanwhile, seeing before him an animal of his own species, the leopard, forthwith renounced all feelings of enmity towards it.

ततोऽभ्ययान्महारौद्रो व्यादितास्यः क्षुधान्वितः।

द्वीपीनं लेलिहद्वक्रो व्याघ्रो रुधिरलालसः॥१९॥

Sometime after, there came into that asylum a dreadful and hungry tiger with mouth wide open. Licking the corners of his mouth with the tongue, and eagerly desirous of drinking blood, that tiger began to approach the animal that had been metamorphosed into a leopard.

व्याघ्रं दृष्ट्वा क्षुधाभुग्नं दंष्ट्रिणं वनगोचरम्।
द्वीपी जीवितरक्षार्थमृषि शरणमेयिवान्॥२०॥

Seeing the hungry tiger of dreadful teeth approach that forest, the leopard sought the Rishi's protection for saving his life.

संवासजं परं स्नेहमृषिणा कुर्वता तदा।
स द्वीपी व्याघ्रतां नीतो रिपूणां बलवत्तरः॥२१॥

The sage, who had great affection for the leopard for its living in the same place with him, immediately transformed his leopard into a tiger powerful for all enemies.

ततो दृष्ट्वा स शार्दूलो नाहनत् तं विशाम्पते।
स तु श्वा व्याघ्रतां प्राप्य बलवान् पिशिताशनः॥२२॥
न मूलफलभोगेषु स्पृहामप्यकरोत् तदा।

The tiger seeing a beast of his own species did not injure him, O king. Having in course of time been metamorphosed into a powerful tiger living upon flesh and blood, the dog, abstained from his former food of fruits and roots.

यथा मृगपतिर्नित्यं प्रकाङ्क्षति वनौकसः।
तथैव स महाराज व्याघ्रः समभवत् तदा॥२३॥

Indeed, from that time, O king, the transformed tiger lived, living upon the other animals of the forest, like a true king of beasts.

CHAPTER 117

(RAJADHARMANUSHASANA PARVA)

— Continued

The story of the dog and leopard

भीष्म उवाच

व्याघ्रश्रोतजमूलस्थस्तृप्तः सुप्तो हतैर्मृगैः।
नागश्चागात् तमुद् देशं मत्तो मेघ इवोद्धतः॥२४॥

Bhishma said—

Gratified with the flesh of killed beasts, the dog metamorphosed into a tiger, slept at his ease. One day as he lay on the yard of the asylum, an infuriate elephant came there, resembling a cloud.

प्रभिन्नकरटः प्रांशुः पद्मी विततकुम्भकः।

सुविषाणो महाकायो मेघगम्भीरनिःस्वनः॥२५॥

Possessed of a huge stature, and rent cheeks, and having signs of the louts of his body, and with broad frontal globes, the animal had huge tusks and a voice deep as the muttering of the clouds.

तं दृष्ट्वा कुञ्जरं मत्तमायान्तं बलगर्वितम्।
व्याघ्रो हस्तिभयात् त्रस्तस्तमृषि शरणं ययौ॥२६॥

Seeing that infuriate elephant, proud of his strength, approach him, the tiger, moved with fear, sought refuge with the Rishi.

ततोऽनयत् कुञ्जरत्वं व्याघ्रं तमृषिसत्तमः।
महामेघनिभं दृष्ट्वा स भीतो ह्यभवद् गजः॥२७॥

Thereupon that foremost of sages transformed the tiger into an elephant. Seeing an animal of his own species, the real elephant, huge as a mass of clouds, became afraid.

ततः कमलवण्डानि शल्लकीगहनानि च।
व्यचरत् स मुदायुक्तः पद्मरेणुविभूषितः॥२८॥

The Rishi's elephant then, covered with the filaments of lotus, dived gladly into lakes abounding with lotuses and walked by their banks filled with rabbit holes.

कदाचिद् भ्रममाणस्य हस्तिनः सम्मुखं तदा।
ऋषे स्तस्योत्जस्थस्य कालोऽगच्छन्निशानिशम्॥२९॥

अथाजगाम तं देशं केसरी केसरारुणः।
गिरिकन्दरजो भीमः सिंहो नागकुलान्तकः॥३०॥

Sufficient time passed away in this way. One day as the elephant was gladly passing along the vicinity of the asylum, there came before him a maned lion born in a mountain cave and accustomed to kill elephants.

तं दृष्ट्वा सिंहमायान्तं नागः सिंहभयार्दितः।
ऋषि शरणमापेदे वेपमानो भयातुरः॥३१॥

Seeing the lion coming, the Rishi's elephant, from fear of life, began to tremble and sought refuge with the sage,

स ततः सिंहतां नीतो नागेन्द्रो मुनिना तदा।
वन्यं नागणयत् सिंहं तुल्यजातिसमन्वयात्॥३२॥

दृष्ट्वा च सोऽभवत् सिंहो वन्यो भयसम्पन्वितः।

स चाश्रमेऽवसत् सिंहस्तस्मिन्नेव महावने॥१०॥

Thereupon the sage metamorphosed that prince of elephants into a lion. As the wild lion was an animal of the same species with him, the Rishi's lion no longer feared him. On the other hand, seeing a stronger beast of his own species before him, the wild lion became afraid.

तद्भयात् पशवो नान्ये तपोवनसमीपतः।

व्यदृश्यन्त तदा त्रस्ता जीविताकाङ्क्षिणस्तथा॥११॥

The Rishi's lion began to live in that asylum within the forest. From fear of that animal, the other animals no longer ventured to approach the asylum. Indeed, they all seemed to be stricken with fear about the safety of their lives.

कदाचित् कालयोगेन सर्वप्राणिर्विहिंसकः।

बलवान् क्षतजाहारो नानासत्त्वभयंकरः॥१२॥

अष्टपादूर्ध्वनयनः शरभो वनगोचरः।

तं सिंहं हन्तुमागच्छन्मुनेस्तस्य निवेशनम्॥१३॥

Sometime after, one day a destroyer of all animals, endued with great strength, terrorising all creatures, having eight legs and eyes on the forehead, viz., a Sharabha, came there. He came to that very asylum for slaying the Rishi's lion.

तं मुनिः शरभं चक्रे बलोत्कटमरिदम्।

ततः स शरभो वन्यो मुनेः शरभमग्रतः॥१४॥

दृष्ट्वा बलिनमत्युग्रं द्रुतं सम्प्राद्रवद् वनात्।

Seeing this, the sage transformed his lion into a very strong Sharabha. Seeing the Rishi's Sharabha before him more powerful than himself, the wild Sharabha forthwith fled away from that forest.

स एवं शरभस्थाने संन्यस्तो मुनिना तदा॥१५॥

मुनेः पाश्वर्गतो नित्यं शरभः सुखमाप्तवान्।

Having been thus metamorphosed into a Sharabha by the saint, the animal lived happily by the side of his transformer.

ततः शरभसंत्रस्ताः सर्वे मृगगणास्तदा॥१६॥

दिशः सम्प्राद्रवन् राजन् भयाज्जीवितकाङ्क्षिणः।

All the animals then that lived in the neighbourhood were stricken with fear of that Sharabha. Their fear and the desire of saving their lives made them all fly away from that forest.

शरभोऽन्यतिसंहृष्टो नित्यं प्राणिवधे रतः॥१७॥

फलमूलाशनं कर्तुं नैच्छत् स पिशिताशनः।

Filled with delight, the Sharabha continued daily to kill animals for his food. Metamorphosed into a carnivorous beast, he no longer liked fruits and roots upon which he had lived before.

ततो रुधिरतर्षेण बलिना शरभोऽन्वितः॥१८॥

इयेष तं मुनिं हन्तुमकृतज्ञः श्रयोनिजः।

One day that ungrateful beast who had first been a dog but who was now metamorphosed into a Sharabha, eagerly thirsting for blood, wished to kill the sage.

ततस्तेन तपःशक्त्या विदितो ज्ञानचक्षुषा॥१९॥

विज्ञाय स महाप्राज्ञो मुनिः श्रानं तमुक्तवान्।

The latter saw it all by his spiritual vision and ascetic power. Highly wise the sage, having learnt the object of the beast spoke to him these words.

श्वा त्वं द्वीपित्वमापन्नो द्वीपी व्याघ्रत्वमागतः॥२०॥

व्याघ्रान्नागो मदपदुर्नागः सिंहत्वमागतः।

The sage said—

O dog, you were first metamorphosed into a leopard. From a leopard you were then made a tiger. From a tiger you became an elephant with the temporal juice trickling adown your cheeks. You were then transformed into a lion.

सिंहस्त्वं बलमापन्नो भूयः शरभतां गतः॥२१॥

मया स्नेहपरीतेन विसृष्टो न कुलान्वयः।

From a powerful lion, you were then transformed into a Sharabha. Filled with love for you, it was I who transformed you into these various forms. You did not, and do not belong by birth, to any of those species.

यस्मादेवमपापं मां पाप हिंसितुमिच्छसि।

तस्मात् स्वयोनिमापन्नः श्वैव त्वं हि भविष्यसि॥२२॥

Since, however, O sinful wretch, you wish to kill me who have done no injury to you, you will assume the form of your own species and be a dog again.

ततो मुनिजनद्वेष्टा दुष्टात्मा प्राकृतोऽबुधः।

ऋषिणा शरभः शप्तस्तद्वपुं पुनराप्तवान्॥२३॥

After this, that mean, foolish, and wicked animal, transformed into a Sharabha, again for the Rishi's curse, put on his own proper form of a dog.

CHAPTER 118

(RAJADHARMANUSHASANA PARVA)

— Continued

The qualifications of a minister and a king

भीष्म उवाच

स श्चाप्रकृतिमापन्नः परं दैन्यमुपागतः।

ऋषिणा हुड्कृतः पापस्तपोवनबहिष्कृतः॥१॥

Bhishma said—

Having once more assumed his proper form, the dog became very dispirited. Chiding him the Rishi drove the sinful creature from his asylum.

एवं राजा मतिमता विदित्वा सत्यशौचताम्।

आर्जवं प्रकृतिं सत्यं श्रुतं वृत्तं कुलं दमम्॥२॥

अनुक्रोशं बलं वीर्यं प्रभावं प्रश्रयं क्षमाम्।

भृत्याये यत्र योग्याः स्युस्तत्र स्थाप्याः सुरक्षिताः॥३॥

Following this example an intelligent king should appoint servants, each fit for the office assigned to him, and exercise proper control over them, having first ascertained their qualifications of truthfulness, purity, sincerity, general disposition, knowledge of the scriptures, conduct, birth, self-control, mercy, strength, energy, dignity, and forgiveness.

नापरीक्ष्य महीपालः सचिवं कर्तुमर्हति।

अकुलीननराकीर्णो न राजा सुखमेधते॥४॥

A king should never appoint a minister without first having examined him. If a king has about him low-born persons he can never be happy.

कुलजः प्राकृतो राजा स्वकुलीनतया सदा।

न पापे कुरुते बुद्धिं भिद्यमानोऽप्यनागसि॥५॥

Even if persecuted without any fault by his master, a person of high birth never thinks of, in consequence of the respectability of his blood, injuring his master.

अकुलीनस्तु पुरुषः प्राकृतः साधुसंश्रयात्।

दुर्लभैश्वर्यतां प्राप्तो निन्दितः शत्रुतां व्रजेत्॥६॥

A mean and low-born individual, however, having obtained ever great riches from his connection with some honest men, becomes an enemy of the latter if he is merely reproached.

कुलीनं शिक्षितं प्राज्ञं ज्ञानविज्ञानपारगम्।

सर्वशास्त्रार्थतत्त्वज्ञं सहिष्णुं देशज्ञं तथा॥७॥

कृतज्ञं बलवन्तं च क्षान्तं दान्तं जितेन्द्रियम्।

अलुब्धं लब्धसंतुष्टं स्वामिमित्रबुधैकम्॥८॥

सचिवं देशकालज्ञं सत्त्वसंग्रहणे रतम्।

सततं युक्तमनसं हितैषिणमतन्द्रितम्॥९॥

युक्तचारं स्वविषये संधिविग्रहकोविदम्।

राज्ञस्त्रिवर्गवेत्तारं पौरजानपदप्रियम्॥१०॥

खातकव्यूहतत्त्वज्ञं बलहर्षणकोविदम्।

इङ्गिताकारतत्त्वज्ञं यात्राज्ञानविशारदम्॥११॥

हस्तिशिक्षासु तत्त्वज्ञमहंकारविवर्जितम्।

प्रगल्भं दक्षिणं दान्तं बलिनं युक्तकारिणम्॥१२॥

चौक्षं चौक्षजनाकीर्णं सुमुखं सुखदर्शनम्।

नायकं नीतिकुशलं गुणचेशसमन्वितम्॥१३॥

अस्तब्धं प्रश्रितं श्लक्ष्णं मृदुवादिनमेव च।

धीरं शूरं महद्भिं च देशकालोपपादकम्॥१४॥

A minister should be possessed of high birth and strength; he should be forgiving for self-controlled, and have all his senses under restraint; he should be free from the vice of rapacity, contented with his just gain, pleased with the prosperity of his master and friends,

well informed of the requirements place and time, ever engaged in attaching men to himself or his master by doing them good, always mindful of his duties seeking the good of his master, always careful faithful in the discharge of his own duties, a thorough master of the art of war and peace, knowing full well king's requirements about three objects, beloved by both the citizens and the denizens of the provinces, acquainted with all kinds of battle-array for breaking the enemy's ranks, capable of gladdening the hearts of his master, and of reading signs and gestures, acquainted with all requirements about march, skilled in the art of training elephants, shorn of pride, confident of his own powers, clever in the transaction of business, always doing what is right, of fair conduct, surrounded by honest friends, of sweet speech, possessed of pleasing features, capable of leading men, well-versed in policy, endued with accomplishments, energetic in action, active, ingenuous, of a sweet temper, modest in conversation patient, brave, rich, and capable of taking measures according to the requirements of place and time.

सचिवं यः प्रकुरुते न चैनमवमन्यते।

तस्य विस्तीर्यते राज्यं ज्योत्स्ना ग्रहपतेरिव॥१५॥

That king, who gets such a minister can never be humiliated or defeated by any one. Indeed, his kingdom by and by spreads over the Earth like the light of the moon.

एतैरेव गुणैर्युक्तो राजा शास्त्रविशारदः।

एष्टव्यो धर्मपरमः प्रजापालनतत्परः॥१६॥

A king, again, who is well-read in the scriptures, who considers righteousness as being superior to everything, who always protects his subjects, and who is endued with the following virtues, secures the love of all.

धीरो मर्षा शुचिस्तीक्ष्णः काले पुरुषकारवित्।

शुश्रूषुः श्रुतवाञ्छोता ऊहापोहविशारदः॥१७॥

मेधावी धारणायुक्तो यथान्यायोपपादकः।

दान्तः सदा प्रियाभाषी क्षमावाञ्छ विपर्यये॥१८॥

दानाच्छेदे स्वयंकारी श्रद्धालुः सुखदर्शनः।

आर्तहस्तप्रदो नित्यमाप्तामात्यो नये रतः॥१९॥

नाहंवादी न निर्द्वन्द्वो न यत्किञ्चनकारकः।

कृते कर्मण्यमात्यानां कर्ता भृत्यजनप्रियः॥२०॥

He should be patient, forgiving, of pure conduct, severe when necessity requires it, know the virtues of manliness, respectful towards his elder, possessed of a knowledge of the scriptures, ready to listen to the instructions and advice of competent men, capable of judging correctly from amongst the various course of action suggested to him, intelligent, of a retentive memory, ready to do what is just, self-controlled, always sweet-speeched, forgiving even to enemies, practising charity personally, possessed of faith, of lovely features, ready to help distressed persons, having ministers who always seek his well-being, free from egoism, never without a wife, and undisposed to do anything hastily. He should always reward his ministers when they perform anything great. He should love those who are devoted to him.

संगृहीतजनोऽस्तब्धः प्रसन्नवदनः सदा।

सदा भृत्यजनापेक्षी न क्रोधी सुमहामनाः॥२१॥

Avoiding idleness, he should always win over men by doing them good. He should always be cheerful in appearance. He should always look to the wants of his servants and never yield to anger. He should be magnanimous.

युक्तदण्डो न निर्दण्डो धर्मकार्यानुशासनः।

चारनेत्रः प्रजावेक्षी धर्मार्थकुशलः सदा॥२२॥

राजा गुणशताकीर्ण एष्टव्यस्तादृशो भवेत्।

योधाश्चैव मनुष्येन्द्र सर्वे गुणगणैर्वृताः॥२३॥

Without laying aside the rod of Punishment he should hold it with propriety. He should make all men about him act fairly. Having spies for his eyes, he should always look after the affairs of his subjects, and should be a master of all matters relating to virtue and wealth. A king, who endued with these hundred qualifications, acquires the love of all. Every king should attempt to be such.

अन्वेष्टव्याः सुपुरुषाः सहाया राज्यधारणे।
 न विमानयितव्यास्ते राज्ञा वृद्धिमभीप्सताः॥२४॥
 योधाः समरशौटीराः कृतज्ञाः शस्त्रकोविदाः।
 धर्मशास्त्रसमायुक्ताः पदातिजनसंवृताः॥२५॥
 अभया गजपृष्ठस्था रथचर्याविशारदाः।
 इष्वस्त्रकुशला यस्य तस्येयं नृपतेमही॥२६॥

The king should also, O king, seek out good warriors possessed of the necessary qualifications, for helping him in protecting his kingdom. A king, who seeks his own advancement, should never disregard his army. That king, whose soldiers are brave in battle, grateful in conduct, and well-read in the scriptures, whose army consists of infantry thoroughly versed in the works on religion and duty, whose elephant-warriors are brave, whose car-warriors are skilled in their own mode of fighting and well-versed in discharging arrows and in holding other weapons, succeeds in subjugating the whole Earth.

सर्वसंग्रहणे युक्तो नृपो भवति यः सदा।
 उत्थानशीलो मित्राढ्यः स राजा राजसत्तमः॥२७॥

That king, who always tries to win over men to himself, who is ready for work, who is rich in friends and allies, becomes the foremost of king.

शक्या चाश्वसहस्रेण वीरारोहेण भारता।

संगृहीतमनुष्येण कृत्स्ना जेतुं वसुन्धरा॥२८॥

A king, who has won over all men to himself, may, O Bharata, with the help of even a thousand brave horsemen, succeed in conquering the entire Earth.'

CHAPTER 119

(RAJADHARMANUSHASANA PARVA)

— Continued

The fruits of appointing right men in right places

भीष्म उवाच

एवं गुणयुतान् भृत्यान् स्वे स्वे स्थाने नराधिपः।

नियोजयति कृत्येषु स राज्यफलमश्नुते॥१॥

नश्चास्त्वं स्थानमुत्क्रम्य प्रमाणमभिसक्तः।

आरोप्यः श्चास्वकात्स्थानादुत्क्रम्यान्यत् प्रमाद्यति॥२॥

Bhishma said—

Following the lesson drawn from the story of the dog, that king, who appoints his servants to offices for which each is, competent, enjoys the happiness of sovereignty. A dog should not, with becoming honours, be posted in a position far above that for which he is fit. If a dog be posted above that situation which is fit for him, he becomes inebriate with haughtiness.

स्वजातिगुणसम्पन्नाः स्वेषु कर्मसु संस्थिताः।

प्रकर्तव्या ह्यमात्यास्तु नास्थाने प्रक्रिया क्षमा॥३॥

Ministers should be appointed to offices for which they are competent and should possess accomplishments necessary for the same. Appointment of unworthy persons is not at all approved.

अनुरूपाणि कर्माणि भृत्येभ्यो यः प्रयच्छति।

स भृत्यगुणसम्पन्नो राजा फलमुपाश्नुते॥४॥

That king, who appoints servants to offices for which each is competent, succeeds, for such merit, to enjoy the happiness of sovereignty.

शरभः शरभस्थाने सिंहः सिंह इवोर्जितः।

व्याघ्रो व्याघ्र इव स्थाप्यो द्वीपी द्वीपी यथा तथा॥५॥

A Sharabha should occupy the position of Sharabha; a lion should be elated with the power of lion; a tiger; should be placed in the position of a tiger; and a leopard should be placed in that of a leopard.

कर्मस्विहानुरूपेषु न्यस्या भृत्या यथाविधि।

प्रतिलोमं न भृत्यास्ते स्थाप्याः कर्मफलैषिणा॥६॥

Servants should according to the scriptural injunction, be appointed to offices for which each is competent. If you wish to achieve success, you should never appoint servants in offices higher than what they deserve.

यः प्रमाणमतिक्रम्य प्रतिलोमं नराधिपः।

भृत्यान् स्थापयतेऽबुद्धिर्न स रञ्जयते प्रजाः॥७॥

That foolish king, who, disregarding precedent, appoints servants to offices for which they are not fit, fails to please his people.

न बालिशा न च क्षुद्रा नाप्राज्ञा नाजितेन्द्रियाः।

नाकुलीना नराः सर्वे स्थाप्या गुणगणैषिणा॥८॥

A king, who wishes to have accomplished servants should never appoint persons who are shorn of intelligence, who are low-minded, who are without wisdom, who are not masters of their senses, and who are not highly born.

साधवः कुलजाः शूरा ज्ञानवन्तोऽनसूयकाः।

अक्षुद्राः शुचयो दक्षाः स्युर्नराः पारिपार्श्वकाः॥९॥

Men, who are honest, born in high family, brave, learned, shorn of malice and envy, noble, pure in conduct, and clever in business, deserve to be appointed as minister.

न्यम्भूतास्तत्पराः शान्ताश्चौक्षाः प्रकृतिजैः शुभाः।

स्वस्थानानपक्रुष्टा ये ते स्यू राज्ञां बहिश्चराः॥१०॥

Persons, who are humble, always ready to perform their duties, of a peaceful nature, pure in mind, adorned with various other gifts of nature, and are never spoken ill of for the offices they hold should be the intimate companions of the king.

सिंहस्य सततं पार्श्वे सिंह एवानुगो भवेत्।

असिंहः सिंहसहितः सिंहवल्लभते फलम्॥११॥

A lion should always associate with a lion. If one that is not a lion associates with a lion, it acquires all the advantages that belong to a lion.

यस्य सिंहः श्वभिः कीर्णः सिंहकर्मफले रतः।

न स सिंहफलं भोक्तुं शक्तः श्वभिरुपासितः॥१२॥

That lion, however who while performing the duties of a lion, has a pack of dogs only for his companions, never succeeds for such companionship, in performing those duties.

एवमेतन्मनुष्येन्द्र शूरैः प्राज्ञैर्वहुश्रुतैः।

कुलीनैः सह शक्येत कृत्स्ना जेतुं वसुधरा॥१३॥

Thus, O monarch, a king may succeed in subjugating the entire Earth if he has for his ministers men endued with courage, wisdom, great learning, and high-birth.

नाविद्यो नानृजुः पार्श्वे नाप्राज्ञो नामहाधनः।

संग्राह्यो वसुधापालैर्भृत्यो भृत्यवतां वरः॥१४॥

O foremost of kings, kings should never keep a servant who is shorn of learning, sincerity, wisdom and great wealth.

बाणवद्विस्तृता यान्ति स्वामिकार्यपरा नराः।

ये भृत्याः पार्थिवहितास्तेषां सान्त्वं प्रयोजयेत्॥१५॥

Those men who are devoted to the master proceed unimpeded like arrows. Kings should always speak sweet words to those servants who are always busy with doing good to their masters.

कोशश्च सततं रक्ष्यो यत्नमास्थाय राजभिः।

कोशमूला हि राजानः कोशो वृद्धिकरो भवेत्॥१६॥

Kings, should, always, diligently look after their treasures. Indeed, kings depend on their treasures. A king should, always, try to swell his treasures.

कोष्ठागारं च ते नित्यं जप्तीतैर्धान्यैः सुसंवृतम्।

सदास्तु सत्सु संन्यस्तं धनधान्यपरो भव॥१७॥

Let your barns, O king, be filled with corn. And let them be entrusted to honest servants. Do your try to increase your wealth and corn.

नित्ययुक्ताश्च ते भृत्या भवन्तु रणकोविदाः।

वाजिनां च प्रयोगेषु वैशारद्यमिहेष्यते॥१८॥

Let your servants, skilled in battle, always attend to their duties. It is desirable that they should be skilful in the management of horses.

ज्ञातिबन्धुजनावेक्षी मित्रसम्बन्धिसंवृतः।

पौरकार्यहितान्वेपी भव कौरवनन्दन॥१९॥

O delighter of the Kurus, Look to the wants of your kinsmen and friends. Be encircled by friends and relatives. Seek the good of your city.

एषा ते नैष्ठिकी बुद्धिः प्रजास्वभिहिता मया।

शूनो निदर्शनं तात किं भूयः श्रोतुमिच्छसि॥२०॥

By mentioning the example of the dog I have instructed you about the duties you should adopt towards your subjects. What further do you wish to hear?

CHAPTER 120

(RAJADHARMANUSHASANA PARVA)

— Continued

An abridgement of royal duties

युधिष्ठिर उवाच

राजवृत्तान्यनेकानि त्वया प्रोक्तानि भारता।

पूर्वैः पूर्वनियुक्तानि राजधर्मार्थवेदिभिः॥१॥

Yudhishtira said—

You have, O Bharata, described the many duties of king-craft, which were observed and laid down in days of yore by persons of ancient times conversant with royal duties.

तदेव विस्तरेणोक्तः पूर्वदृष्टं सतां मतम्।

प्रणेत्य राजधर्माणां प्रबूहि भरतर्षभ॥२॥

You have, indeed, described fully those duties as approved by the wise. Do you, however, O foremost of Bharata's race give us an abridgement of the same, so that we may keep it in memory.

भीष्म उवाच

रक्षणं सर्वभूतानामिति क्षात्रं परं मतम्।

तद् यथा रक्षणं कुर्यात् तथा शृणु महीपते॥३॥

Bhishma said—

The protection of all creatures is considered the highest duty of the Kshatriya. Listen now to me, O king, as to how the duty of protection to be performed.

यथा बर्हिणि चित्राणि बिभर्ति भुजगाशनः।

तथा बहुविधं राजा रूपं कुर्वीत धर्मवित्॥४॥

A king conversant with his duties should put on many forms and the peacock displays plumes of various hues.

तैक्ष्ण्यं जिह्मत्वमादात्म्यं सत्यमार्जवमेव च।

मध्यस्थः सत्त्वमातिष्ठंस्तथा वै सुखमृच्छति॥५॥

Keeness, crookedness, truth, and sincerity, are the qualities which should be present in him. He should practise impartially the qualities of goodness if he is to acquire happiness.

यस्मिन्नर्थे हितं यत् स्यात् तद्वर्णं रूपमादिशेत्।

बहुरूपस्य राज्ञो हि सूक्ष्मोऽप्यर्थो न सीदति॥६॥

He must assume that particular colour or form which is beneficial for the particular object which he tries to achieve. A king who can put on various forms succeeds in achieving even the most subtle objects.

नित्यं रक्षितमन्त्रः स्याद् यथा मूकः शरच्छिखी।

श्लक्ष्णाक्षरतनुः श्रीमान् भवेच्छास्त्रविशारदः॥७॥

Dumb like the peacock in autumn, he should keep his counsels close. He should speak little and that little should be sweet. He should be of good features and well-read in the scriptures.

आपदद्वारेषु युक्तः स्याज्जलप्रस्त्रवणेष्विवा।

शैलवर्षोदकानीव द्विजान् सिद्धान् समाश्रयेत्।

अर्थवामः शिखां राजा कुर्याद्धर्मध्वजोपमाम्॥८॥

He should always be very careful about those gates through which dangers may come and befall him, like men guarding breaks in embankments through which the waters of large tanks may rush and flood their fields and houses. He should seek the protection of Brahmanas crowned with ascetic success as men seek the refuge of powerful rivers caused by the rain-water deposited within mountain lakes. That king, who wishes to amass riches should act like religious hypocrites who keep Sikha or tuft of hair.

नित्यमुद्यतदण्डः स्यादाचरेदप्रमादतः।

लोके चायव्ययौ दृष्ट्वा बृहद्वृक्षमिवास्त्रवत्॥९॥

The king should always have the rod of Punishment uplifted in his hands. He should always levy taxes carefully after examining the incomes and expenses of his subjects, like men going to a full-grown palmyra for drawing juice.

मृजावान् स्यात् स्वयूख्येषु भौमानि चरणैः क्षिपेत्।

जातपक्षः परिस्पन्देत् प्रेक्षेद् वैकल्यमात्मनः॥१०॥

He should treat equitably his own subjects; cause the crops of his enemies to be crushed by the foot of his cavalry, march against enemies when his own wings have become strong; and mark all the sources of his own weakness.

दोषान् विवृणुयाच्छत्रोः परपक्षान् विधूनयेत्।

काननेष्विव पुष्पाणि बहिरर्थान् समाचरन्॥११॥

He should announce the faults of his enemies; crush those who are their partisans; and collect riches from outside like a person plucking flowers from the forest.

उच्छ्रितान् नाशयेत् स्फीतान् नरेन्द्रानचलोपमान्।

श्रेयच्छायामविज्ञातां गुप्तं रणमुपाश्रयेत्॥१२॥

He should kill those foremost of kings who are puffed up with might and stand with upraised heads like mountains; by bribing the governors of the forests and by ambuscades and sudden attacks.

प्रावृषीवासितग्रीवो मज्जेत निशि निजने।

मायूरेण गुणेनैव स्त्रीभिश्चालक्षितश्चरेत्॥१३॥

Like the peacock in the rains, he should enter his nightly habitations alone and unseen. Indeed, he should enjoy, like the peacock, within his inner apartments, the company of his wives.

न जह्याच्च तनुत्राणं रक्षेदात्मानमात्मना।

चारभूमिष्वभिगतान् पाशांश्च परिवर्जयेत्॥१४॥

He should not put off his coat of mail. He should himself guard his own self and avoid the nets spread out for him by the spies and secret agents of his enemies.

प्रणयेद् वापि तां भूमिं प्रणश्येद् गहने पुनः।

हन्यात्कुद्धानतिविषांस्तान् जिह्मगतयोऽहितान्॥१५॥

नाशयेद् बलबर्हाणि संनिवासान् निवासयेत्।

सदा बर्हिनिभः कामं प्रशस्तं कृतमाचरेत्।

सर्वतश्चाददेत् प्रज्ञां पतङ्गं गहनेष्विव॥१६॥

He should also gain over the spies of his enemies, but destroy them fully when opportunity presents itself. Like the peacocks the king should destroy his powerful and angry foes of crooked policy, and kill their force and drive them away from home. The king should also like the peacocks do what is good to him, and gather wisdom from all sides as they collect insects even from the forest.

एवं मयूरवद् राजा स्वराज्यं परिपालयेत्।

आत्मवृद्धिकरीं नीतिं विदधीत विचक्षणः॥१७॥

An wise and peacock-like king should thus govern his kingdom and pursue a policy which is good for him.

आत्मसंयमनं बुद्ध्या परबुद्ध्यावधारणम्।

बुद्ध्या चात्मगुणप्राप्तिरेतच्छास्त्रनिर्दर्शनम्॥१८॥

By dint of his own intelligence, he should determine what he is to do. By consulting with others he should either leave off or conform such resolution. Helped by that intelligence which is sharpened by the scriptures, one can fix his courses of action. Herein consists the utility of the scriptures.

परं विश्वासयेत् साम्ना स्वशक्तिं चोपलक्षयेत्।

आत्मनः परिमर्शेन बुद्धिं बुद्ध्या विचारयेत्॥१९॥

By following the means of conciliation, he should create confidence in the hearts of his enemies. He should show his own strength. By judging of various courses of action in his own mind he should by dint of his own intelligence, make his decision.

सान्त्वयोगमतिः प्राज्ञः कार्याकार्यप्रयोजकः।

निगूढबुद्धेर्धोरस्य वक्तव्ये वा कृतं तथा॥२०॥

The king should be a master of the arts of conciliating policy; he should be endued with wisdom and should be able to do what should be done and avoid the otherwise. A highly wise and intelligent person does not require counsels or instruction.

स निकृष्टां कथां प्राज्ञो यदि बुद्ध्या बृहस्पतिः।
स्वभावमेष्यते तप्तं कृष्णायसमिवोदके॥२१॥
अनुयुज्जीत कृत्यानि सर्वाण्येव महीपतिः।
आगमैरुपदिशन् स्वस्य चैव परस्य च॥२२॥

A wise man, who is endued with the intelligence of Brihaspati, if he incurs obloquy, soon regains his true nature like heated iron dipped in water. A king should perform objects, of his own or of others, according to the injunctions of the scriptures.

मृदुशीलं तथा प्राज्ञं शूरं चार्थविधानवित्।
स्वकर्मणि नियुज्जीत ये चान्ये च वलाधिकाः॥२३॥

A king, who knows well the means of acquiring riches, should always engage in his acts such men as are mild by nature and endued with wisdom, courage and great strength.

अथ दृष्ट्वा नियुक्तानि स्वानुरूपेषु कर्मसु।
सर्वास्तानुवर्तेत स्वरास्तन्नीरिवायता॥२४॥

Seeing his servants employed in acts for which each is fit, the king should act in unison with them like the strings of a musical instrument, set to proper tension, according with their notes.

धर्माणामविरोधेन सर्वेषां प्रियमाचरेत्।
ममायमिति राजा यः स पर्वत इवाचलः॥२५॥

The king should do good to all persons without violating the injunctions of Righteousness. That king stands firm as a rock whom everybody regards- He is mine.

व्यवसायं समाधाय सूर्यो रश्मीनिवायतान्।
धर्ममेवाभिरक्षेत कृत्वा तुल्ये प्रियाप्रिये॥२६॥

While settling the claims of litigants, the king, without making any difference between persons who are liked and those who are disliked by him, should preserve justice.

कुलप्रकृतिदेशानां धर्मज्ञान् मृदुभाषिणः।
मध्ये वयसि निर्दोषान् हिते युक्तानविकलवान्॥२७॥
अलुब्ध्याञ्छिक्षितान् दान्तान् धर्मेषु परिनिष्ठितान्।

स्थापयेत् सर्वकार्येषु राजा धर्मार्थरक्षिणः॥२८॥

The king should appoint in all his offices such men as know very well the characteristics of particular families of the people in general and of various countries; as are mild in words; as are of middle age; as have no shortcomings, as are devoted to good acts; as are never careless; as are free from rapacity; as are possessed of learning and self-control; and as are firm in virtue and always ready to preserve the interests of both virtue and profit.

एतेन च प्रकारेण कृत्यानामागतिं गतिम्।
युक्तः समनुतिष्ठेत् तुष्टश्चरैरुपस्कृतः॥२९॥

In this way, having determined the course of actions and their final ends, the king should accomplish them carefully; and instructed in all matters by his spies, he may live happily.

अमोघक्रोधहर्षस्य स्वयं कृत्यान्वेक्षितुः।
आत्मप्रत्ययकोशस्य वसुधैव वसुचरा॥३०॥

That king, who never yields to anger and joy without sufficient cause, who looks after all his acts himself, and who superintends his income and expenditure with his own eyes, succeeds in acquiring great wealth from the Earth.

व्यक्तश्चानुग्रहो यस्य यथार्थश्चापि निग्रहः।
गुप्तात्मा गुप्तराष्ट्रश्च स राजा राजधर्मवित्॥३१॥

That king is a master of his royal duties who rewards his officers and subjects publicly, who punishes those who deserve punishment, who protects his own self, and who protects his kingdom from very evil.

नित्यं राष्ट्रमवेक्षेत गोभिः सूर्य इवोदितः।
चरान् स्वनुचरान् विद्यात् तथा बुद्ध्या स्वयं चरेत्॥

Like the Sun shedding his rays upon everything underneath, the king should always look after his kingdom himself, and helped by his intelligence, be should supervise all his spies and officers.

कालं प्राप्तमुपादद्यान्मार्थं राजा प्रसूचयेत्।
अहन्यहनि संदुह्यान्महीं गामिव बुद्धिमान्॥३३॥

The king should collect wealth from his subjects at the proper time. He should never announce what he does. Like an intelligent person milking his cow every day, the king should milk his kingdom everyday.

यथा क्रमेण पुष्पेभ्यश्चिनोति मधु षट्पदः।

तथा द्रव्यमुपादाय राजा कुर्वीत संचयम्॥३४॥

As the bee gathers honey from flowers gradually, the king should collect wealth gradually from his kingdom for keeping it in store.

यद्धि गुप्तावशिष्टं स्यात् तद्वित्तं धर्मकामयोः।

संचयान्न विसर्गी स्याद् राजा शास्त्रविदात्मवान्॥३५॥

Having kept apart a sufficient portion, he should with the remaining portion, acquire religious merit and gratify his desires for pleasure. That king, who is acquainted with duties and who is gifted with intelligence, would never squander what has been stored.

नार्थमल्पं परिभवेन्नावमन्येत शात्रवान्।

बुद्ध्या तु बुद्ध्येदात्मानं न चाबुद्धिषु विश्वसेत्॥३६॥

The king should never disregard any wealth, however little it may be; he should never belittle his foes for their powerlessness; he should by his own intelligence, examine his ownself; he should never place confidence, in ignorant persons.

धृतिर्दाक्ष्यं संयमो बुद्धिरात्मा

धैर्यं शौर्यं देशकालाप्रमादः।

अल्पस्य वा बहुनो वा विवृद्धौ

धनस्यैतान्यष्ट समिन्धनानि॥३७॥

अग्निः स्तोको वर्धतेऽप्याज्यसिक्तो

बीजं चैकं रोहसहस्रमेति।

आयव्ययौ विपुलौ संनिशाप्य

तस्मादल्पं नावमन्येत वित्तम्॥३८॥

Steadiness, cleverness, self-control, intelligence, health, patience, bravery, and attention to the requirements of time and place,—these eight qualities always multiply wealth, be it small or be it much. A little fire, fed with clarified butter, may end into a

conflagration. A single seed may produce a thousand trees. A king, therefore, even when he knows that his income and expenditure are great, should not neglect the smaller items.

बालोऽप्यबालः स्वविरो रिपुर्धुः

सदा प्रमत्तं पुरुषं निहन्यात्।

कालेनान्यस्तस्य मूलं हरेत्

कालज्ञाता पार्थिवानां वरिष्ठः॥३९॥

An enemy, whether he be a child, a young man, or an aged one, succeeds in killing a careless person. An insignificant enemy, when he becomes powerful, may root out a king. A king, therefore, who is conversant with the requirements of time is the greatest of all kings.

हरेत् कीर्तिं धर्मस्योपरुह्यार्थं

दर्थे दीर्घं वीर्यमस्योपहन्यात्।

रिपुर्द्वेष्टा दुर्बलो वा बली वा

तस्माच्छत्रोर्नैव हीचेद् यतात्मा॥४०॥

An enemy, strong or weak, impelled by malice, may very soon destroy the fame of a king, impede the acquisition of religious merit by him; and deprive him of even his energy. Therefore, a king, who is of a controlled mind, should never be careless when he has an enemy.

क्षयं वृद्धिं पालनं संचयं वा

बुद्ध्याप्युभौ संहतौ सर्वकामौ।

ततश्चान्यन्मतिमान्संदधीत

तस्माद् राजा बुद्धिमत्तां श्रयेत्॥४१॥

If an intelligent king desires for riches and victory, he should after knowing his expenditure, income, savings, and administration, make either peace or war. For this reason the king should seek the help of an intelligent minister.

बुद्धिर्दीप्ता बलवन्तं हिनस्ति

बलं बुद्ध्या पाल्यते वर्धमानम्।

शत्रुर्बुद्ध्या सीदते वर्धमानो

बुद्धेः पश्चात् कर्म यत्तत् प्रशस्तम्॥४२॥

Brilliant intelligence weakens even a powerful person; by intelligence the growing power may be protected; a growing enemy is weakened by the help of intelligence; therefore, ever work which is undertaken with intelligence is deserving of praise.

सर्वान् कामान् कामयानो हि धीरः

सत्त्वेनाल्पेनाप्नुते हीनदोषः।

यश्चात्मानं प्रार्थयतेऽर्ध्यमानैः

श्रेयःपात्रं पूरयते च नाल्पम्॥४३॥

A king, who is patient and without any fault, may, if he likes, obtain the fruition of all his wishes, with the help of even a small force. That king, however, who wishes to be encircled by a number of self-seeking flatterers, can never derive the smallest benefit.

तस्माद् राजा प्रगृहीतः प्रजासु

मूलं लक्ष्म्याः सर्वशो ह्याददीत।

दीर्घं कालं ह्यपि सम्पीड्यमानो

विद्युत्सम्पातमपि वा नोजितः स्यात्॥४४॥

For these reasons, the king, should mildly collect wealth from his subjects. If a king continually oppresses his people, he is destroyed like a flash of lighting that shines only for a second.

विद्या तपो वा विपुलं धनं वा

सर्वं ह्येतद् व्यवसायेन शक्यम्।

बुद्ध्यायत्तं तन्निवसेद् देहवत्सु

तस्माद् विद्याद् व्यवसायं प्रभूतम्॥४५॥

Learning, penances, immense wealth, indeed, everything, can be acquired by exertion. Exertion of embodied creatures is governed by intelligence. Exertion, therefore, is the greatest of all things.

यत्रासते मतिमन्तो मनस्विनः

शक्रो विष्णुर्यत्र सरस्वती च।

वसन्ति भूतानि च यत्र नित्यं

तस्माद् विद्वान् नावमन्येत देहम्॥४६॥

The human body is the habitation of many intelligent, and energetic creatures, of Shakra, of Vishnu, of Sarasvati and of other brings. A learned men, therefore, should never disregard the body.

लुब्धं हन्यात् सम्प्रदानेन नित्यं

लुब्धस्तृप्तिं परवित्तस्य नैति।

सर्वो लुब्धः कर्मगुणोपभोगे

योऽर्थहीनो धर्मकामौ जहाति॥४७॥

A covetous man should be brought under control by continued presents. He that covetous is never satiated with taking other people's riches, Every one, however, becomes covetous of happiness. If a person, therefore, becomes destitute of wealth, he becomes shorn of virtue and pleasure.

धनं भोगं पुत्रदारं समृद्धिं

सर्वं लुब्धः प्रार्थयते परेषाम्।

लुब्धे दोषाः सम्भवन्तीह सर्वे

तस्माद् राजा न प्रगृहीत लुब्धम्॥४८॥

A covetous man seeks to take to himself the riches, the enjoyments, the sons and daughters, and the affluence of others. Every kind of fault is seen in covetous men. The king, therefore, should never appoint a covetous man as his minister or officer.

संदर्शनेन पुरुषं जघन्यमपि चोदयेत्।

आरम्भान् द्विषतां प्राज्ञः सर्वार्थाश्च प्रसूदयेत्॥४९॥

A king should even sent a low person to ascertain the disposition and doings of his enemies. A wise king should frustrate all the attempts and objects of his enemies.

धर्मान्वितेषु विज्ञाता मन्त्री गुप्तश्च पाण्डव।

आप्तो राजा कुलीनश्च पर्याप्तो राजसंग्रहे॥५०॥

That confident and high-born king who seeks instruction from learned and pious Brahmanas and who is protected by his ministers, can keep all his tributary chiefs under proper control.

विधिप्रयुक्तान् नरदेवधर्मा

नुक्तान् समासेन निबोध बुद्ध्या।

इमान् विदध्याद् व्यतिसृत्य यो वै

राजा महीं पालयितुं स शक्तः॥५१॥

O king, I have briefly described to you of all the duties laid down in the scriptures. Attend to them, helped by your intelligence. That king, who, in obeying his protector, attends to these, succeeds in ruling the whole Earth.

अनीतिजं यस्य विधानजं सुखं

हठप्रणीतं विधिवत्प्रदृश्यते।

न विद्यते तस्य गतिर्महीपते

न विद्यते राज्यसुखं हनुत्तमम्॥५२॥

That king, who neglects the happiness which policy yields and seeks for that which chance may bring, never succeeds in enjoying the happiness of sovereignty or in acquiring blissful regions hereafter.

धनैर्विशिष्टान् मतिशीलपूजितान्

गुणोपपन्नान् युधि दृष्टविक्रमान्।

गुणेषु दृष्ट्वा न चिरादिवात्मवान्

यतोऽभिसंधाय निहन्ति शात्रवान्॥५३॥

By properly looking to the requirements of war and peace, a careful king, succeeds in killing even such foes as are highly rich, adored for intelligence and good conduct, endued with accomplishments, brave in battle, and ready for work.

पश्येदुपायान् विविधैः क्रियापथै

न चानुपायेन मतिं निवेशयेत्।

श्रियं विशिष्टां विपुलं यशो धनं

न दोषदर्शी पुरुषः समश्नुते॥५४॥

The king should find out those means which are supplied by different kinds of acts and measures. He should never depend upon destiny. One who sees faults in innocent persons, never succeeds in acquiring prosperity and fame.

प्रीतिप्रवृत्तौ विनिवर्तितौ यथा

सुहृत्सु विज्ञाय निवृत्य चोभयोः।

यदेव मित्रं गुरुभारमावहेत्

तदेव सुस्निग्धमुदाहरेद् बुधः॥५५॥

When two friends engage in doing one and the same act, a wise man always praises him among the two who undertakes the heavier share of work.

एतान् मयोक्तांश्चर राजधर्मान्

नृणां च गुप्तौ मतिमादधत्स्व।

अवाप्स्यसे पुण्यफलं सुखेन

सर्वो हि लोको नृप धर्ममूलः॥५६॥

Do you practise these duties of kings that I have described to you. Be ready to perform the duty of protecting men. You may then easily acquire the need of virtue. All the regions of happiness hereafter depend upon merit.

CHAPTER 121

(RAJADHARMANUSHASANA PARVA)

— Continued

A true account of Punishment.

युधिष्ठिर उवाच

अयं पितामहेनोक्तो राजधर्मः सनातनः।

ईश्वरश्च महादण्डो दण्डे सर्वं प्रतिष्ठितम्॥१॥

Yudhishtira said—

O grandfather, you have now finished your discourse upon the duties of kings. From what you have said it appears that punishment occupies a high position and is the master of everything, for everything depends upon punishment.

देवतानामृषीणां च पितॄणां च महात्मनाम्।

यक्षरक्षःपिशाचानां साध्यानां च विशेषतः॥२॥

सर्वेषां प्राणिनां लोके तिर्यग्योनिनिवासिनाम्।

सर्वव्यापी महातेजा दण्डः श्रेयानिति प्रभो॥३॥

It seems, O powerful one, that punishment, which is highly powerful and which is present

everywhere, is the foremost of all beings among either gods and Rishis and great Pitris and Yakshas and Rakshasa and Pishachas and Sadhyas, or living beings in this world consisting of beasts and birds.

इत्येवमुक्तं भवता दण्डे वै सचराचरम्।

पश्यता लोकमासक्तं ससुरासुरमानुषम्।

You have said that the entire universe, mobile and immobile, including gods, Asuras, and men, depends upon punishment.

एतदिच्छाम्यहं ज्ञातुं तत्त्वेन भरतर्षभ॥४॥

को दण्डः कीदृशो द डः किरूपः किंपरायणः।

किमात्मकः कथंभूतः कथंमूर्तिः कथं प्रभो॥५॥

I now wish, O foremost of Bharata's race, to know truly who punishment is. Of what kind is he? What is his form? What is his nature?

जागर्ति च कथं दण्डः प्रजास्ववहितात्मकः।

कश्च पूर्वापरमिदं जागर्ति प्रतिपालयन्॥६॥

Of what is he made? Whence is his origin? What are his features? What is his splendour? How does he remain awake among living creatures so vigilantly?

कश्च विज्ञायते पूर्वं को वरो दण्डसंज्ञितः।

किंसंस्थश्च भवेद् दण्डः का वास्य गतिरुच्यते॥७॥

Who is he that remains perpetually awake, protecting this universe? Who is he that is known to be the greatest of all things? Who, indeed, is that high person called punishment? What is that upon which Punishment depends? And what is his movement?

भीष्म उवाच

शृणु कौरव्य यो दण्डो व्यवहारो यथा च सः।

यस्मिन् हि सर्वमायत्तं स दण्ड इह केवलः॥८॥

Bhishma said—

Listen, O scion of the Kurus, who is punishment and why is he also called Vyavahara. That upon whom all things depend is called punishment.

धर्मस्याख्या महाराज व्यवहार इतीष्यते।

तस्य लोपः कथं न स्याल्लोकेष्ववहितात्मनः॥९॥

Punishment is that by which righteousness is maintained. He is sometimes called Vyavahara. Punishment is called as such so that the righteousness of a king who is wide awake may not suffer extinction.

इत्येवं व्यवहारस्य व्यवहारत्वमिष्यते।

अपि चैतत् पुरा राजन् मनुना प्रोक्तमादितः॥१०॥

सुप्रणीतेन दण्डेन प्रियाप्रियसमात्मना।

प्रजा रक्षति यः सम्यग्धर्म एव स केवलः॥११॥

It is, therefore, that the name Vyavahara is applied to it. In days of yore, Manu, O king, declared first of all this truth, viz.,—He who protects all creatures, the loved and the hated equally, by impartially holding the rod of punishment, is said to be the righteousness incarnate.

यथोक्तमेतद् सचनं प्रागेव मनुना पुरा।

यन्मयोक्तं मनुष्येन्द्र ब्रह्मणो वचनं महत्॥१२॥

These words, that I have said, were, O king, first uttered in days of yore by Manu. They represent the great words of Brahmana.

प्रागिदं वचनं प्रोक्तमतः प्राग्वचनं विदुः।

व्यवहारस्य चाख्यानं व्यवहार इहोच्यते॥१३॥

And because these words were spoken first, therefore, they are known as the first. And since Punishment which stops the misappropriation of other people's wealth, therefore, Punishment has come to be called by the name of Vyavahara.

दण्डे त्रिवर्गः सततं सुप्रणीते प्रवर्तते।

दैवं हि परमो दण्डो रूपतोऽग्निरिवोत्थितः॥१४॥

The aggregate of three objects always depends on well-applied Punishment. Punishment is a great god. In form he looks like a burning fire.

नीलोत्पलदलश्यामश्चतुर्दंष्ट्रश्चतुर्भुजः।

अष्टपानैकनयनः शंकुकर्णोर्ध्वरोमवान्॥१५॥

His complexion is dark like that of the petals of the blue lotus. He has four teeth, four arms and eight legs and many eyes. His ears are pointed like arrows and his hair stands upright.

जटी द्विजिह्वास्ताप्रास्यो मृगराजतनुच्छदः।

एतद् रूपं बिभर्त्युग्रं दण्डो नित्यं दुराधरः॥१६॥

He has matted locks and two tongues. His face has the colour of copper, and he is clad in a lion's skin. That irresistible god assumes such a dreadful form.

असिर्धनुर्गदा शक्तिस्त्रिशूलं मुद्गरः शरः।

मुसलं परशुश्चक्रं पाशो दण्डर्षितोमराः॥१७॥

सर्वप्रहरणीयानि सन्ति यानीह कानिचित्।

दण्ड एव स सर्वात्मा लोके चरति मूर्तिमान्॥१८॥

Assuming again the form of the sword, the bow, the mace, the dart, the trident, the mallet, the arrow, the thick and short club, the battle-axe, the discus, the noose, the heavy bludgeon, the rapier, the lance, and, in fact, of every sort of weapon that exist on Earth, Punishment moves in the world.

भिन्दंश्छिन्दन् रुजन् कृत्तन् दारयन् पाटयंस्तथा।

घातयन्नभिधावंश्च दण्ड एव चरत्युत॥१९॥

Indeed, Punishment moves on Earth, piercing and cutting and assenting and looping off and dividing and striking and killing and rushing against its victims.

असिर्विशसनो धर्मस्तीक्ष्णवर्मा दुराधरः।

श्रीगर्भो विजयः शास्ता व्यवहारः सनातनः॥२०॥

शास्त्रं ब्राह्मणमन्त्रश्च शास्ता प्राग्वदतां वरः।

धर्मपालोऽक्षरो देवः सत्यगो नित्यगोऽग्रजः॥२१॥

असंगो रुद्रतनयो मनुज्येष्ठः शिवंकरः।

नामान्येतानि दण्डस्य कीर्तितानि युधिष्ठिर॥२२॥

These, O Yudhishtira, are some of the names of Punishment viz., sword, Sabre, Righteousness, Fury, the Irresistible, the father of prosperity, Victory, Punisher, Checker, the Eternal, the Scriptures, Brahmana, Mantra, Avenger, the Foremost of first Legislators, Judge, the Undecaying, god, the individual of irresistible course, the Ever-going, the First-born, the individual without love the Soul of Rudra, the eldest Manu, and the great Benefiter.

दण्डो हि भगवान् विष्णुर्दण्डो नारायणः प्रभुः।

शश्वद् रूपं महद् विष्णुर्महान् पुरुष उच्यते॥२३॥

Punishment is the holy Vishnu. He is the powerful Narayana. And because he always puts on dreadful form, therefore he is called Mahapurusha.

तथोक्ता ब्रह्मकन्येति लक्ष्मीर्वृत्तिः सरस्वती।

दण्डनीतिर्जगद्धात्री दण्डो हि बहुविग्रहः॥२४॥

His wife Morality passes by the names of Brahman's daughter, Lakshmi, Vritti, Sarasvati, and Mother of the universe. Punishment has thus many forms.

अर्थानर्थौ सुखं दुःखं धर्माधर्मौ बलाबले।

दौर्भाग्यं भागधेयं च पुण्यापुण्ये गुणागुणौ॥२५॥

कामाकामावृतुर्मासः शर्वरी दिवसः क्षणः।

अप्रमादः प्रमादश्च हर्षक्रोधौ शमो दमः॥२६॥

दैवं पुरुषकारश्च मोक्षामोक्षौ भयाभये।

हिंसाहिंसे तपो यज्ञः संयमोऽथ विषाविषम्॥२७॥

अन्तश्चादिश्च मध्यं च कृत्यानां च प्रपञ्चनम्।

मदः प्रमादो दर्पश्च दम्भो धैर्यं नयानयौ॥२८॥

अशक्तिः शक्तिरित्येवं मानस्तम्भौ व्ययव्ययौ।

विनयश्च विसर्गश्च कालाकालौ च भारत॥२९॥

अनृतं ज्ञानिता सत्यं श्रद्धाश्रद्धे तथैव च।

क्लीबता व्यवसायश्च लाभालाभौ जयाजयौ॥३०॥

तीक्ष्णता मृदुता मृत्युरागमानागमौ तथा।

विरोधश्चाविरोधश्च कार्याकार्ये बलाबले॥३१॥

असूया चानसूया च धर्माधर्मौ तथैव च।

अपत्रपानपत्रपे ह्रीश्च सम्पद्विपत्यदम्॥३२॥

तेजः कर्माणि पाण्डित्यं वाक्शक्तिस्तत्त्वबुद्धिता।

एवं दण्डस्य कौरव्य लोकेऽस्मिन् बहुरूपाता॥३३॥

Blessing and curse, pleasure and pain, righteousness and unrighteousness strength and weakness, fortune and misfortune, merit and demerit, virtue and fault, liking and disliking, season and month, night and day and hour, carefulness and carelessness, joy and anger, peace and self-control, destiny and manliness,

salvation and damnation, fear and intrepidity, injury and abstention from injury, penances and sacrifice and rigid abstinence, poison and wholesome food, the beginning, the middle, and the end, the result of all murderous acts, insolence, insanity, arrogance, pride, patience, policy, impolicy, powerlessness and power, respect, disrespect decay and firmness, humility, tharity, fitness of time and unfitness of time, falsehood, wisdom, truth, belief, disbelief, importance, trade, profit, loss, success, defeat, fierceness, mildness, death, acquisition and non-acquisition, agreement, and disagreement, what would be done and what should not be done, strength and weakness, malice and good will, righteousness and unrighteousness, shame and shamelessness, modesty, prosperity, and adversity, energy, acts, learning, eloquence, keenness of understanding,—all these, O Yudhishtira, are forms of Punishment in this world. Therefore, punishment has many forms.

न स्याद् यदीह दण्डो वै प्रमथेयुः परस्परम्।

भयाद् दण्डस्य नान्योन्यं घ्नन्ति चैव युधिष्ठिर॥३४॥

If punishment had not existed, all creatures would have struck one another. Through fear of punishment, O Yudhishtira, living creatures do not kill one another.

दण्डेन रक्ष्यमाणा हि राजन्नहरहः प्रजाः।

राजानं वर्धयन्तीह तस्माद् दण्डः परायणम्॥३५॥

O king, always protected by punishment, the subjects, increase the might of their ruler. It is for this that punishment is regarded as the highest refuge of all.

व्यवस्थापयति क्षिप्रमिमं लोकं नरेश्वर।

सत्ये व्यवस्थितो धर्मो ब्राह्मणेष्वावतिष्ठते॥३६॥

Punishment, O king, quickly sets the world on the path of righteousness. Depend upon truth, righteousness exists in Brahmanas.

धर्मयुक्ता द्विजश्रेष्ठा वेदयुक्ता भवन्ति च।

भभूव यज्ञो वेदेश्यो यज्ञः प्रीणाति देवताः॥३७॥

Filled with righteousness, leading Brahmanas take to the study of the Vedas.

From the Vedas the sacrifices originate. Sacrifices please the gods.

प्रीतश्च देवता नित्यमिन्द्रे परिवदन्त्यपि।

अन्नं ददाति शक्रश्चाप्यनुगृह्णन्निमाः प्रजाः॥३८॥

The gods being gratified, commend the dwellers of the Earth to Indra. For benefiting the inhabitants of the Earth, Indra gives them food.

प्राणाश्च सर्वभूतानां नित्यमन्ने प्रतिष्ठिताः।

तस्मात् प्रजाः प्रतिष्ठन्ते दण्डो जागर्ति तासु च॥३९॥

The life of all creatures depends upon food. From food creatures derive their support and growth. Punishment in the shape of king remains wakeful amongst them.

एवं प्रयोजनश्चैव दण्डः क्षत्रियतां गतः।

रक्षन् प्रजाः स जागर्ति नित्यं स्ववहितोऽक्षरः॥४०॥

For serving this object, punishment assumes the form of a Kshatriya among men. Protecting men he remains awake, always careful and never decaying.

ईश्वरः पुरुषः प्राणः सत्त्वं चित्तं प्रजापतिः।

भूतात्मा जीव इत्येवं नामभिः प्रोच्यतेऽष्टभिः॥४१॥

Punishment has again these other eight names, viz., God, Men, Life, Power, Heart, the Lord of all creatures, the Soul of all things, and the Living creature.

अददद् दण्डमेवास्यै धृतमैश्वर्यमेव च।

बलेन यश्च संयुक्तः सदा पञ्चविधात्मकः॥४२॥

God gave both prosperity and the rod of punishment to the king who is possessed of strength and who is a combination of five expedients.

कुलं बहुधनामात्याः प्रजा प्रोक्ता बलानि तु।

आहार्यमष्टकैर्द्रव्यैर्बलमन्यद् युधिष्ठिर॥४३॥

Nobility of blood, rich ministers, knowledge, the various kinds of forces with the eight objects mentioned below, and the other forces, should be sought for by the king, O Yudhishtira.

हस्तिनोऽश्वा रथाः पत्तिर्नावो विष्टिस्तथैव च।

दैशिकाश्चाविकाश्चैव तदष्टाङ्गं बलं स्मृतम्॥४४॥

Those eight objects are elephants, horses, cars, infantry, boats, impressed labourers, increase of population, and cattle such as sheep, etc.

अथवाङ्मस्य युक्तस्य रथिनो हस्तिचायिनः।

अश्वारोहाः पदाताश्च मन्त्रिणो रसदाश्च ये॥४५॥

Well-armed soldiers car-warriors, elephant-warriors, cavalry, infantry officers and surgeons form the limbs.

भिक्षुकाः प्राड्विवाकाश्च मौहूर्ता दैवचिन्तकाः।

कोशो मित्राणि धान्यं च सर्वोपकरणानि च॥४६॥

सप्तप्रकृति चाष्टाङ्गं शरीरमिह यद् विदुः।

राज्यस्य दण्डमेवाङ्गं दण्डः प्रभव एव च॥४७॥

Beggars, principal judges, astrologers, performers of propitiatory and *Atharvan* rites, treasury, allies, grain, and all other requisites, form the body, composed of seven attributes and eight limbs, of a kingdom. Punishment is another powerful limb of a kingdom. Punishment is the creator of a kingdom.

ईश्वरेण प्रयत्नेन कारणात् क्षत्रियस्य च।

दण्डो दत्तः समानात्मा दण्डो हीदं सनातनम्॥४८॥

God himself has, with great care, sent Punishment for the use of the Kshatriya. This eternal universe is impartial Punishment's self.

राज्ञां पूज्यतमो नान्यो यथा धर्मः प्रदर्शितः।

ब्रह्मणा लोकरक्षार्थं स्वधर्मस्थापनाय च॥४९॥

There is nothing which deserves greater respect from kings than Punishment by which the ways of Righteousness are marked out. Brahman himself, for the protection of the world and for establishing the duties of different orders, sent down Punishment.

भर्तृप्रत्यय उत्पन्नो व्यवहारस्तथापरः।

तस्माद् यः स हितो दृष्टो भर्तृप्रत्ययलक्षणः॥५०॥

There is another kind of Vyavahara (Law) originating from the disputes of litigants which also has sprung from Brahman. Principally marked by a belief in either of the two parties, that Vyavahara, (Law) yields great good.

व्यवहारस्तु वेदात्मा वेदप्रत्यय उच्यते।

मौलश्च नरशार्दूल शास्त्रोक्तश्च तथा परः॥५१॥

There is another kind of Vyavahara which has the Veda for its soul. It also originates from the Veda. There is, O foremost of kings, a third kind of Vyavahara (Law) which is connected with family customs but which is quite of a piece with the scriptures.

उक्तो यश्चापि दण्डोऽसौ भर्तृप्रत्ययलक्षणः।

ज्ञेयो नः स नरेन्द्रस्थौ दण्डः प्रत्यय एव च॥५२॥

That Vyavahara (Law) which has, as above, been said to be marked by a belief in either of two litigant parties, should be known by us as being inherent in the king. It should be also known by the name of Punishment, as also by the name of Evidence.

दण्डः प्रत्ययदृष्टोऽपि व्यवहारात्मकः स्मृतः।

व्यवहारः स्मृतो यश्च स वेदविषयात्मकः॥५३॥

Although Punishment is regulated by Evidence, yet it depends upon Law. Vyavahara (law) is really based upon Vedic precepts.

यश्च वेदप्रसूतात्मा स धर्मो गुणदर्शनः।

धर्मप्रत्यय उद्दिष्टो यथाधर्मं कृतात्मभिः॥५४॥

That Vyavahara (Law), which originates from the Vedas, is Morality or duty. It yields good to persons believing in duty and morality; men of purified souls have spoken of that Vyavahara (Law) as they have done of ordinary law.

व्यवहारः प्रजागोप्ता ब्रह्मदिष्टो युधिष्ठिरा

त्रिन् धारयति लोकान् वै सत्यात्मा भूतिवर्धनः॥५५॥

The third kind of Vyavahara is also a protector of men, and it also originates from the Veda, O Yudhishtira! It keeps up the three worlds. It has Truth for its soul and yields prosperity.

यश्च दण्डः स दृष्टो नो व्यवहारः सनातनः।

व्यवहारश्च दृष्टो यः स वेद इति निश्चितम्॥५६॥

That which is punishment is eternal Vyavahara. That which has been said to be Vyavahara is really the Veda.

यश्च वेदः स वै धर्मो यश्च धर्मः स सत्पथः।

ब्रह्मा पितामहः पूर्वं बभूवाथ प्रजापतिः॥५७॥

That which is the Veda is morality and duty. What is morality and duty is the path of Righteousness. This last in the beginning had been the Grandfather Brahman, that Lord of all creatures.

लोकानां स हि सर्वेषां ससुरासुररक्षसाम्।

समनुष्योरगवतां कर्ता चैव स भूतकृत्॥५८॥

Brahman is the Creator of the entire universe with the gods and Asuras and Rakshasas and human beings and snakes, and of every other things.

ततोऽन्यो व्यवहारोऽयं भर्तृप्रत्ययलक्षणः।

तस्मादिदमथोवाच व्यवहारनिदर्शनम्॥५९॥

Hence that law which is characterised by a belief in either of two litigant parties has also originated from him. Therefore, he has laid down the following regarding Vyavahara.

माता पिता च भ्राता च भार्या चैव पुरोहिताः।

नादण्ड्यो विद्यते राज्ञो यः स्वधर्मे न तिष्ठति॥६०॥

Neither mother, nor father, nor brother, nor wife, nor priest, is unpunishable with that king who governs agreeable to his duty.'

CHAPTER 122

(RAJADHARMANUSHASANA PARVA)

— Continued

The story of Vasuhoma

भीष्म उवाच

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

अङ्गेषु राजा द्युतिमान् वसुहोम इति श्रुतः॥१॥

Bhishma said—

'Regarding it is cited the following old story. There was among the Angas a highly effulgent king called Vasuhoma.

स राजा धर्मविजित्यं सह पत्न्या महातपाः।

मुञ्जपृष्ठं जगामाथ पितृदेवर्षिपूजितम्॥२॥

That king was always engaged in acts of piety, and accompanied by his wife he always practised the austere penances. He went to the spot called Munjaprishta highly respected by the Pitris and the celestial Rishis.

तत्र शृङ्गे हिमवतो मेरौ कनकपर्वते।

यत्र मुञ्जावटे रामो जटाहरणमादिशत्॥३॥

There, on that peak of Himavat, near the golden mountain of Meru. Rama, sitting under the shade of a well-known banian, had tied his matted locks together.

तदाप्रभृति राजेन्द्र ऋषिभिः संशितव्रतैः।

मुञ्जपृष्ठ इति प्रोक्तः स देशो रुद्रसेवितः॥४॥

From that time, O king, the spot, which is a favourite resort of Rudra, passed by the name of Munjaprishta among Rishis of rigid vows.

स तत्र बहुभिर्यक्तस्तदा श्रुतिमयैर्गुणैः।

ब्राह्मणानामनुमतो देवर्षिसदृशोऽभवत्॥५॥

Living there, king Vasuhoma acquired many pious attributes and, having gained the regard of the Brahmanas, came to be regarded as a celestial Rishi in holiness.

तं कदाचिददीनात्मा सखा शक्रस्य मानितः।

अभ्यगच्छन्महीपालो मान्याता शत्रुकर्शनः॥६॥

One day, that grinder of enemies, that friend of Shakra, viz., king Mandhata of great soul, came to Vasuhoma on his mountain retreat.

सोपसृत्य तु मान्याता वसुहोमं नराधिपम्।

दृष्ट्वा प्रकृष्टतपसं विनेतोऽग्रेऽभ्यतिष्ठत्॥७॥

Arrived there, and seeing king Vasuhoma of austere penances, stood humbly before the latter.

वसुहोमोऽपि राज्ञो वै पाद्यमर्घ्यं न्यवेदयत्।

सप्ताङ्गस्य तु राज्यस्य पप्रच्छ कुशलाव्यये॥८॥

Vasuhoma offered his guest water to wash his feet, and the Arghya consisting of the usual articles, and enquired of him about the well-being or otherwise of his kingdom consisting of seven limbs.

सद्भिराचरितं पूर्वं यथावदनुयायिनम्।

अपृच्छद् वसुहोमस्तं राजन् किं करवाणि ते॥९॥

After this, Vasuhoma addressed his royal guest who strictly followed the conduct of the righteous men of old, saying,—What, O king, shall I do for you.

सोऽब्रवीत्परमप्रीतो मान्याता राजसत्तमम्।

वसुहोमं महाप्राज्ञमासीनं कुलन्दन॥१०॥

Thus addressed, O delighter of the Kurus, Mandhatri, that best of kings, highly pleased, answered the greatly wise Vasuhoma seated at his ease, in the following words.

मान्यातोवाच

बृहस्पतेर्यतं राजन्नधीतं सकलं त्वया।

तथैवोशनसं शास्त्रं विज्ञातं ते नरोत्तम॥११॥

Mandhatri said—

You have, O king, studied all the doctrines of Brihaspati! O best of men, you know also the doctrines laid down by Ushanas.

तदहं ज्ञातुमिच्छामि दण्ड उत्पद्यते कथम्।

किं चास्य पूर्वं जागर्ति किं वा परममुच्यते॥१२॥

I wish to know what is the origin of Punishment? What also is said to be its end?

कथं क्षत्रियसंस्थश्च दण्डः सम्प्रत्यवस्थितः।

बृहि मे समुहाप्राज्ञ ददाम्याचार्यवेतनम्॥१३॥

How Came Punishment to depend upon the Kshatriya? Tell me all this, O you of great wisdom. I approach you as a disciple ready to give you the tuition fee.

वसुहोम उवाच

शृणु राजन् यथा दण्डः सम्भूतो लोकसंग्रहः।

प्रजाविनयरक्षार्थं धर्मस्यात्मा सनातनः॥१४॥

Vasuhoma said—

Listen, O king, as to how Punishment, that upholder of the world, sprang up. It is the soul of righteousness, and eternal, and was created for preserving the proper government of all creatures.

ब्रह्मा धियक्षुर्भगवान् सर्वलोकपितामहः।

ऋत्विजं नात्मनस्तुल्यं ददर्शेति हि नः श्रुतम्॥१५॥

We have heard that once upon a time, the Grandfather of all the worlds, viz., the divine Brahmana, desiring to celebrate a sacrifice, could not find a priest equally qualified like himself.

स गर्भं शिरसा देवो बहुवर्षाण्यधारयत्।

पूर्णे वर्षसहस्रे तु स गर्भः क्षुवतोऽपतत्॥१६॥

Therefore, he once conceived in his brain and held the foetus there for many long years. After a thousand years, the great god sneezed. In that act, the foetus dropped from his head.

स क्षुपो नाम सम्भूतः प्रजापतिररिदम्।

ऋत्विगासीन्महाराज यज्ञे तस्य महात्मनः॥१७॥

The divine being, O chastiser of foes, who was thus born from Brahman passed by the name of Kshupa. Highly powerful he became a lord of creatures. That Kshupa officiated as priest, O king, in the sacrifice of the high-souled Grandfather.

तस्मिन् प्रवृत्ते सत्रे तु ब्रह्मणः पार्थिवर्षम्।

दृष्ट्वा प्रधानत्वाद् दण्डः सोऽन्तर्हितोऽभवत्॥१८॥

Upon the commencement of that sacrifice, of Brahman, O best of kings, punishment disappeared on account of the visible form that the Grandfather was then obliged to assume.

तस्मिन्नन्तर्हिते चापि प्रजानां संकरोऽभवत्।

नैव कार्यं न वाकार्यं भोज्याभोज्यं न विद्यते॥१९॥

Punishment having disappeared, a great confusion arose among all creatures. There was no longer any distinction between what should be done and what should not. All difference, again, between clean and unclean food disappeared.

पेयापेये कुतः सिद्धिर्हिसन्ति च परस्परम्।

गम्यागम्यं तदा नासीत् स्वं परस्वं च वै समम्॥२०॥

Men could not distinguish between what drink was allowable and what drink was not. All creatures began to injure one another.

There were no restraints about the union of the sexes. All idea of property disappeared.

परस्परं विलुम्पन्ति सारमेया यथापिषम्।

अबलान् बलिनो घ्नन्ति निर्मर्यादमवर्तत॥२१॥

All creatures began to rob, snatching meat from one another. The strong began to kill the weak. Nobody cared the least for his neighbour.

ततः पितामहो विष्णुं भगवन्तं सनातनम्।

सम्पूज्य वरदं देवं महादेवमथाब्रवीत्॥२२॥

अत्र त्वमनुकम्पां वै कर्तुमर्हसि शंकर।

संकरो न भवेदत्र यथा तद् वै विधीयताम्॥२३॥

Then, having adored the divine and eternal Vishnu, the grandfather addressed that great boon-giving god, saying,—You should, O Keshava, show mercy on the present occasion. Let it be so ordained by you that the confusion that has already set in may disappear.

ततः स भगवान् ध्यात्वा चिरं शूलवरायुधः।

आत्मानमात्मना दण्डं ससृजे देवसत्तमः॥२४॥

Thus addressed, that foremost of gods, armed with an enormous Shula, thinking for some time, converted his ownself into the form of Punishment.

तस्माच्च धर्मचरणान्नीतिर्देवी सरस्वती।

ससृजे दण्डनीतिं सा त्रिषु लोकेषु विश्रुता॥२५॥

From that form, having Righteousness for its legs, the goddess Sarasvati created Dandaniti (Science of Punishment) which very soon became celebrated all over the world.

भूयः स भगवान् ध्यात्वा चिरं शूलवरायुधः।

तस्य तस्य निकायस्य चकारैकैकमीश्वरम्॥२६॥

Thereafter the great god armed with a huge Shula, having again reflected for sometime, appointed a few among the gods as the rulers of their respective classes.

देवानामीश्वरं चक्रे देवं दशशतेक्षणम्।

यमं वैवस्वतं चापि पितृणामकरोत् प्रभुम्॥२७॥

It was then that he made the divine Indra of a thousand eyes the king of gods. Yama the son of Vivasvat was made the lord of the departed manes.

धनानां राक्षसानां च कुबेरमपि चेश्वरम्।

पर्वतानां पतिं मेरुं संसृतां च महोदधिम्॥२८॥

Kubera was made the lord of riches and of all the Rakshasas. Meru was made the king of the mountains, and Oceans was made the lord of the rivers.

अपां राज्येऽसुराणां च विदधे वरुणं प्रभुम्।

मृत्युं प्राणेश्वरमथो तेजसां च हुताशनम्॥२९॥

The powerful Varuna was made the lord of the waters and of the Asuras. Death was made the lord of life and of all living creatures, and Fire was made the chief of all things possessed of energy.

रुद्राणामपि चेशानं गोप्तां विदधे प्रभुम्।

महात्मानं महादेवं विशलाक्षं सनातनम्॥३०॥

The powerful Ishana the great and eternal Mahadeva, of three eyes, was made the king of the Rudras.

वसिष्ठमीशं विप्राणां वसूनां जातवेदसम्।

तेजसां भास्करं चक्रे नक्षत्राणां निशाकरम्॥३१॥

Vashishtha was made the king of the Brahmanas, and Jatavedas was made the chief of the Vasus. Surya was made the lord of all luminous bodies and Chandramas was made the lord of Stars and constellations.

वीर्यामंशुमन्तं च भूतानां च प्रभुं वरम्।

कुमारं द्वादशभुजं स्कन्दं राजानमादिशत्॥३२॥

Anshumat was made the chief of all herbs, and the powerful and foremost of deities, viz., Kumara or Skanda, having twelve arms, was made the lord of all the spirits and ghosts.

कालं सर्वेशमकरोत् संहारविनयात्मकम्।

मृत्योश्चतुर्विभागस्य दुःखस्य च सुखस्य च॥३३॥

Time, containing the seeds of both origin and destruction was made the lord of all creatures, as also of the four parts of Death viz., weapons, diseases, Yama, and acts, and, lastly of grief and joy.

ईश्वरः सर्वदेवस्तु राजराजो नराधिपः।

सर्वेषामेव रुद्राणां शूलपाणिरिति श्रुतिः॥३४॥

The Shrutis say that the great god Mahadeva, the lord of lords, O king, armed with Shula, is the lord of the Rudras.

तमेनं ब्रह्मणः पुत्रमनुजातं क्षुपं ददौ।

प्रजानामधिपं श्रेष्ठं सर्वधर्मभृतामपि॥३५॥

The rod of punishment was given to Brahmana's latest-born son, viz., Kshupa, the lord of all creatures and the foremost of the virtuous.

महादेवस्ततस्तस्मिन् वृत्ते यज्ञे यथाविधि।

दण्डं धर्मस्य गोप्तारं विष्णवे सत्कृतं ददौ॥३६॥

Upon the completion of that sacrifice according to due rites, Mahadeva after making proper reverence handed over Punishment, that protector of Righteousness, to Vishnu.

विष्णुरङ्गिरसे प्रादादङ्गिरा मुनिसत्तमः।

प्रादादिन्द्रमरीचिभ्यां मरीचिर्भृगवे ददौ॥३७॥

Vishnu gave it to Angiras, and Angiras, that foremost of ascetics, handed it over to Indra and Marichi. Marichi gave it to Bhrigu.

भृगुर्ददावृषिभ्यस्तु दण्डं धर्मसमाहितम्।

ऋषयो लोकपालेभ्यो लोकपालाः क्षुपाय च॥३८॥

Bhrigu gave that rod intended for the protection of righteousness to all the Rishis. The Rishis gave it to the Regents of the quarters, and the Regents made it over again to Kshupa.

क्षुपस्तु मनवे प्रादादादित्यतनयायं च।

पुत्रेभ्यः श्रद्धादेवस्तु सूक्ष्मधर्मार्थकारणात्॥३९॥

Kshupa then handed it over to Manu the son of Surya. The god of Shraddhas (viz., Manu), gave it to his sons for the sake of true righteousness and riches.

विभज्य दण्डः कर्तव्यो धर्मेण न यदृच्छया।

दुष्टानां निग्रहो दण्डो हिरण्यं बाह्यतः क्रिया॥४०॥

Punishment should be meted out with discrimination, guided by righteousness and not by caprice. It is intended for checking the wicked. Fines and confiscation are intended for creating terror, and not for replenishing the king's treasury.

व्यङ्गत्वं च शरीरस्य वधो नाल्पस्य कारणात्।

शरीरपीडास्तास्ताश्च देहत्यागो विवासनम्॥४१॥

The wounding of one's body or the infliction of death should not be made for trivial causes. The infliction of physical pain by various means, hurling from tops of mountains, and punishment also, should not be guided by similar causes.

तं ददौ सूर्यपुत्रस्तु मनुर्वै रक्षणार्थकम्।

आनुपूर्व्याच्च दण्डोऽयं प्रजा जागर्ति पालयन्॥४२॥

Surya's son Manu gave the rod of punishment, (to his sons) for the protection of the world. Punishment in the hands of successive holders, remains awake, protecting all creatures.

इन्द्रो जागर्ति भगवानिन्द्रादग्निर्विभावसुः।

अग्नेर्जागर्ति वरुणो वरुणाच्च प्रजापतिः॥४३॥

प्रजापतेस्ततो धर्मो जागर्ति विनयात्मकः।

धर्माच्च ब्रह्मणः पुत्रो व्यवसायः सनातनः॥४४॥

व्यवसायात् ततस्तेजो जागर्ति परिपालयत्।

ओषध्यस्तेजसस्तस्मादोषधीभ्यश्च पर्वताः॥४५॥

पर्वतेभ्यश्च जागर्ति रसो रसगुणात् तथा।

जार्ति निर्वृतिर्देवी ज्योतीषि निर्वृतेरपि॥४६॥

वेदाः प्रतिष्ठाः ज्योतिर्भ्यस्ततो हयशिराः प्रभुः।

ब्रह्मा पितामहस्तस्माज्जागर्ति प्रभुरव्ययः॥४७॥

पितामहान्महादेवो जागर्ति भगवाञ्शिवः।

विश्वेदेवाः शिवाच्चापि विश्वेभ्यश्च तथर्षयः॥४८॥

ऋषिभ्यो भगवान् सोमः सोमाद् देवाः सनातनाः।

देवेभ्यो ब्राह्मणा लोके जाग्रतीत्युपधारया॥४९॥

At the top of the ladder, the divine Indra is awake; after him, Agni of burning flames; after him, Varuna; after Varuna; Prajapati; after Prajapati, Righteousness whose essence is restraint; after Righteousness, the son of Brahman, viz., the eternal Law; after Law; Energy is awake, employed in the act of protection; after Energy, the herbs; after the herbs, the mountains; after the mountains, all

kinds of juices and their attributes; after these the goddess Nirriti; after Nirriti, the planets and the luminous bodies in heaven; after these, the Vedas; after the Vedas, the powerful form of the Vishnu with the horse head; after him the almighty and eternal grandfather, viz., Brahma; after the grandfather, the divine and blessed Mahadeva; after Mahadeva, the Vishvedevas; after them, the great Rishis; after the Rishis, the divine Soma; after soma; the eternal duties; after the gods, the Brahmanas are awake.

ब्राह्मणेभ्यश्च राजन्या लोकान् रक्षन्ति धर्मतः।

स्थावरं जङ्गमं चैव क्षत्रियेभ्यः सनातनम्॥५०॥

After the Brahmanas, the Kshatriyas are piously protecting all creatures. The universe, consisting of mobile and immobile creatures, is kept awake by the Kshatriyas.

प्रजा जागर्ति लोकेऽस्मिन् दण्डो जागर्ति तासु च।

सर्वं संक्षिपते दण्डः पितामहसमप्रभः॥५१॥

Creatures are kept awake in this world, and Punishment is awake is among them. Effulgent like the Grandfather himself, Punishment keeps together and maintains everything.

जागर्ति कालः पूर्वं च मध्ये चान्ते च भारत।

ईश्वरः सर्वलोकस्य महादेवः प्रजापतिः॥५२॥

देवदेवः शिवः सर्वो जागर्ति सततं प्रभुः।

कपर्दी शङ्करो रुद्रः शिवः स्थाणुरुमापतिः॥५३॥

Time, O Bharata, is always awake, in the beginning, the middle, and the end. The lord of all the worlds, the lord of all creatures, the powerful and blessed Mahadeva, the god of gods, is always awake, He passes also by the names Kapardin, Shankara, Rudra, Bhava, Sthanu, and the lord of Uma.

इत्येष दण्डो विख्यात आदौ मध्ये तथावरे।

भूमिपालो यथान्यायं वर्ततानेन धर्मवित्॥५४॥

Thus Punishment also keeps awake in the beginning, the middle and the end. A virtuous king should duly rule, guided by Punishment.

भीष्म उवाच

इतीदं वसुहोमस्य शृणुयाद् यो मतं नरः।

श्रुत्वा सम्यक् प्रवर्तेत सर्वान् कामानवाप्नुयात्॥५५॥

Bhishma said—

The person who listens to this teaching of Vasuhoma, and having listened to it behaves according to its trend, is sure to acquire the fruition of all his desires.

इति ते सर्वमाख्यातं यो दण्डो मनुजर्षभा।

नियन्ता सर्वलोकस्य धर्माक्रान्तस्य भारत॥५६॥

I have now, O foremost of men, told you everything as to who punishment is, that restrainer of the universe which is governed by righteousness.

CHAPTER 123

(RAJADHARMANUSHASANA PARVA)

— Continued

An account of virtue, Profit and pleasure

युधिष्ठिर उवाच

तात धर्मार्थकामानां श्रोतुमिच्छामि निश्चयम्।

लोकयात्रा हि कात्स्न्येन तिष्ठेत् केषु प्रतिष्ठिता॥१॥

Yudhishtira said—

I wish, O sire, to hear the final conclusions about Virtue, Profit and Pleasure. Depending upon which of these does life proceed?

धर्मार्थकामाः किमूलास्त्रयाणां प्रभवश्च कः।

अन्योन्यं चानुषज्जन्ते वर्तन्ते च पृथक् पृथक्॥२॥

What are origins of Virtue, Profit, and Pleasure? What is again the out come to those three? They are sometimes seen intermixed with one another, and sometimes to exist separately and independently of one another,

भीष्म उवाच

यदा ते स्युः सुमनसो लोके धर्मार्थनिश्चये।

कालप्रभवसंस्थासु सज्जन्ते च त्रयस्तदा॥३॥

Bhishma said—

When men in this world try with pure hearts to gain Profit with the help of Virtue, then those three, viz., Virtue, Profit, and Pleasure,

may be seen to exist in a state of union regarding time, cause, and action.

धर्ममूलः सदैवार्थः कामोऽर्थफलमुच्यते।

संकल्पमूलास्ते सर्वे संकल्पो विषयात्मकः॥४॥

Profit originates from virtue, and Pleasure is the fruit of Profit. All the three again originate from Will. Will is connected with the objects.

विषयाश्चैव कात्स्न्येन सर्व आहारसिद्ध्ये।

मूलमेतत् त्रिवर्गस्य निवृत्तिर्मात्रं उच्यते॥५॥

All objects exist in a body for gratifying the desire of enjoyment. Upon these dependent the threefold objects of life. Renunciation of all objects is liberation.

धर्माच्छरीरसंगुप्तिधर्मार्थं चार्थ उच्यते।

कामो रतिफलश्चात्र सर्वे ते च रजस्वलाः॥६॥

It is said that Virtue is sought for the protection of the body, and Profit is for the acquisition of Virtue. Pleasure is merely the gratification of the sense. All the three are, therefore, pervaded the quality of Rajas (darkness).

संनिकृष्टाश्चरेदेतान् न चैतान् मनसा त्यजेत्।

विमुक्तस्तपसा सर्वान् धर्मादीन् कामनैष्ठिकान्॥७॥

Virtue, Profit, and Pleasure, when sought for the sake of heaven and such other rewards, are considered remote, because the rewards themselves are remote. They are near when sought, however, for the sake of Knowledge of Self. One should seek them for the purity of soul. One should not renounce them even in mind. If Virtue, Profit, and Pleasure are to be abandoned, one should abandon them when one has liberated one's self by ascetic penances.

श्रेष्ठे बुद्धिस्त्रिवर्गस्य यदयं प्राप्नुयान्नरः।

कर्मणा बुद्धिपूर्वेण भवत्यर्थो न वा पुनः॥८॥

The aim of the threefold objects is emancipation. I wish men could attain it. One's acts, undertaking and completed with even the help of intelligence may or may not yield the expected fruits.

अर्थार्थमन्यद् भवति विपरीतमथापरम्।

अनर्थार्थमवाप्यार्थमन्यत्राद्योपकारकम्।

बुद्ध्याबुद्धिरिहार्थे न तदज्ञाननिकृष्टया॥९॥

Virtue is not always the root of Profit, for other things than Virtue lead to Wealth. There is again the opposite view. In some cases, Wealth acquired has produced evil. Other things again than Wealth have brought on the acquisition of Virtue. Therefore, an ignorant man, whose understanding has been debased by ignorance, never succeeds in acquiring the highest object of Virtue and Profit, viz., Emancipation.

अपध्यानमलो धर्मो मलोऽर्थस्य निगूहनम्।

सम्प्रमोदमलः कामो भूयः स्वगुणवर्जितः॥१०॥

The defeat of Virtue consists in the desire of reward; that of Profit consists in amassing it; when freed from these impurities, they yield mighty fruits.

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

कामन्दकस्य संवादमाङ्गरिष्ठस्य चोभयोः॥११॥

Regarding it is cited the discourse that took place in days of yore between Kamandaka and Angarishtha.

कामन्दमृषिमासीनमभिवाद्य नराधिपः।

आङ्गरिष्ठोऽथ पप्रच्छ कृत्वा समयपर्ययम्॥१२॥

One day having waited for the opportunity, king Angarishtha saluted the Rishi Kamanda as he was seated at his ease, and put to him the following questions—

यः पापं कुरुते राजा काममोहबलात्कृतः।

प्रत्यासन्नस्य तस्यर्षे किं स्यात् पापप्रणाशनम्॥१३॥

If a king, under the influence of lust and folly, commits sin for which he afterwards repents, how, O Rishi, can those sins be destroyed.

अथर्षं धर्म इति च योऽज्ञानादाचरेन्नरः।

तं चापि प्रथितं लोके कथं राजा निवर्तयेत्॥१४॥

If again a man, guided by ignorance, does what is sinful in the belief that he is acting piously, how shall the king suppress that sin prevalent among men?

कामन्दक उवाच

यो धर्मार्थी परित्यज्य काममेवानुवर्तते।

स धर्मार्थपरित्यागात् प्रज्ञानाशमिहार्हति॥१५॥

Kamanda said—

That man, who renouncing Virtue and Profit, pursues only Pleasure, reaps as the result of such conduct the destruction of his intelligence.

प्रज्ञानाशात्पको मोहस्तथा धर्मार्थनाशकः।

तस्मान्नस्तिकता चैव दुराचारश्च जायते॥१६॥

The destruction of intelligence is followed by carelessness which at once destroys both Virtue and Profit. Such carelessness, beget dreadful atheism and systematic wickedness.

दुराचारान् यदा राजा प्रदुष्टान् न नियच्छति।

तस्मादुद्विजते लोकः सर्पाद् वेश्मगतादिवा॥१७॥

If the king does not subdue those wicked men of sinful conduct, all good subjects then live in dread of him like a person living in a room within which a snake has concealed itself.

तं प्रजा नानुवर्तन्ते ब्राह्मणा न च साधवः।

ततः संशयमाप्नोति तथा वध्यत्वमेति च॥१८॥

The subjects do not follow such a king. Brahmanas and all pious persons also do the same. As a consequence the king incurs grave danger, and ultimately the risk of his life.

अपध्वस्तस्त्ववमतो दुःखं जीवितमृच्छति।

जीवेच्च यदपध्वस्तस्तच्छुद्धं मरणं भवेत्॥१९॥

Laden with infamy and insult, he has to carry on a miserable existence. A life of infamy, however, is tantamount to death.

अत्रैतदाहुराचार्याः पापस्य परिगर्हणम्।

सेविन्य्या त्रयी विद्या सत्कारो ब्राह्मणेषु च॥२०॥

Men well read in the scriptures have laid down the following expedients for suppressing sin. The king should always study the three Vedas. He should respect the Brahmanas and do them good.

महामना भवेद् धर्मे विवहेच्च महाकुले।

ब्राह्मणांश्चापि सेवेत क्षमायुक्तान् मनस्विनः॥२१॥

He should be given to righteousness. He should make alliance with high families. He should serve the great Brahmanas endued with the virtue of forgiveness.

जपेदुदकशीलः स्यात् सततं सुखमास्थितः।

धर्मान्वितान् सम्प्रविशेद् बहिः कृत्वेह दुष्कृतीन्॥२२॥

He should perform ablutions and recite sacred Mantras and thus spend his days happily. Banishing all wicked subjects from himself and his kingdom, he should live with virtuous men.

प्रसादयेन्मधुरया वाचा वाप्यथ कर्मणा।

तवास्मीति वदेन्नित्यं पेषां कीर्तयन् गुणान्॥२३॥

He should please all persons by sweet words or good acts. He should say to all,—I am yours,—and declare the virtues of even his enemies.

अपापो ह्येवमाचारः क्षिप्रं बहुमतो भवेत्।

पापान्यपि हि कृच्छ्राणि शमयेन्नात्र संशयः॥२४॥

By behaving thus he may soon cleanse himself of his sins, and gain the high esteem of all. Forsooth, by such a conduct all his sins will be destroyed.

गुरुवो हि परं धर्मं यं ब्रूयुस्तं तथा कुरु।

गुरुणां हि प्रसादाद् वै श्रेयः परमवाप्स्यसि॥२५॥

You should satisfy all those great duties which your seniors and preceptors would indicate. You are sure to acquire great blessings through the grace of your seniors and preceptors.

CHAPTER 124

(RAJADHARMANUSHASANA PARVA)

Continued

The characteristics of virtuous conduct and how it can be acquired

युधिष्ठिर उवाच

इमे जना नरश्रेष्ठ प्रशंसन्ति सदा भुवि।

धर्मस्य शीलमेवादौ ततो मे संशयो महान्॥१॥

Yudhishtira said—

All persons on Earth, O foremost of men, speak highly of virtuous conduct, I have, however, great misgivings regarding this subject of their praise.

यदि तच्छक्यमस्माभिर्ज्ञातुं धर्मभृतां वर।

श्रोतुमिच्छामि तत् सर्वं यथैतदुपलभ्यते॥२॥

If the subject be not far from our comprehension, O foremost of virtuous men, I wish to hear everything about the way in which virtuous conduct can be acquired.

कथं तत् प्राप्यते शीलं श्रोतुमिच्छामि भारता।

किलक्षणं च तत् प्रोक्तं ब्रूहि मे वदतां वरः॥३॥

How is, that conduct acquired, O Bharata! I wish to hear it. Tell me also, O foremost of orators, what are the characteristics of that conduct.

भीष्म उवाच

पुरा दुर्योधनेनेह धृतराष्ट्राय मानद।

आख्यातं तप्यमानेन श्रियं दृष्ट्वा तथागताम्॥४॥

इन्द्रप्रस्थे महाराज तव सभ्रातृकस्य ह।

सभायां चाह वचनं तत् सर्वं शृणु भारता॥५॥

Bhishma said—

‘Formerly, O givers of honours, Duryodhana while burning within at your and your brothers’ prosperity at Indraprastha, and for the jeers he received for his mistakes at the grand palace, had asked his father Dhritarashtra the same question. Hear what transpired at that time, O Bharata.

भवतस्तां सभां दृष्ट्वा समृद्धिं चाप्यनुत्तमाम्।

दुर्योधनस्तदाऽऽसीनः सर्वं पित्रे न्यवेदयत्॥६॥

Having seen that grand palace and that great prosperity of yours, Duryodhana, while sitting before his father described to him of all he had seen.

श्रुत्वा हि धृतराष्ट्रश्च दुर्योधनवचस्तदा।

अब्रवीत् कर्णसहितं दुर्योधनमिदं वचः॥७॥

Having heard the words of Duryodhana, Dhritarashtra, addressing his son and Karna, replied to him as follows.

धृतराष्ट्र उवाच

किमर्थं तप्यसे पुत्र श्रोतुमिच्छामि तत्त्वतः।

श्रुत्वा त्वामनुनेष्यामि यदि सम्यग् भविष्यति॥८॥

Dhritarashtra said—

Why do you grieve, O son! I wish to hear the cause fully. If after hearing the reasons they appear to be sufficient, I shall then try to instruct you.

त्वया च महदैश्वर्यं प्राप्तं परपुञ्जय।

किंकरा भ्रातरः सर्वे मित्रसम्बन्धिनः सदा॥९॥

O subjugator of hostile towns, you too have acquired great affluence. All your brothers are ever obedient to your, as also all your friends and relatives.

आच्छादयसि प्रावारान् श्वासि पिशितौदनम्।

आजानेया वहन्त्यश्वाः केनासि हरिणः कृशः॥१०॥

You are clad in the best robes. You take the richest food. Horses of the best species bear you. Why then have you become pale and emaciated?

दुर्योधन उवाच

दश तानि सहस्राणि स्नातकानां महात्मनाम्।

भुञ्जते रुक्मपात्रीभिर्युधिष्ठिरनिवेशने॥११॥

Duryodhana said—

Ten thousands of great Snataka Brahmanas daily take their food at Yudhishtira’s palace from plates of gold.

दृष्ट्वा च तां सभां दिव्यां दिव्यपुष्पफलान्विताम्।

अश्वास्तित्तिरकल्पाषान् वस्त्राणि विविधानि च॥१२॥

दृष्ट्वा तां पाण्डवेयानामृद्धिं वैश्रवणीं शुभाम्।

अमित्राणां सुमहतीमनुशोचामि भारता॥१३॥

Seeing his beautiful palaces adorned with excellent flowers and fruits, his horses of the Tittiri and the Kalmasha breeds, his dresses of various sorts, indeed, seeing that high prosperity of my enemies, viz., the sons of Pandu,—a prosperity resembling that of Vaishravana himself,—I am burning with grief, O Bharata!—

धृतराष्ट्र उवाच

यदीच्छसि श्रियं तात तादृशी सा युधिष्ठिरे।

विशिष्टां वा नरव्याघ्र शीलवान् भव पुत्रक॥१४॥

Dhritarashtra said—

If you wish, O sire, to acquire prosperity like that of Yudhishtira or that which is even superior to it, do you then, O son, try to be of virtuous conduct.

शीलेन हि त्रयो लोकाः शक्या जेतुं न संशयः।

न हि किञ्चिदसाध्यं वै लोके शीलवतां भवेत्॥१५॥

Forsooth, one may, by his conduct alone, conquer the three words. There is nothing which virtuous persons cannot obtain.

एकरात्रेण माञ्धाता त्र्यहेण जनमेजयः।

सप्तरात्रेण नाभागः पृथिवीं प्रतिपेदिरे॥१६॥

Mandhata conquered the whole world in only one night, Janamejaya, in course of three; and Nabhaga, in course of seven.

एते हि पार्थिवाः सर्वे शीलवन्तो दयान्विताः।

अतस्तेषां गुणक्रीता वसुधा स्वयमागता॥१७॥

All these kings were endued with mercy and virtuous conduct. Therefore, the Earth came to them at their will, won over by their virtues!

दुर्योधन उवाच

कथं तत् प्राप्यते शीलं श्रोतुमिच्छामि भारत।

येन शीलेन तैः प्राप्ता क्षिप्रमेव वसुधरा॥१८॥

Duryodhana said—

I wish to hear, O Bharata, how that conduct may be acquired, by which the Earth was won by them so quickly!—

धृतराष्ट्र उवाच

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

नारदेन पुरा प्रोक्तं शीलमाश्रित्य भारत॥१९॥

Dhritarashtra said—

Regarding it the following old narrative is cited. It was formerly recited by Narada, with regard to virtuous conduct.

प्रहादेन हतं राज्यं महेन्द्रस्य महात्मनः।

शीलमाश्रित्या दैत्येन त्रैलोक्यं च वशे कृतम्॥२०॥

In days of yore, the Daitya Prahlada, by the merit of his conduct, snatched from the great Indra his sovereignty and brought the three worlds under subjection.

ततो बृहस्पति शक्रः प्राञ्जलिः समुपस्थितः।

तमुवाच महाप्राज्ञः श्रेय इच्छामि वेदितुम्॥२१॥

Shakra then, with joined hands, approached Brihaspati. Endued with great wisdom, the god of the celestials addressed to the great preceptor, saying,—I desire you to tell me the source of happiness.

ततो बृहस्पतिस्तस्मै ज्ञानं नैःश्रेयसं परम्।

कथयामास भगवान् देवेन्द्राय कुरुद्वह॥२२॥

Thus accosted, Brihaspati said to him that Knowledge is the source of the greatest happiness.

एतावच्छ्रेय इत्येव बृहस्पतिरभाषत।

इन्द्रस्तु भूयः पप्रच्छ को विशेषो भवेदिति॥२३॥

Indeed, Brihaspati pointed out knowledge to be the source of supreme happiness. Indra, however, once more asked him as to whether there was any thing superior to that.

बृहस्पतिरुवाच

विशेषोऽस्ति महांस्तात भार्गवस्य महात्मनः।

अत्रागमय भद्रं ते भूय एवं सुरर्षभा॥२४॥

Brihaspati said—

There is some thing, O son, which is still higher. The great Bhargava (Ushanas) will instruct your better. Go to him, blessed be you, and enquire of him, O king of the celestials!

आत्मनस्तु ततः श्रेयो भार्गवात् सुमहातपाः।

ज्ञानमागमयत् प्रीत्या पुनः स परमद्वृत्तिः॥२५॥

Endued with great ascetic merit and effulgence, the king of the celestials then went to Bhargava and acquired from him, with a gratified heart, a knowledge of that which was to his greatest good.

तेनापि समनुज्ञातो भार्गवेण महात्मना।

श्रेयोऽस्तीति पुनर्भूयः शुक्रमाह शतक्रतुः॥२६॥

Acquiring the permission of the great Bhargava, the celebrator of a hundred sacrifices once more asked the sage as to whether there was anything superior to what the sage had already told him.

भार्गवस्त्वाह सर्वज्ञः प्रह्लादस्य महात्मनः।

ज्ञानमस्मि विशेषेणेत्युक्तो हृष्टश्च सोऽभवत्॥२७॥

The omniscient Bhargava said,—The great Prahlada has better knowledge!—Learning this, Indra became highly pleased.

स ततो ब्राह्मणो भूत्वा प्रह्लादं पाकशासनः।

गत्वा प्रोवाच मेधावी श्रेय इच्छामि वेदितुम्॥२८॥

The chastiser of Paka, endued with supreme intelligence, assumed the form of a Brahman and going to Prahlada, asked him saying—I desire to hear what conduces to felicity.

प्रह्लादस्त्वब्रवीद् विप्रं क्षणो नास्ति द्विजर्षभा

त्रैलोक्यराज्यसक्तस्य ततो नोपदिशामि ते॥२९॥

Prahlada answered the Brahmana, saying,—O chief of the twice-born, I have no time, being wholly engaged with the task of ruling the three worlds!— I cannot therefore, instruct you.

ब्राह्मणस्त्वब्रवीद् राजन् यस्मिन् काले क्षणो भवेत्।

तदोपादेष्टुमिच्छामि यदाचयमुत्तमम्॥३०॥

The Brahmana said,—O king when you may have leisure, I wish to listen to your instructions about that conduct which yields good!

ततः प्रीतोऽभवद् राजा प्रह्लादो ब्रह्मवादिनः।

तथेत्युक्त्वा शुभे काले ज्ञानतत्त्वं ददौ तदा॥३१॥

At this answer, king Prahlada became pleased with that Brahmanavadin. Saying,—So be it!— he availed of a favourable opportunity for delivering to the Brahma the truths of knowledge.

ब्राह्मणोऽपि यथान्यायं गुरुवृत्तिमुत्तमाम्।

चकार सर्वभावेन यदस्य मनसेप्सितम्॥३२॥

The Brahmana duly treated Prahlada as a disciple should his preceptor, and began with his whole heart to do what Prahlada wished.

पृष्टश्च तेन बहुशः प्राप्तं कथमुत्तमम्।

त्रैलोक्यराज्यं धर्मज्ञ कारणं तद् ब्रवीहि मे।

प्रह्लादोऽपि महाराज ब्राह्मणं वाक्यमब्रवीत्॥३३॥

Many a time the Brahmana enquired, saying,—O chastiser of enemies by what means have you been able to acquire the sovereignty of the three worlds? Tell me, O pious king, what those means are!—Prahlada, O king, answered the question of the Brahmana.

प्रह्लाद उवाच

नासूयामि द्विजान् विप्र राजास्मीति कदाचन।

काव्यानि वदतां तेषां संयच्छामि वहामि च॥३४॥

Prahlada said—

I do not, O twice-born one, feel any pride for my being a king, nor do I entertain any hostile feeling towards the Brahmanas! On the other hand, I accept and follow the policy they describe to me based upon the teachings of Shukra.

ते विश्रब्धाः प्रभाषन्ते संयच्छन्ति च मां सदा।

ते मां काव्यपथे युक्तं शृश्रूषुमनसूयकम्॥३५॥

Full confident they say to me what they wish to say, and restrain me from unrighteous or improper courses. I am ever obedient to the teachings of Shukra. I wait upon and serve the Brahmanas and my elders. I bear no malice.

धर्मात्मानं जितक्रोधं नियतं संयतेन्द्रियम्।

समासिञ्चन्ति शास्तारः क्षौद्रं मध्विव मक्षिकाः॥३६॥

I am of righteous soul. I have conquered anger. I am self-controlled, and all my senses are under restraint. Those twice-born ones that are my instructors give me wholesome advice like bees dropping honey into the cells of their comb.

सोऽहं वागग्रविद्यानां रसानामवलेहिता।

स्वजात्यानधितिष्ठामि नक्षत्राणीव चन्द्रमाः॥३७॥

I taste the ambrosia dropped by those learned men, and like the Moon among the stars I live among the members of my family.

एतत् पृथिव्याममृतमेतच्चक्षुरनुत्तमम्।

यद् ब्राह्मणमुखे काव्यमेतच्छ्रुत्वा प्रवर्तते॥३८॥

Even listening to the teachings of Shukra from the lips of Brahmanas and following them in practise, is this nectar on Earth, even this is the clearest eye.

एतावच्छ्रेय इत्याह प्रह्लादो ब्रह्मवादिनम्।

शुश्रूषितस्तेन तदा दैत्येन्द्रो वाक्यमब्रवीत्॥३९॥

यथावद् गुरुवृत्त्या ते प्रीतोऽस्मि द्विजसत्तम।

वरं वृणीष्व भद्रं ते प्रदातास्मि न संशयः॥४०॥

The good of a man consists in these,—Thus said Prahlada to that utterer of Brahma. Served dutifully by him, the chief of the Asuras once more said,—O foremost of twice-born ones, I am highly pleased with you for your dutiful conduct towards me. Ask of me the boon you wish, blessed be you, for I shall grant you what you will ask.

कृतमित्येव दैत्येन्द्रमुवाच स च वै द्विजः।

प्रह्लादस्त्वब्रवीत् प्रीतो गृह्णातां वर इत्युत॥४१॥

The Brahmana answered the king of the Asuras saying,—Very well. I will obey you.—Prahlada, pleased with him,—said,—Take what you wish.

ब्राह्मण उवाच

यदि राजन् प्रसन्नस्त्वं मम चेदिच्छसि प्रियम्।

भवतः शीलमिच्छामि प्राप्तुमेष वरो मम॥४२॥

The Brahmana said—

If, O king, you have been pleased with me and if you wish to do what is agreeable to me, I wish then to acquire your behaviour! This is the boon that I pray for.

ततः प्रीतस्तु दैत्येन्द्रो भयमस्याभवन्महत्।

वरे प्रदिष्टे विप्रेण नाल्पतेजायमित्युत॥४३॥

At this, though pleased, Prahlada became stricken with a great fear. Indeed when this

boon was indicated by the Brahmana, the Asura king thought that the solicitor could not be an ordinary person.

एवमस्त्विति स ग्राह प्रह्लादो विस्मितस्तदा।

उपाकृत्य तु विप्राय वरं दुःखान्वितोऽभवत्॥४४॥

Wondering much, Prahlada at last said,—Let it be so!—Having, however, granted the boon, the Asura king became filled with grief.

दत्ते वरे गते विप्रे चिन्ताऽऽसीन्महती तदा।

प्रह्लादस्य महाराज निश्चयं न च जग्मिवान्॥४५॥

Having received the boon, the Brahmana went away, but Prahlada, O king, was stricken with a deep anxiety and knew not what to do.

तस्य चिन्तयतस्तावच्छायाभूतं महाद्युति।

तेजो विग्रहवत् तात शरीरमजहात् तदा॥४६॥

तमपृच्छन्महाकायं प्रह्लादः को भवानिति।

प्रत्याहतं तु शीलोऽस्मि त्यक्तो गच्छाम्यहं त्वया॥४७॥

While the Asura king sat brooding over the matter, a flame of light came out of his person. It had a shadowy form of great effulgence and huge proportions. Prahlada asked the form, saying,—Who are You?—The form answered, saying—I am the embodiment of your conduct. Renounced by you I am going away.

तस्मिन् द्विजोत्तमे राजन् वत्स्याम्यहमनिन्दिते।

योऽसौ शिष्यत्वमागम्य त्वयि नित्यं समाहितः॥४८॥

I shall henceforth, O king, dwell in that blameless and foremost of Brahmanas who had become your devoted disciple!—Having said these words, the form vanished and soon after entered the body of Shakra.

तस्मिंस्तेजसि याते तु तादृगरूपस्ततोऽपरः॥४९॥

शरीरान्निःसृतस्तस्य को भवानिति चाब्रवीत्।

After the disappearance of that form, another of similar form issued out of Prahlada's body. The Daitya king addressing it, said,—Who are you?

इत्युक्त्वान्तर्हितं तद् वै शक्रं चान्वाविशत् प्रभो।

धर्मं प्रह्लाद मां विद्धि यत्रासौ द्विजसत्तमः॥५०॥

तत्र यास्यामि दैत्येन्द्र यतः शीलं ततो ह्यहम्।

The form answered, saying,—Know me, O Prahlada, for the embodiment of Righteousness, I shall go there where that foremost of Brahmanas is, for, O king of the Daityas, I reside there where Conduct lives!

ततोऽपरो महाराज प्रज्वलन्निव तेजसा॥५१॥

शरीरान्निःसृतस्तस्य प्रह्लादस्य महात्मनः।

Upon the disappearance of Righteousness, a third highly effulgent form, O monarch, issued out of the body of the great Prahlada.

को भवानिति पृष्ठश्च तमाह स महाद्युतिः॥५२॥

सत्यं विद्वद्यसुरेन्द्राद्य प्रयास्ये धर्ममन्वहम्।

Asked by Prahlada as to who he was, that highly effulgent form answered, saying—Know, O king of the Daityas, that I am Truth. I shall leave you, following the way of Righteousness!

तस्मिन्ननुगते सत्ये महान् वै पुरुषोऽपरः॥५३॥

निश्चक्राम ततस्तस्मात् पृष्ठश्चाह महाबलः।

वृत्तं प्रह्लाद मां विद्धि यतः सत्यं ततो ह्यहम्॥५४॥

After Truth had left Prahlada, following Righteousness, another great person issued out of Prahlada's body. Asked by the Daitya king, the mighty being answered,—I am the embodiment of good works. Know, O Prahlada, that I live there were the Truth lives!

तस्मिन् गते महाशब्दः शरीरात् तस्य निर्ययौ।

पृष्ठश्चाह बलं विद्धि यतो वृत्तमहं ततः॥५५॥

After this one had left Prahlada, another being come out, giving vent to loud and deep cries. Addressed by Prahlada, he answered,—Know that I am Power. I live there where good works are.

इत्युक्त्वा प्रययौ तत्र यतो वृत्तं नराधिप।

ततः प्रभामयी देवी शरीरात् तस्य निर्ययौ॥५६॥

Having said these words, Power went away where good works had gone. After this, a goddess of great effulgence came out of Prahlada's person.

तामपृच्छत् दैत्येन्द्रः सा श्रीरित्येनमब्रवीत्।

उषितास्मि स्वयं वीर त्वयि सत्यपराक्रम॥५७॥

त्वया त्यक्ता गमिष्यामि बलं ह्यनुगता ह्यहम्।

The Daitya king asked her and she answered him saying that she was the embodiment of Prosperity, adding,—I lived in you, O hero, O you of prowess incapable of being baffled. Renounced by you, I shall follow Power.

ततो भयं प्रादुरासीत् प्रह्लादस्य महात्मनः॥५८॥

अपृच्छत् स ततो भूयः क्व यासि कमलालये।

The great Prahlada, stricken with fear, once more asked the goddess, saying,—Where do you go, O goddess, O you that live amid lotuses?

त्वं हि सत्यव्रता देवी लोकस्य परमेश्वरी।

कश्चासौ ब्राह्मणश्रेष्ठस्तत्त्वमिच्छामि वेदितुम्॥५९॥

You are ever devoted to truth, O goddess, and you are the foremost of deities. Who is that foremost of Brahmanas? I wish to know the truth!

श्रीरुवाच

स शक्रो ब्रह्मचारी यस्त्वत्तश्चैवोपशिक्षितः।

त्रैलोक्ये ते यदैश्वर्यं तत् तेनापहतं प्रभो॥६०॥

The goddess of Prosperity said—

Practising the vow of Brahmacharya, that Brahmana who was instructed by you was Shakra. O foremost one, he robbed you of that sovereignty which you had over the three worlds.

शीलेन हि त्रयो लोकास्त्वया धर्मज्ञ निर्जिताः।

तद्विज्ञाय सुरेन्द्रेण तव शीलं हतं प्रभो॥६१॥

O Righteous one, it was by your conduct that you had reduced the three worlds to subjection. Knowing this the king of the gods robbed you of your conduct!

धर्मः सत्यं तथा वृत्तं बलं चैव तथाप्यहम्।

शीलमूला महाप्राज्ञ सदा नास्त्यत्र संशयः॥६२॥

Righteousness and Truth and good works and Power and myself, O you of great wisdom, all originate from conduct.

भीष्म उवाच

एवमुक्त्वा गता श्रीस्तु ते च सर्वे युधिष्ठिर।

दुर्योधनस्तु पितरं भूय एवाब्रवीद् वचः॥६३॥

Bhishma said—

Having said these words, the goddess of Prosperity went away, as also all the rest, O Yudhishtira. Once more addressing his father.

शीलस्य तत्त्वमिच्छामि वेत्तुं कौरवन्दन।

प्राप्यते च यथा शीलं तं चोपायं वदस्व मे॥६४॥

Duryodhana said—

O delighter of the Kurus, I wish to know the truth about conduct. Tell me the means by which it may be acquired.

धृतराष्ट्र उवाच

सोपायं पूर्वमुद्दिष्टं प्रह्लादेन महात्मना।

संक्षेपेण तु शीलस्य शृणु प्राप्तिं नरेश्वरा॥६५॥

Dhritarashtra said—

Those means were described by the great Prahlada while discoursing to Indra. Listen, however, O king, as to how in brief conduct may be acquired.

अद्रोहः सर्वभूतेषु कर्मणा मनसा गिरा।

अनुग्रहश्च दानं च शीलमेतत् प्रशस्यते॥६६॥

Abstention from injury, by act, thought, and word to all creatures, mercy, and gift, constitute the praise-worthy behaviour.

यदन्येषां हितं न स्यादात्मनः कर्म पौरुषम्।

अपत्रपेत वा येन न तत् कुर्यात् कथंचन॥६७॥

That act or exertion which does not do good to other, or that act for which one has to feel shame, should never be done.

तत्तु कर्म तथा कुर्याद् येन श्लाघ्येत संसदि।

शीलं समासेनैतत् ते कथितं कुरुसत्तम॥६८॥

That act, on the other hand, should be done for which one may be lauded in society. O best

of the Kurus, I have now told you briefly as to what conduct is.

यद्यप्यशीला नृपते प्राप्नुवन्ति श्रियं क्वचित्।

न भुञ्जते चिरं तात समूलाश्च न सन्ति ते॥६९॥

If, O king, wicked persons do ever acquire prosperity, they do not enjoy it long, O son, and are soon rooted out.

एतद् विदित्वा तत्त्वेन शीलवान् भव पुत्रक।

यदीच्छसि श्रियं तात सुविशिष्टां युधिष्ठिरात्॥७०॥

Dhritarashtra said—

Knowing all this truly, do you, O son, be of good conduct, if you wish to obtain greater prosperity than Yudhishtira.

भीष्म उवाच

एतत् कथितवान् पुत्रे धृतराष्ट्रो नराधिपः।

एतत् कुरुष्व कौन्तेय ततः प्राप्यसि तत्फलम्॥७१॥

Phishma said—

This was what king Dhritarashtra said to his son. Do you follow these instructions, O son of Kunti, and you will then surely acquire their fruit.

CHAPTER 125

(RAJADHARMANUSHASANA PARVA)

— Continued

An account of hope

युधिष्ठिर उवाच

शीलं प्रधानं पुरुषे कथितं ते पितामह।

कथं त्वाशा समुत्पन्ना या चाशा तद् वदस्व मे॥१॥

Yudhishtira said—

You have said, O grandfather, that conduct is the first thing (for a man). Whence, however, does Hope arise? Tell me what it is.

संशयो मे महानेष समुत्पन्नः पितामह।

छेत्ता च तस्य नाभ्योऽस्ति त्वत्तः परपुरज्जय॥२॥

This great doubt has occupied my mind. There is no other person than you, O subjugator of hostile towns, who can remove it!

पितामहाशा महती ममासीद्धि सुयोधने।

प्राप्ते युद्धे तु तद् युक्तं तत् कर्तायमिति प्रभो॥३॥

O grandfather, I had great hope about Suyodhana that when a battle was about to take place, he would, O lord, do what was proper.

सर्वस्याशा सुमहती पुरुषस्योपजायते।

तस्यां विहन्यमानायां दुःखो मृत्युर्न संशयः॥४॥

Hope is the sheet-anchor of every man. When that hope is destroyed, great grief follows which, forsooth, is almost equal to death itself.

सोऽहं हताशो दुर्बुद्धिः कृतस्तेन दुरात्मना।

धर्तराष्ट्रेण राजेन्द्र पश्य मन्दात्मतां मम॥५॥

Fool that I am, Dhritarashtra's wicked son, Duryodhana, destroyed the hope I had entertained. Mark, O king, the foolishness of my mind.

आशां महतरां मये पर्वतादपि सद्गुमात्।

आकाशादपि वा राजन्नप्रमेयैव वा पुनः॥६॥

I think that hope is bigger than a mountain with all its trees. Or, perhaps, it is bigger than the sky itself. Or, perhaps, O king, it is really immeasurable.

एषा चैव कुरुश्रेष्ठ दुर्विचिन्त्या सुदुर्लभा।

दुर्लभत्वाच्च पश्यामि किमन्यद् दुर्लभं ततः॥७॥

Hope, O chief of the Kurus, is highly difficult of being understood and equally difficult of being conquered. Seeing this last attribute of Hope, I ask, what else is so unconquerable as this?

भीष्म उवाच

अत्र ते वर्तयिष्यामि युधिष्ठिर निबोध तत्।

इतिहासं सुमित्रस्य निर्वृत्तमृषभस्य च॥८॥

Bhishma said—

I shall describe to you, O Yudhishtira, regarding it, the discourse between Sumitra and Rishabha that took place in days of yore, Listen to it!

सुमित्रो नाम राजर्षिर्हेहयो मृगयां गतः।

ससार स मृगं विद्ध्वा बाणेनानतपर्वणा॥९॥

A royal sage of the Haihaya family, Sumitra by name, went a hunting. Having pierced a deer with a straight arrow, he pursued it.

स मृगो बाणमादाय यथामितविक्रमः।

स च राजा बलात् तूर्णं ससार मृगयूथपम्॥१०॥

Endued with great strength, the deer ran ahead, with the arrow sticking to him. The king was equally powerful, and accordingly pursued his precious game with great speed.

ततो निम्नं स्थलं चैव स मृगोऽद्रवदाशुगः।

मुहूर्तमिव राजेन्द्र समेन स पथागमत्॥११॥

The animal, highly fleet, quickly ran a low ground and then a level plain.

ततः स राजा तारुण्यादौरसेन बलेन च।

ससार बाणासनभृत् सखद्भोऽसौ तनुत्रवान्॥१२॥

The king, young, active, and strong, and armed with bow and sword and protected with a coat of mail, still pursued it.

ततो नदान् नदीश्चैव पल्वलानि बनानि च।

अतिक्रम्याभ्यतिक्रम्य ससारैको वनेचरः॥१३॥

Having none with him to chase the animal through the forest, the king crossed many rivers and lakes.

स तु कामान्मृगो राजन्नासाद्यासाद्य तं नृपम्।

पुनरभ्येति जवनो जवेन महता ततः॥१४॥

Possessed of great fleetness the animal, at its will, appearing now and then before the king, ran on with great quickness.

स तस्य बाणैर्बहुभिः समभ्यस्तो वनेचरः।

प्रक्रीडन्निव राजेन्द्र पुनरभ्येति चान्तिकम्॥१५॥

Pierced with many arrows by the king, that wild animal, O monarch, as if in sport, again and again lessened the distance between itself and the pursuer.

पुनश्च जवमास्थाय जवनो मृगयूथपः।

अतीत्यातीत्य राजेन्द्र पुनरभ्येति चान्तिकम्॥१६॥

Repeatedly showing its quickness and crossing one forest after another, it now and then appeared before the king at a near point.

तस्य मर्मच्छिदं घोरं तीक्ष्णं चामित्रकदर्शनः।

समादाय शरं श्रेष्ठं कार्मुके तु तथासृजत्॥१७॥

At last, taking up a very excellent arrow, sharp, terrible, and capable of cutting the very vitals, the crusher of foes, set it on his bow-string.

ततो गव्यूतिमात्रेण मृगयूथपयूथपः।

तस्य बाणपथं मुक्त्वा तस्थिवान् प्रहसन्निवा॥१८॥

That huge animal then, as if laughing at the pursuer's efforts, suddenly went to a great distance by reaching a point full four miles ahead of the range of the arrow.

तस्मिन् निपतिते बाणे भूमौ ज्वलिततेजसि।

प्रविवेश महारण्यं मृगो राजाप्यथाद्रवत्॥१९॥

That effulgent arrow accordingly fell on the ground. The deer entered a large forest, but the king still pursued it.

CHAPTER 126

(RAJADHARMANUSHASANA PARVA)

— Continued

An account of hope

भीष्म उवाच

प्रविश्य स महारण्यं तापसानामथाश्रमम्।

आससाद ततो राजा श्रान्तश्चोपाविशत् तदा॥१॥

Bhishma said—

Having entered that large forest, the king arrived at an asylum of ascetics. Worn out with toil, he sat himself down for rest.

तं कार्मुकधरं दृष्ट्वा श्रमार्तं क्षुधितं तदा।

समेत्य ऋषयस्तस्मिन् पूजां चक्रुर्यथाविधि॥२॥

Seeing him armed with bow, exhausted with toil, and hungry, the ascetics approached him and honoured him duly.

स पूजामृषिभिर्दत्तां सम्प्रगृह्य नराधिपः।

अपृच्छत् तापसान् सर्वास्तपसो वृद्धिमुत्तमाम्॥३॥

Accepting the honours offered by the Rishis, the king asked them about the progress and advancement to their penances.

ते तस्य राज्ञो वचनं सम्प्रगृह्य तपोधनाः।

ऋषयो राजशार्दूलं तमपृच्छन् प्रयोजनम्॥४॥

Duly answering the questions of the king, those Rishis having asceticism for wealth, asked that foremost of kings as to the cause of his coming to that retreat.

केन भद्रं सुखार्थेन सम्प्राप्तोऽसि तपोवनम्।

पदातिर्बद्धनिस्त्रिंशो धन्वी बाणौ नरेश्वरा॥५॥

And they said,—Blessed be you, in pursuit of what delightful object have you, O king, come to this hermitage, walking on foot and armed with sword, bow and arrows?

एतदिच्छामहे श्रोतुं कुतः प्राप्तोऽसि मानद।

कस्मिन् कुले तु जातस्त्वं किं नामा चासि बूहि नः॥६॥

We wish to hear whence you are coming, O giver of honours! Tell us also in what family you are born and what your name is!—

ततः स राजा सर्वेभ्यो द्विजेभ्यः पुरुषर्षभा

आचक्षे यथान्यायं परिचर्यां च भारता॥७॥

हैहयानां कुले जातः सुमित्रो मित्रनन्दनः।

चरामि मृगयूथानि निघ्नन् बाणैः सहस्रशः॥८॥

बलेन महता गुप्तः सामात्यः सावरोधनः।

मृगस्तु विद्धो बाणेन मया सरति शल्यवान्॥९॥

Thus addressed, O foremost of men, the king described himself, O Bharata, saying.—I am born in the family of the Haihayas. My name is Sumitra, and I am the son of Mitra. I chase herds of deer, killing them in thousands with my shafts. Accompanied by a large army and my ministers and the ladies of my household, I have come out ahunting. I struck a deer with a shaft, but the animal with the arrow shaft, but the animal with arrow sticking to his body ran speedily.

तं द्रवन्तमनुप्राप्तो वनमेतद् यदृच्छया।

भवत्सकाशं नष्टश्रीर्हताशः श्रमकर्षितः॥१०॥

In chasing it I have, purposelessly arrived at this forest and find myself before you, shorn of splendour, toil worn, and with hope disappointed.

किं नु दुःखमतोऽन्यद् वै यदहं श्रमकर्षितः।

भवतामाश्रमं प्राप्तो हताशो भ्रष्टलक्षणः॥११॥

What can be more pitiable than this, viz., that I have arrived at this hermitage, exhausted with toil, shorn of the signs of royalty, and disappointed of my hopes.

न राजलक्षणत्यागो न पुरस्य तपोधनाः।

दुःखं करोति तत् तीव्रं यथाऽऽशा विहता मम॥१२॥

I am not at all sorry, Oh ye ascetics, at my being now divested of the sins of royalty or at my being now at a distance from my capital. I feel, however, a great grief for my hopes being frustrated.

हिमवान् वा महाशैलः समुद्रो वा महोदधिः।

महत्त्वान्वापद्येतां नभसो वान्तरं तथा॥१३॥

The king of mountains, viz., Himavat, and that vast receptacle of waters, viz., the ocean, cannot, for its vastness, equal the extent of the sky.

आशायास्तपसि श्रेष्ठास्तथा नान्तमहं गतः।

भवतां विदितं सर्वं सर्वज्ञा हि तपोधनाः॥१४॥

Oh ye ascetics, likewise, I also cannot make out the limit of hope. With penances you have made yourselves omniscient. There is nothing which is hidden from you.

भवन्तः सुमहाभागास्तस्मात् पृच्छामि संशयम्।

आशावान् पुरुषो यः स्यादन्तरिक्षमथापि वा॥१५॥

किं नु ज्यायस्तरं लोके महत्त्वात् प्रतिभाति वः।

एतदिच्छामि तत्त्वेन श्रोतुं किमिह दुर्लभम्॥१६॥

You are also highly blessed. I beg you, therefore, to remove my doubt. Which of these two appears vaster to you, hope of man, or the wide sky? I desire to hear fully, what is so unconquerable as hope.

यदि गुह्यं न वो नित्यं तदा प्रवृत्त मा चिरम्।

न गुह्यं श्रोतुमिच्छामि युष्मद्भ्यो द्विजसत्तमाः॥१७॥

If the subject be one which you can properly describe, then tell me all about it forthwith. I do not wish, ye foremost of the twice-born, to hear anything from you that may be a mystery and improper to describe.

भवत् तपोविधातो वा यदि स्याद् विरमे ततः।

यदि वास्ति कथायोगो योऽयं प्र श्नो मयेरितः॥१८॥

एतत् कारणसामर्थ्यं श्रोतुमिच्छामि तत्त्वतः।

भवन्तोऽपि तपोनित्या ब्रूयुरेतत् समन्विताः॥१९॥

If again the subject be injurious to your penances, I would not wish you to describe. If the question asked by me be a befitting subject of discourse, I would then wish to hear the cause fully. Devoted to penances as ye are, do ye all instruct me on the subject.

CHAPTER 127

(RAJADHARMANUSHASANA PARVA)

— Continued

The story of Rishava

भीष्म उवाच

ततस्तेषां समस्तानामृषीणामृषिसत्तमः।

ऋषभो नाम विप्रर्षिर्विस्मयन्निदमब्रवीत्॥१॥

Bhishma said—

Then the best of Rishis, viz., the twice-born Rishabha, sitting in the midst of all those Rishis, smiled a little and said—

पुराहं राजशार्दूल तीर्थान्यनुचरन् प्रभो।

समासादितवान् दिव्यं नरनारायणाश्रमम्॥२॥

Formerly, O foremost of Kings, while sojourning among sacred places, I arrived O lord, at the beautiful hermitage of Nara and Narayana.

यत्र सा बदरी रम्या ह्रदो वैहायसस्तथा।

यत्र चाश्वशिरा राजन् वेदान् पठति शाश्वतान्॥३॥

There lies the charming spot called Badari, and there also is that lake in the sky. There the sage Ashvashiras, O king, reads the eternal Vedas.

तस्मिन् सरसि कृत्वाहं विधिवत् तर्पणं पुरा।

पितृणां देवतानां च ततोऽऽश्रममियां तदा॥४॥

Having performed my ablutions in that lake duly offered libations of water to the departed manes and the gods, I entered the hermitage.

रेमाते यत्र तौ नित्यं नरनासयणावृषी।

अदूरादाश्रमं कञ्चिद् वासार्थमगमं तदा॥५॥

Within that retreat the Rishis Nara and Narayana always spend their time happily. Not far from that place I went to another hermitage for taking up my quarter.

तत्र चीराजिनधरं कृशमुच्चमतीव च।

अद्राक्षमृषिमायान्तं तनुं नाम तपोधनम्॥६॥

While seated there I saw a very tall and emaciated Rishi, clad in rags and skins, coming towards me. Rich in penances, he was named Tanu.

अन्यैर्नैर्महाबाहो वपुषाष्टगुणान्वितम्।

कृशता चापि राजर्षे न दृष्टा तादृशी क्वचित्॥७॥

Compared, O mighty-armed one, with other men, his height was eight times greater. Regarding his leanness, O royal sage, I can say that I have never seen its like.

शरीरमपि राजेन्द्र तस्य कानिष्ठिकासमम्।

ग्रीवा बाहू तथा पादौ केशाश्चान्द्रुतदर्शनाः॥८॥

His body, O king, was as thin as one's little finger. His neck and arms and legs and hair were all of extraordinary character.

शिरः कायानुरूपं न कर्णौ नेत्रे तथैव च।

तस्य वाक्चैव चेष्टा च सामान्ये राजसत्तमा॥९॥

His head was proportionate to his body, and his ears and eyes, also, were the same. His speech, O best of kings, and his movements were highly feeble.

दृष्ट्वाहं तं कृशं विप्रं भीतः परमदुर्मनाः।

पादौ तस्याभिवाद्याथ स्थितः प्राञ्जलिरग्रतः॥१०॥

Seeing that highly emaciated Brahmana I became very dispirited and frightened. Saluting his feet, I stood before him with clasped hands.

निवेद्य नामगोत्रे च पितरं च नरर्षभा।

प्रदिष्टे चासने तेन शनैरहमुपाविशम्॥११॥

Having given out to him my name and family, and having told him also the name of my father, O foremost of men, I slowly sat myself down on a seat that was pointed out by him.

ततः स कथयामास कथां धर्मार्थसंहिताम्।

ऋषिमध्ये महाराज तनुर्धर्मभृतां वरः॥१२॥

Then, O king, that foremost of virtuous men, viz., Tanu, began to describe in the midst of the Rishis living in that hermitage the topics regarding Righteousness and Profit.

तस्मिंस्तु कथयत्येव राजा राजीवलोचनः।

उपायाज्जवनैरश्वैः सवलः सावरोधनः॥१३॥

While engaged in discourse, a king, having eyes like lotus-petals and accompanied by his forces and the ladies of his seraglio, came on a car drawn by quick-coursing horses.

स्मरन् पुत्रमरण्ये वै नष्टं परमदुर्मनाः।

भूरिद्युम्नपिता श्रीमान् वीरद्युम्नो महायशः॥१४॥

The name of that king was Viradyumna. Of beautiful features, he was highly illustrious. His son's name was Bhuridyumna. The child has been missing, and the father, highly dispirited, came there in course of his wanderings amid the forest in pursuit of the missing one.

इह द्रक्ष्यामि तं पुत्रं द्रक्ष्यामीहेति पार्थिवः।

एवमाशाहतो राजा चरन् वनमिदं पुरा॥१५॥

I shall find my son here!—I shall find my son here!—Carried on by hope in this way, the king wandered through that forest in those days.

दुर्लभः स मया द्रष्टुं नूनं परमधार्मिकः।

एकः पुत्रो महारण्ये नष्ट इत्यसकृत् तदा॥१६॥

Addressing the emaciated Rishi he said,—Forsooth, that highly virtuous son of mine cannot be traced by me. Alas, he was my only son. He is lost and can nowhere be found.

दुर्लभः स मया द्रष्टुमाशा च महती मया।

तया परीतगात्रोऽहं मुमुर्षुर्नात्र संशयः॥१७॥

Though he cannot be discovered my hope, however, of finding him is very great! With that hope (which is frequently disappointed) I am almost on the point of death.

एतच्छ्रुत्वा तु भगवांस्तनुर्मुनिवरोत्तमः।

अवाक्शिरा ध्यानपरो मुहूर्तमिव तस्थिवान्॥१८॥

Hearing these words of the king, that foremost of ascetics, viz., the holy Tanu, remained for a short while with head lowering down and himself immersed in contemplation.

तमनुष्ठान्तमालक्ष्य राजा परमदुर्मेनाः।

उवाच वाक्यं दीनात्मा मन्दं मन्दमिवासकृत्॥१९॥

दुर्लभं किं नु देवर्षे आशयाश्चैव किं महत्।

ब्रवीतु भगवानेतद् यदि गुह्यं न ते मयि॥२०॥

Seeing him immersed in contemplation, the king became highly dissipated. With great sorrow he began to say slowly and softly,—What, O celestial, Rishi, is that which cannot be conquered and what is it that is greater than hope? O holy one, tell me this if I may hear it without any objection.

मुनिरुवाच

महर्षिर्भगवांस्तेन पूर्वमासीद् विमानितः।

बालिशां बुद्धिमास्थाय मन्दभाग्यतयाऽऽत्मनः॥२१॥

The ascetic said—

A holy and great ascetic had been insulted by your son. He had done it through ill luck, actuated by his foolish understanding.

अर्थयन् कलशं राजन् काञ्चनं वल्कलानि च।

अवज्ञापूर्वकेनापि न सम्पादितवांस्ततः।

निर्विण्णः स तु विप्रर्षिर्निराशः समपद्यत॥२२॥

The ascetic has asked your son for a golden jar and vegetable barks. Your son refused, out of contempt, to please the ascetic.

एवमुक्तोऽपिवाद्याथ तमृषि लोकपूजितम्।

श्रान्तोऽवसीदद् धर्मात्मा यथा त्वं नररात्तम॥२३॥

Thus treated by your son, the great sage became disappointed!—Thus addressed, the king adored that ascetic worshipped of all the world. Of virtuous soul, Viradyumna sat there, worn out with toil even as you, O best of men, now are.

अर्घ्यं ततः समानीय पाद्यं चैव महानृपिः।

आरण्येनैव विधिना राज्ञे सर्वं न्यवेदयत्॥२४॥

The great ascetic, in return, offered the king, according to the practice of the forest-

dwellers, water to wash his feet and the Arghya.

ततस्ते मुनयः सर्वे परिवार्य नरर्षभम्।

उपाविशन् नरव्याघ्र सप्तर्षय इव ध्रुवम्॥२५॥

Then all the ascetics, O foremost of kings, sat there, encircling that foremost of men like the stars of the constellation of Ursa Major surrounding the Pole star.

अपृच्छंश्चैव तं तत्र राजानमपरजितम्।

प्रयोजनमिदं सर्वमाश्रमस्य निवेशने॥२६॥

And they asked the unvanquished king about the cause of his arrival at that hermitage.

CHAPTER 128

(RAJADHARMANUSHASANA PARVA)

— Continued

The discourse on hope

राजोवाच

वीरद्युम्न इति ख्यातो राजाहं दिक्षु विश्रुतः।

भूरिद्युम्नं सुतं नष्टमन्वेष्टुं वनमागतः॥१॥

The king said—

I am a king named Viradyumna. My fame has travelled everywhere. My son Bhuridyumna has been lost. To find him out I have come to this forest.

एकः पुत्रः स विप्रान् बाल एव च मेऽनघ।

न दृश्यते वने चास्मिन्मन्वेष्टुं चराम्यहम्॥२॥

O ye foremost of Brahmanas, that child was my only son and, O ye of sinless ones, he is very young. He cannot, however, be found here. I am travelling everywhere for finding him out.

ऋषभ उवाच

इत्येवमुक्ते वचने राज्ञा मुनिरधोमुखः।

तूष्णीमेवाभवत् तत्र न च प्रत्युक्तवान् नृपम्॥३॥

Rishabha said—

After the king had said so, the ascetic Tanu lowered his head. He remained absolutely silent, without giving any response.

स हि तेन पुरा विप्रो राज्ञा नात्यर्थमानितः।

आशाकृतश्च राजेन्द्र तपो दीर्घं समाश्रितः॥४॥

प्रतिग्रहमहं राज्ञां न करिष्ये कथञ्चना।

अन्येषां चैव वर्णानामिति कृत्वा धियं तदा॥५॥

आशा हि पुरुषं बालमुत्थापयति तस्थुषी।

Formerly that Brahmana had not been much respected by the king. Out of disappointment, O king, he had practised austere penances for a long time, being determined that he should never accept anything as present from either kings or members of any other caste.

तामहं व्यपनेष्यामि इति कृत्वा व्यवस्थितः।

वीरद्युमन्स्तु तं भूयः पप्रच्छ मुनिसत्तमम्॥६॥

And he said to himself,—Hope moves every foolish man. I shall banish hope from my mind!—Such was his resolution. Viradyumna once more asked that foremost of ascetics, saying,—

राजोवाच

आशायाः किं कृशत्वं च किं चेह भुवि दुर्लभम्।

ब्रवीतु भगवानेतत् त्वं हि धर्मार्थदर्शिवान्॥७॥

The king said—

What is the extent of the faintness of Hope? What on Earth is highly difficult to acquire? Tell me this, O holy one, for you are master of virtue and profit.

ततः संस्मृत्य तत् सर्वं स्मारयिष्यन्निवाब्रवीत्।

राजानं भगवान् विप्रस्ततः कृशतनुस्तदा॥८॥

Rishabha said—

Remembering all the past incidents and calling them back to the recollection of the king also, that holy Brahmana of emaciated body said to the king.—

ऋषिरुवाच

कृशत्वेन समं राजन्नाशामा विद्यते नृप।

तस्या वै दुर्लभत्वाच्च प्रार्थिताः पार्थिवा मया॥९॥

The sage said—

There is nothing, O king, which is so slender as Hope, I had requested many kings and found that there is nothing which is so

difficult of acquiring as an image presented by Hope before the mind!—

राजोवाच

कृशाकृशे मया ब्रह्मन् गृहीते वचनात् तव।

दुर्लभत्वं च तस्यैव वेदवाक्यमिव द्विज॥१०॥

The king said—

At your words, O Brahmana, I understand what is feeble and what is not so. I understand also now difficult it is to acquire the images placed by hope before the mind. I consider these words of yours as Shruti.

संशयस्तु महाप्राज्ञ संजातो हृदये मम।

तन्मुने मम तत्त्वेन वक्तुमर्हसि पृच्छतः॥११॥

O you of great wisdom, one doubt, however, is in my mind. You should, O sage, explain it fully to me.

त्वत्तः कृशतरं किं नु ब्रवीतु भगवानिदम्।

यदि गुह्यं न ते किञ्चिद् विद्यते मुनिसत्तम॥१२॥

What is slenderer than your body? Tell me this, O holy one, if, however, O best of sages, the subject is one, which may fairly be dealt with.

कृश उवाच

दुर्लभोऽप्यथवा नास्ति योऽर्थी धृतिमवाप्नुयात्।

स दुर्लभतरस्तात योऽर्थिनं नावमन्यते॥१३॥

The emaciated sage said—

It is highly difficult to find a contented applicant. Perhaps, there is none such in the world. Still rare, O sire, is the man who never disregards an applicant.

सत्कृत्य नोपकुस्ते परं शक्त्या यथार्हतः।

या सक्ता सर्वभूतेषु साऽऽशा कृशतरी मया॥१४॥

The hope in persons who do not, after making promises, do good to others, to the best of their abilities and according to the fitness of the applicant, is slenderer than even my body.

कृतघ्नेषु च या सक्ता नृशंसेष्वलसेषु च।

अपकारिषु चासक्ता साऽऽशा कृशतरीमया॥१५॥

The hope in an ungrateful man, or in one who is cruel, or in one who is idle, or in one who injures others, is slenderer than even my body.

एकपुत्रः पिता पुत्रे नष्टे वा प्रेषितेऽपि वा।

प्रवृत्तिं यो न जानाति साऽऽशा कृशतरी मया॥१६॥

The hope entertained by a father who has only one son, of once more seeing him after he has been lost or missed, is slenderer than even my body.

प्रसवे चैव नारीणां वृद्धानां पुत्रकारिता।

तथा नरेन्द्र धनिनां साऽऽशा कृशतरी मया॥१७॥

The hope that old women hold of giving birth to sons, O king, and which is cherished by rich men, is slenderer than even my body.

प्रदानकाङ्क्षिणीनां च कन्यानां वयसि स्थिते।

श्रुत्वा कथास्तथायुक्ताः साऽऽशा कृशतरी मया॥१८॥

The hope of marriage in grown up maidens when they hear any body only talk of it in their presence, is slenderer than even my body.

एतच्छ्रुत्वा ततो राजन् स राजा सावरोधनः।

संस्पृश्य पादौ शिरसा निपपात द्विजर्षभम्॥१९॥

Hearing these words, O monarch, king Viradyumna, and the ladies of his household, laid themselves low before that foremost of Brahmanas and touched his feet with their bent heads.

राजोवाच

प्रसादये त्वां भगवन् पुत्रेणेच्छामि संगमम्।

यदेतदुक्तं भवता सम्प्रति द्विजसत्तम॥२०॥

The king said—

I beg your favour, O holy one. I wish to meet with my child. What you have said, O best of Brahmanas is very true. There is not doubt of the truth of your words.

ऋषभ उवाच

सत्यमेतन्न संदेहो यदेतद् व्याहृतं त्वया।

ततः प्रहस्य भगवांस्तनुर्धर्मभृतां वरः॥२१॥

Rishabha continued—

The, holy Tanu, that best of virtuous persons, smiling, caused, by virtue of his

learning and his penances, the king's son to be brought there.

पुत्रमस्यानयत् क्षिप्रं तपसा च श्रुतेन च।

स समानीय तत्पुत्रं तमुपालभ्य पार्थिवम्॥२२॥

Having caused the prince to be brought there, the sage remonstrated with the king (his father). That foremost of virtuous persons then showed himself to be the god of righteousness.

आत्मानं दर्शयामास धर्मं धर्मभृतां वरः।

स दर्शयित्वा चात्मानं दिव्यमद्भुतदर्शनम्।

विपाष्मा विगतक्रोधश्चचार वनमन्त्रिकात्॥२३॥

Indeed, having shown his own wonderful and celestial form, he entered an adjacent forest, with heart shorn of anger and the desire of revenge.

एतद् दृष्टं मया राजस्तथा च वचनं श्रुतम्।

आशामपनयस्वाशु ततः कृशतरीमिमाम्॥२४॥

I saw all this, O king, and heard the words I have said. Dispell your hope that is even slenderer than any of those which the sage pointed out.

भीष्म उवाच

स तथोक्तस्तदा राजन् ऋषभेण महात्मना।

सुमित्रोऽपनयत् क्षिप्रमाशां कृशतरीं ततः॥२५॥

Bhishma said—

Thus addressed, O king, by the great Rishabha, king Sumitra quickly renounced the hope that was in his heart and which was slenderer than any of the various sorts of hope pointed out by the emaciated Rishi.

एवं त्वमपि कौन्तेय श्रुत्वा वाणीमिमां मम।

स्थिरो भव महाराज हिमवानिव पर्वतः॥२६॥

Do you also, O son of Kunti, hearing these words of mine, be calm and composed like Himavat.

त्वं हि प्रष्टा च श्रोता च कृच्छ्रेष्वनुगतेष्विह।

श्रुत्वा मम महाराज न संतप्तुमिहार्हसि॥२७॥

Stricken with distress you have questioned me and heard my answer. Having heard it, O monarch, you should remove these regrets of yours.

CHAPTER 129

(RAJADHARMANUSHASANA PARVA)

— Continued

The discourse on Morality between
Gotama and Yama

युधिष्ठिर उवाच

नामृतस्येव पर्याप्तिर्ममास्ति ब्रुवति त्वयि।

यथा हि स्वात्मवृत्तिस्थस्तथा तृप्तोऽस्मि भारत॥१॥

Yudhishtira said—

Like one who drinks ambrosia my thirst is never satiated with the nectar of your words of wisdom as they fall from your mouth. As a person endued with a knowledge of self is never satiated with meditation, even so I am never satiated with hearing you.

तस्मात् कथय भूयस्त्वं धर्ममेव पितामहा।

न हि तृप्तिमहं यामि पिबन् धर्माभूतं हि ते॥२॥

Do you, therefore, O grandfather, describe again morality. I am never satiated with drinking the ambrosia of your discourses upon morality.

भीष्म उवाच

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

गौतमस्य च संवादं यमस्य च महात्मनः॥३॥

Bhishma said—

'Regarding it is cited the old discourse between Gotama and the illustrious Yama.

पारियात्रं गिरिं प्राप्य गौतमस्याश्रमो महान्।

उवास गौतमो यं च कालं तमपि मे शृणु॥४॥

षष्टिं वर्षसहस्राणि सोऽतप्यद् गौतमस्तपः।

Gotama had a wide retreat on the Paripatra hills. Listen to me as to how many years he lived in that asylum. For sixty thousand years that sage practised ascetic austerities in that asylum.

तमुग्रतपसा युक्तं भावितं सुमहापुनिम्॥५॥

उपयातो नरव्याघ्र लोकपालो यमस्तदा।

तमपश्यत् सुतपसमृषिं वै गौतमं तदा॥६॥

One day, the Regent of the dead. Yama, O foremost of men, went to that great sage of purified soul while he was practising the severest austerities. Yama saw the great ascetic Gotama of rigid penances.

स तं विदित्वा ब्रह्मर्षिर्यममागतमोजसा।

प्राञ्जलिः प्रयतो भूत्वा उपविष्टस्तपोधनः॥७॥

Understanding that it was Yama who had come, the twice-born quickly saluted him and sat with closed hands in an attentive attitude.

तं धर्मराजो दृष्ट्वैव सत्कृत्यैव द्विजर्षभम्।

न्यमन्त्रयत् धर्मेण क्रियतां किमिति ब्रुवन्॥८॥

Beholding that foremost of Brahmanas, the royal Dharma duly saluted him and addressing him asked what he should do for him.

गौतम उवाच

मातापितृभ्यामानृण्यं किं कृत्वा समवाप्नुयात्।

कथं च लोकानाप्नोति पुरुषो दुर्लभाञ्छुचीन्॥९॥

Gotama said—

How does a man liberate his self from the debt he owes to his parents? How, also, does he succeed in acquiring blissful regions which it is so difficult to acquire.

यम उवाच

तपःशौचवता नित्यं सत्यधर्मरतेन च।

मातापित्रोरहरहः पूजनं कार्यमञ्जसा॥१०॥

Yama said—

Practising truth, purity and penances, one should continuously adore his parents.

अश्वमेधैश्च यष्टव्यं बहुभिः स्वाप्तदक्षिणैः।

तेन लोकानवाप्नोति पुरुषोऽद्भुतदर्शनान्॥११॥

One should, also, celebrate Horse-sacrifices with profuse presents to the Brahmanas. By such acts one acquires many happy and wonderful regions.'

CHAPTER 130

(RAJADHARMANUSHASANA PARVA)

— Continued

The conduct of a king when he has no friends or when he is surrounded by wicked ministers

युधिष्ठिर उवाच

मित्रैः प्रहीयमाणस्य बह्वमित्रस्य का गतिः।

राज्ञः संक्षीणकोशस्य बलहीनस्य भारत॥१॥

Yudhishtira said—

How should a king behave who is shorn of friends, has many enemies, and an exhausted treasury, and is destitute of troops, O Bharata.

दुष्टामात्यसहायस्य च्युतमन्त्रस्य सर्वतः।

राज्यात् प्रच्यवमानस्य गतिमन्यामपश्यतः॥२॥

परचक्राभियातस्य परराष्ट्राणि मृदतः।

विग्रहे वर्तमानस्य दुर्बलस्य वलीयसा॥३॥

असंविहतराष्ट्रस्य देशकालावजानतः।

अप्राप्यं च भवेत् सान्त्वभेदो वाप्यतिपीडनात्।

जीवितं त्वर्थहेतुर्वा तत्र किं सुकृतं भवेत्॥४॥

Again how should he behave himself when he is surrounded by wicked ministers, when his counsels are all divulged, when he does not find his way clearly before him, when he attacks another kingdom, when he is engaged in grinding a hostile kingdom, and when though weak he is at war with a powerful king? How should a king act whose affairs are ill-managed and who disregards the requirements of place and time, who is unable, for his oppressions, to bring about peace and create disunion among his enemies? Should he try to acquire wealth by foul means or should he sacrifice his life without seeking wealth?

भीष्म उवाच

गुह्यं धर्मज मा प्राक्षीरतीव भरतर्षभा।

अपृष्टो नोत्सहे वक्तुं धर्ममेतं युधिष्ठिर॥५॥

धर्मो ह्यणीयान् वचनाद् बुद्धिश्च भरतर्षभा।

श्रुत्वोपास्य सदाचारैः साधुर्भवति स क्वचित्॥६॥

Bhishma said—

Conversant as you are with duties, you have, O foremost of Bharata's race, asked me a question dealing with the mystery of duties. Without being asked, O Yudhishtira, I could not venture to dwell upon this duty. Morality is very subtle. One understands it, O foremost of Bharata's race by the help of scriptural texts. By remembering what one has heard and by doing good acts, some one in some place may become a righteous person.

कर्मणा बुद्धिपूर्वेण भवत्याढ्यो न वा पुनः।

तादृशोऽयमनुग्रहः संव्यवस्यः स्वया धिया॥७॥

By acting intelligently the king may or may not acquire wealth. Guided by your own intelligence do you think what reply should be given to your query on this subject.

उपायं धर्मबहुलं यात्रार्थं शृणु भारत।

नाहमेतादृशं धर्मं बुभूषे धर्मकारणात्॥८॥

Listen, O Bharata, to the highly meritorious expedient which kings should follow (during times of distress). For the sake of true morality, however, I would not call those means fair.

दुःखादान इह ह्येष स्यात् तु पश्चात् क्षयोपमः।

अभिगम्यमतीनां हि सर्वासामेव निश्चयः॥९॥

If the treasury filled by oppression, such a conduct brings the king to the brink of destruction. Such is the conclusion of all intelligent men who have deliberated upon the subject.

यथा यथा हि पुरुषो नित्यं शास्त्रमवेक्षते।

तथा तथा विजानाति विज्ञानमर्थं रोचते॥१०॥

The scriptures or science which one always studies imparts him the knowledge becomes agreeable to him.

अविज्ञानादयोगो हि पुरुषस्योपजायते।

विज्ञानादपि योगश्च योगो भूतिकरः परः॥११॥

अशङ्कमानो वचनमनसूयुरिदं शृणु।

Ignorance yields barrenness of invention about means. Finding out of expedients, again, through the help of knowledge, becomes the

source of great happiness. Without cherishing any misgivings and any malice, here these instructions.

राज्ञः कोशक्षयादेव जायते बलसंक्षयः॥१२॥

कोशं च जनयेद् राजा निर्जलेभ्यो यथा जलम्।

Through the decrease of the treasury, the king's army suffers deterioration. The king should, therefore, replenish his treasury like one creating water in a forest which is without water.

कालं प्राप्यानुगृहीयादेष धर्मः सनातनः।

उपायधर्मं प्राप्येयं पूर्वैराचरितं जनैः॥१३॥

In pursuance of this code of morality practised by the ancients, the king should, when the opportunity presents itself, show mercy to his subjects. This is eternal duty.

अन्यो धर्मः समर्थानामापत्स्वन्यश्च भारता।

प्राक्कोशात् प्राप्यते धर्मो वृत्तिर्धर्माद् गरीयसी॥१४॥

For able and competent men the duties are of one kind. In times of distress, however, one's duties assume a different aspect. Without riches a king may, by penances acquire religious merit. Life, however, is much more important than religious merit.

धर्मं प्राप्य न्यायवृत्तिं न बलीयान् न विन्दति।

यस्माद् बलस्योपपत्तिरेकान्तेन न विद्यते॥१५॥

तस्मादापत्स्वधर्मोऽपि श्रूयते धर्मलक्षणः।

अधर्मो जायते तस्मिन्निति वै कवयो विदुः॥१६॥

By acquiring only religious merit, a king, who is weak never succeeds in acquiring just and proper means for maintenance; and because he cannot, by even his best endeavours, acquire power by the help of only religious merit, therefore the practices in time of distress are sometimes regarded as quite of a piece with morality. The learned, however, opine that those practices beget sinfulness.

अनन्तरं क्षत्रियस्य तत्र किं विचिकित्स्यते।

यथास्य धर्मो न ग्लान्येनेयाच्छत्रुवशं यथा।

तत् कर्तव्यमिहेत्याहुर्नात्मानमवसादयेत्॥१७॥

After the time of distress is over, what should the Kshatriya do? He should act in such a way that his merit may not be dissipated. He should also act in such a way that he may not have to yield to his foes. These are his duties. He should not be despondent.

सर्वात्मनैव धर्मस्य न परस्य न चात्मनः।

सर्वोपायैरुज्जिहीर्षेदात्मानमिति निश्चयः॥१८॥

तत्र धर्मविदां तात निश्चयो धर्मनैपुणम्।

उद्यमो नैपुणं क्षात्रे बाहुवीर्यादिति श्रुतिः॥१९॥

He should not try to save the merit of others or of himself. On the other hand, he should save his own self. This is the settled conclusion. There runs this Shruti, viz., that Brahmanas, who are conversant with duties, should be proficient in them. Likewise, as regards the Kshatriya, his proficiency should be in exertion, since might of arms is his great wealth.

क्षत्रियो वृत्तिसंरोधे कस्य नादातुमर्हति।

अन्यत्र तापसस्वाच्यं ब्राह्मणस्वाच्यं भारता॥२०॥

When a Kshatriya's means of sustenance are gone, what should he not take excepting what belongs to ascetics and Brahmanas?

यथा वै ब्राह्मणः सीदन्नयाज्यमपि याजयेत्।

अभोज्यान्नानि चाग्नीयात् तथेदं नात्र संशयः॥२१॥

Even as a Brahmana in a time of distress may officiate at the sacrifice of a person for whom he should never officiate and eat forbidden food, so there is no doubt that a Kshatriya may take riches from every one save ascetics and Brahmanas.

पीडितस्य किमद्वारमुत्पथो विधृतस्य च।

अद्वारतः प्रद्वति यदा भवति पीडितः॥२२॥

Even one attacked (by an enemy and seeking the means of escape) what can be an unfair means? For a person confined in a dungeon and seeking escape what can be an improper path? When a person becomes afflicted, he escapes by even an improper way.

यस्य कोशबलग्लान्या सर्वलोकपराभवः।

भैक्ष्यचर्या न विहिता न च विद् शूद्रजीविका॥२३॥

For a Kshatriya who has, for his insufficient treasury and army, become exceedingly humiliated, neither a life of mendicancy nor the profession of a Vaishya or that of a Shudra has been sanctioned.

स्वधर्मानन्तरा वृत्तिर्जात्याननुपजीवतः।

जहतः प्रथमं कल्पमनुकल्पेन जीवन्म्॥२४॥

The profession prescribed for a Kshatriya is the acquisition of wealth by battle and victory. He should never beg of a member of his own caste. The person who maintains himself ordinarily by following the practices primarily sanctioned, for him, may, in times of distress, support himself by following the practices laid down in the alternative.

आपद्गतेन धर्माणामन्यायेनोपजीवन्म्।

अपि ह्येतद् ब्राह्मणेषु दृष्टं वृत्तिपरिक्षये॥२५॥

In a time of distress, when ordinary practices cannot be followed, a Kshatriya may support himself by even unjust and improper means. The very Brahmanas, it is seen, do the same when their means of living run out.

क्षत्रिये संशयः कस्मादित्येवं निश्चितं सदा।

आददीत विशिष्टेभ्यो नावसीदेत् कथंचन॥२६॥

हन्तारं रक्षितारं च प्रजानां क्षत्रियं विदुः।

तस्मात् संरक्षता कार्यमादानं क्षत्रबन्धुना॥२७॥

When the Brahmanas act thus, what doubt is there regarding the (conduct of the Kshatriya)? This is, indeed, settled. Without despairing and yielding to destruction, a Kshatriya may, by force, take, what he can, from rich persons. Know that the Kshatriya may, by force, take, what he can, from rich persons. Know that the Kshatriya is the protector and the destroyer of the people. Therefore, a Kshatriya in difficulty should take by force, what he can, with a view to protect the people.

अन्यत्र राजन् हिंसाया वृत्तिर्नेहास्ति कस्यचित्।

अप्यरण्यसमुत्थस्य एकस्य चरतो मुनेः॥२८॥

No person in this world, O king, can maintain himself without injuring other creatures. The very ascetic leading a solitary life in the forest is no exception.

न शङ्खलिखितां वृत्तिं शक्यमास्थाय जीवितुम्।

विशेषतः कुरुश्रेष्ठ प्रजापालनमीप्सया॥२९॥

A Kshatriya should not live, depending upon destiny, especially he, O chief of the Kurus, who wishes to rule.

परस्परं हि संरक्षा राज्ञा राष्ट्रेण चापदि।

नित्यमेव हि कर्तव्या एष धर्मः सनातनः॥३०॥

The king and the kingdom should always mutually protect each other. This is an eternal duty.

राजा राष्ट्रं यथाऽऽपत्सु द्व्यौघैरपि रक्षति।

राष्ट्रेण राजा व्यसने रक्षितव्यस्तथा भवेत्॥३१॥

As the king protects, by spending all his money, the kingdom, when it is in distress, so should the kingdom protect the king when he is in distress.

कोशं दण्डं बलं मित्रं यदन्यदपि संचितम्।

न कुर्वीतान्तरं राष्ट्रे राजा परिगतः क्षुधया॥३२॥

The king, even when reduced to straits, should never abandon his treasury, his machinery for punishing the wicked, his army, his friends and allies, and other necessary institutions and the chiefs living in his kingdom.

बीजं भक्तेन सम्पाद्यमिति धर्मविदो विदुः।

अत्रैतच्छम्बरस्याहुर्महामायस्य दर्शनम्॥३३॥

Masters of duty say that one must keep his seeds, even from his very food. This a truth cited from the work of Shamvara, well-known for his great powers of illusion.

धिकं तस्य जीवितं राज्ञो राष्ट्रं यस्यावसीदति।

अवृत्त्यान्यमनुष्योऽपि यो वैदेशिक इत्यपि॥३४॥

Fie on the life of that king whose kingdom is weakened. Fie on the life of that man who from want of means goes to a foreign country in quest of a living.

राज्ञः कोशबलं मूलं कोशमूलं पुनर्बलम्।

तन्मूलं सर्वधर्माणां धर्ममूलाः पुनः प्रजाः॥३५॥

The king depends upon his treasury and army. His army, again, depends on his treasury. His army is the source of all his religious merits. His religious merits, again, are the root of his people.

नान्यान्पीडयित्वेह कोशः शक्यः कुतो बलम्।

तदर्थं पीडयित्वा च दोषं प्राप्नुं न सोऽर्हति॥३६॥

The treasury can never be replenished without oppressing others. How then can the army be maintained without oppression? The king, therefore, in times of difficulty, commits no sin by oppressing his subjects for filling the treasury.

अकार्यमपि यज्ञार्थं क्रियते यज्ञकर्मसु।

एतस्मात् कारणाद् राजा न दोषं प्राप्नुमर्हति॥३७॥

For celebrating sacrifices many improper deeds are done. Therefore a king commits no sin by doing improper acts (when he seeks to fill his treasury in a time of distress).

अर्थार्थमन्यद् भवति विपरीतमथापरम्।

अनर्थार्थमथाप्यन्यत् तत् सर्वं ह्यर्थकारणम्।

एवं बुद्ध्या सम्प्रपश्येन्मेधावी कार्यनिश्चयम्॥३८॥

For the sake of wealth improper practices are followed in seasons of distress. If (at such times) such improper practices be not followed, evil is the sure consequence. All those institutions that are maintained for working destruction and misery exist for the sake of collecting wealth. Guided by such considerations, an intelligent king should settle his conduct.

यज्ञार्थमन्यद् भवति यज्ञोऽन्यार्थस्तथा परः।

यज्ञस्यार्थार्थमेवान्यत् तत् सर्वं यज्ञसाधनम्॥३९॥

As animals and other articles are a necessary for sacrifices, as sacrifices are for purifying the heart, and as animals, sacrifices, and purity of the heart, are all for final liberation, even so policy and punishment exist for the treasury, the treasury, exists for the army, and policy and treasury and army all the

three exists for defeating enemies and protecting or enlarging the kingdom.

उपमामत्र वक्ष्यामि धर्मतत्त्वप्रकाशिनीम्।

यूपं छिन्दन्ति यज्ञार्थं तत्र ये परिपन्थिनः॥४०॥

दुष्पाः केचन सामन्ता ध्रुवं छिन्दन्ति तानपि।

ते चापि निपतन्तोऽन्यान् निघ्नन्त्येव वनस्पतीन्॥४१॥

I shall here quote an example illustrating the true way of morality. A large tree is cut down for making out of it a sacrificial stake. In cutting it, other trees which stand in its way have also to be cut down. These, also, while falling down, kill others standing there about.

एवं कोशस्य महतो ये नराः परिपन्थिनः।

तानहत्वा न पश्यामि सिद्धिपत्र परंतप॥४२॥

So they who stand in the way of replenishing a treasury must be killed. I do not see how else success can be acquired.

धनेन जयते लोकानुभौ परमिमं तथा।

सत्यं च धर्मवचनं यथा नास्त्यधनस्तथा॥४३॥

By wealth, both the worlds, viz., this and the other, can be acquired, as also Truth and religious merit. A person who has no wealth is more dead than alive.

सर्वोपायैराददीत धनं यज्ञप्रयोजनम्।

न तुल्यदोषः स्यादेवं कार्याकार्येषु भारत॥४४॥

Wealth for the celebration of sacrifices should be won by every means. The demerit of an act, done in an hour of difficulty, does not equal to that which permeates the same, if done at other times, O Bharata.

नैतौ सम्भवतो राजन् कथंचिदपि पार्थिव।

न ह्यरण्येषु पश्यामि धनवृद्धानहं क्वचित्॥४५॥

The acquisition of wealth and its abandonment cannot both be possibly seen in the same individual, O king. I do not see a rich man in the forest.

यदिदं दृश्यते वित्तं पृथिव्यामिह किंचन।

ममेदं स्यान्ममेदं स्यादित्येवं काङ्क्षते जनः॥४६॥

With respect to wealth which is seen in this world, every one fights with every one else,

saying,— This shall be mine.—This shall be mine.

न च राज्यसमो धर्मः कश्चिदस्ति परंतप।

धर्मः संशब्दितो राज्ञामापदर्थमतोऽन्यथा॥४७॥

There is nothing, O scorcher of foes, which yields greater merit to a king than the possession of a kingdom. It is sinful for a king to oppress his subjects with heavy taxes at ordinary times. In a season of distress, it is quite different.

दानेन कर्मणा चान्ये तपसान्ये तपस्विनः।

बुद्ध्या दाक्ष्येण चैवान्ये विन्दन्ति धनसंचयान्॥४८॥

Some acquire wealth by gifts and sacrifices; some who like penances acquire the same by penances; some acquire it by the help of their intelligence and cleverness.

अधनं दुर्बलं प्राहुर्धनेन बलवान् भवेत्।

सर्वं धनवता प्राप्यं सर्वं तरति कोशवान्॥४९॥

A person who has no wealth is said to be weak, while he who has wealth becomes powerful. A man of riches may acquire everything. A king who has a well-replenished treasury can accomplish everything.

कोशेन धर्मः कामश्च परलोकस्तथा ह्ययम्।

तं च धर्मेण लिप्सेत नाधर्मेण कदाचन॥५०॥

By his treasury a king may acquire religious merit, gratify his desire for pleasure, acquire the next world, and this also. The treasury, however, should be filled by the help of righteousness and never by unrighteous deeds, which pass for righteousness in times of difficulty.

CHAPTER 131

(APADDHARMANUSHASANA PARVA)

The conduct of king who is weak, and whose kingdom is divided

युधिष्ठिर उवाच

क्षीणस्य दीर्घसूत्रस्य सानुक्रोशस्य बन्धुषु।

परिशङ्कितवृत्तस्य श्रुतमन्त्रस्य भारत॥१॥

Yudhishtira said—

What, besides this, should be done by a king, who is weak and procrastinating, who does not engage in battle from anxiety for the lives of his friends, who is always stricken with fear, and who cannot keep his counsels close?

विभक्तपुरराष्ट्रस्य निर्द्रव्यनिचयस्य च।

असम्भावितमित्रस्य भिन्नामात्यस्य सर्वशः॥२॥

परचक्राभियातस्य दुर्बलस्य बलीयसा।

आपन्नचेतसो ब्रूहि किं कार्यमवशिष्यते॥३॥

What, indeed, should that king do whose cities and kingdoms have been divided and appropriated by enemies, who is divested of wealth, who cannot honour his friends and win them over to himself, whose ministers are disunited or brought over by his enemies, who is obliged to stand in the face of enemies, whose army has been diminished, and whose heart has been agitated by some strong enemy?

भीष्म उवाच

बाह्यश्चेद् विजिगीषुः स्याद् धर्मार्थकुशलः शुचिः।

जवेन संधिं कुर्वीत पुर्वभुक्तान् विमोचयेत्॥४॥

Bhishma said—

If the attacking enemy be of pure heart and if he be a master of both virtue and profit, a king of the sort you have pointed out, should forthwith, make peace with the invader and secure the restoration of those parts of the kingdom which have already been conquered.

योऽधर्मविजिगीषुः स्याद् बलवान् पापनिश्चयः।

आत्मनः संनिरोधेन संधिं तेनापि रोचयेत्॥५॥

If, again, the invader be powerful and iniquitous and seek to acquire victory by unfair means, the king should make peace with him, too, by leaving off a portion of his kingdom.

अपास्य राजधानीं वा तरेद् द्रव्येण चापदम्।

तद्भावयुक्तो द्रव्याणि जीवन् पुनरुपार्जयेत्॥६॥

If the invader be reluctant to make peace, the king should then leave his very capital and all his properties for escaping from danger. If

he can save his life he may expect to make similar acquisitions in future.

यास्तु कोशबलत्यागाच्छक्यास्तर्तुमापदः।

कस्तत्राधिकमात्मानं संत्यजेदर्धधर्मवित्॥७॥

What man who knows virtue is there, who would sacrifice his own self, which is a more valuable property, for meeting that danger from which he can escape by abandoning his treasury and army?

अवरोधान् जुगुप्सेत का सपत्न्यने दया।

न त्वेवात्मा प्रदातव्यः शक्ये सति कथंचन॥८॥

A king should protect the ladies of his seraglio. If these fall into the hands to the enemy, he should not show any mercy. As long as he can, he should never surrender his own self to the enemy.

युधिष्ठिर उवाच

आभ्यन्तरे प्रकुपिते बाह्ये चोपनिषिडिते।

क्षीणे कोशे श्रुते मन्त्रे किं कार्यमवशिष्यते॥९॥

Yudhishtira said—

What should a king do when his own people are dissatisfied with him, when he is oppressed by invaders, when his treasury is exhausted and when his counsels are given out?

भीष्म उवाच

क्षिप्रं वा संधिकामः स्यात् क्षिप्रं वा ताक्ष्णविक्रमः।

तदापनयनं क्षिप्रमेतावत् साम्पराधिकम्॥१०॥

Bhishma said:—

A king, under such circumstances, should (if his enemy be righteous) try to make peace with him. If the enemy be vicious, he should then display his courage. He should by such means, try to cause the enemy to retire from his kingdom; or, fighting bravely, he should sacrifice his life and ascend to heaven.

अनुरक्तेन चेष्टेन हृष्टेन जगतीपतिः।

अल्पेनापि हि सैन्येन महीं जयति भूमिपः॥११॥

A king can conquer the whole Earth with the help of even a small army if that army be loyal, contented, and devoted to his well-being.

हतो वा दिवमारोहेद्धत्वा वा क्षितिमावसेत्।

युद्धे हि संत्यजन् प्राणान् शक्रस्यैति सलोकताम्॥१२॥

If killed in battle, he is sure to ascend to heaven. If he succeed in killing (his enemies), he is sure to enjoy the Earth. By sacrificing one's life in battle, one lives with Indra himself.

सर्वलोकागमं कृत्वा मृदुत्वं गन्तुमेव च।

विश्वासाद् विनयं कुर्याद् विश्वसेच्चाप्युपायतः॥१३॥

Pleasing all people of opposition taking them in trust with humble, king should search other means to regain previous ones.

अपचिक्रमिषुः क्षिप्रं साम्ना वा परिसान्त्वयन्।

विलङ्घयित्वा मन्त्रेण ततः स्वयमुपक्रमेत्॥१४॥

Or by the sweetest words he should please them by means of conciliation and again by the consultation with wise men he should act to regain it.

CHAPTER 132

(APADDHARMANUSHASANA PARVA)

— Continued.

When robbers attack a kingdom how should a Brahman maintain his own people

युधिष्ठिर उवाच

हीने परमके धर्मे सर्वलोकाभिसंहिते।

सर्वस्मिन् दस्युसादभूते पृथिव्यामुपजीवने॥१॥

केन स्विद् ब्राह्मणो जीवेज्जघन्ये काल आगते।

असंत्यजन् पुत्रपौत्राननुक्रोशात् पितामह॥२॥

Yudhishtira said—

When virtuous practices calculated to be beneficial the worlds, disappear, when all the means and resources for subsistence fall into the hands of robbers, when such a calamitous time appears, by what means should a Brahmana, O grandfather, who from affection cannot leave his sons and grandsons maintain himself?

भीष्म उवाच

विज्ञानबलमास्थाय जीवितव्यं तथागते।

सर्वं साध्वर्थमेवेदमसाध्वर्थं न किञ्चन॥३॥

Bhishma said—

When such a time appears the Brahmana should live by the help of knowledge. Everything in this world is for the good. Nothing here is for the wicked.

असाध्वभ्योऽर्थमादाय साध्वभ्यो यः प्रयच्छति।

आत्मानं संक्रमं कृत्वा कृच्छ्रधर्मविदेव सः॥४॥

He, who, himself being an instrument of acquisition, takes wealth from the wicked and gives it to the good, is said to be conversant with the virtue of adversity.

आकाङ्क्षन्नात्मनो राज्यं राज्ये स्थितिमकोपयन्।

अदत्तमेवाददीत दातुर्वित्तं ममेति च॥५॥

Desirous of preserving his rule, the king, O monarch, without making his subjects indignant and rebellious may take what is not given to him by the owner, of his own accord, saying,—This is mine.

विज्ञानबलपूतो यो वर्तते निन्दितेष्वपि।

वृत्तिविज्ञानवान् धीरः कस्तं वा वक्तुमर्हति॥६॥

That wise man, who, purified by the possession of knowledge, power and righteous conduct at other times, acts censurably in such times, does not really deserve to be blamed.

येषां बलकृता वृत्तिस्तेषामन्या न रोचते।

तेजभासिप्रवर्तन्ते बलवन्तो युधिष्ठिरा॥७॥

They, who always support themselves by displaying their power, never prefer any other mode of living. The powerful, O Yudhishtira, always live by the help of prowess.

यदैव प्राकृतं शास्त्रमविशेषेण वर्तते।

तदैवमभ्यसेदेवं मेधावी वाप्यथोत्तरम्॥८॥

The ordinary injunctions of the scriptures, without exceptions of any kind, should be followed by a king at such times, while following those scriptures, an intelligent king would do something more.

ऋत्विक्पुरोहिताचार्यान् सत्कृतानभिसत्कृतान्।

न ब्राह्मणान् घातयित दोषान् प्राप्नोति घातयन्॥९॥

At such times, however, the king should not oppress Ritwijas, Purohitas preceptors and Brahmanas, all of whom are respected and held in high esteem. By oppressing them, even at such times, he incurs blame and sin.

एतत् प्रमाणं लोकस्य चक्षुरेतत् सनातनम्।

तत् प्रमाणोऽवगाहेत तेन तत् साध्वसाधु वा॥१०॥

This is considered as an authority in the world. Indeed, this is the eternal eye. One should be guided by this authority. This determines whether a king is to be called good or wicked.

बहवो ग्रामवास्तव्या रोषाद् ब्रूयुः परस्परम्।

न तेषां वचनाद् राजा सत्कुर्याद् घातयित वा॥११॥

It is seen that moved by jealousy and anger many persons, living in villages and towns, vilify one another. The king should never, as said by them, honour or punish any body.

न वाच्यः परिवादोऽयं न श्रोतव्यः कथञ्चन।

कर्णावथ पिघातव्यौ प्रस्थेयं चान्यतो भवेत्॥१२॥

Slander should never be circulated. If spoken, it should never be heard. When any slanderous conversation goes on, one should close one's ears or leave the place immediately.

असतां शीलमेतद् वै परिवादोऽथ पैशुनम्।

गुणानामेव वक्ताः सन्तः सत्सु नराधिप॥१३॥

Slanderous conversation becomes only wicked men. It is assign of depravity. They, on the other hand, O king, who mention the virtues of others in assemblies of the good, are good men.

यथा सुमधुरौ दम्यौ सुदानौ साधुवाहिनौ।

धुरमुद्यम्य वहतस्तथा वर्तेत वै नृपः॥१४॥

As a pair of good-tempered bulls, governable and well-trained to bear loads, put their necks to the yoke and drag the cart willingly, so should the king bear his burden in times of difficulty.

यथा यथास्य बहवः सहायाः स्युस्तथा परे।

आचारमेव मन्यन्ते गरीयो धर्मलक्षणम्॥१५॥

Others say that a king should behave in such a way that he may succeed in acquiring a large number of allies. Some consider ancient practices as the highest mark of righteousness.

अपरे नैवमिच्छन्ति ये शङ्खलिखितप्रियाः।

मात्सर्यादथवा लोभान्न ब्रूयुर्वक्त्रमीदृशम्॥१६॥

They, however, who laud the conduct followed by Shankha towards Likhita, do not hold this opinion. They do not pass such an opinion through either malice or covetousness.

आर्षमप्यत्र पश्यन्ति विकर्मस्थस्य पातनम्।

न तादृक्सदृशं किञ्चित् प्रमाणं दृश्यते क्वचित्॥१७॥

There are even great Rishis who have laid down that even preceptors, if addicted to evil practices, should be punished. But there is no recognised authority for such a holding.

देवताश्च विकर्मस्थं पातयन्ति नराधमम्।

व्याजेन विन्दन् वित्तं हि धर्मात् स परिहीयते॥१८॥

The gods will punish such men when they happen to be vile and guilty of wicked practices. The king, who replenishes his treasury by fraudulent means, certainly deviates from the path of righteousness.

सर्वतः सत्कृतः सद्भिर्भूतिप्रवरकारणैः।

हृदयेनाभ्यनुज्ञातो यो धर्मस्तं व्यवस्यति॥१९॥

That code of morality which is honoured by good persons in affluent circumstances, and which is approved by every honest man, should be followed.

यश्चतुर्गुणसम्पन्नं धर्मं ब्रूयात् स धर्मवित्।

अहेरिव हि धर्मस्व पदं दुःखं गवेषितुम्॥२०॥

He is the master of duty who knows it as depending on all the four foundations. It is as difficult to find out the reasons of duties as it is difficult to find out the legs of the snake.

यथा मृगस्य विद्धस्य पदमेकं पदं नयेत्।

लक्षेद् रुधिरलेपेन तथा धर्मपदं नयेत्॥२१॥

As a hunter discovers the track of a deer wounded with arrow by marking spots of blood on the ground, so should one try to find out the reasons of duties.

एवं सद्भिर्विनीतेन पथा गन्तव्यमित्युत।

राजर्षीणां वृत्तमेतदवगच्छ युधिष्ठिर॥२२॥

Thus should a man follow humbly the path of the good. Such was the conduct of the great royal sages of yore, O Yudhishtira.

CHAPTER 133

(APADDHARMANUSHASANA PARVA)

— Continued

How should a king replenish his Treasury in emergency

भीष्म उवाच

स्वराष्ट्रात् परराष्ट्राच्च कोशं संजनयेन्नृपः।

कोशाद्धि धर्मः कौन्तेय राज्यमूलं च वर्धते॥१॥

Bhishma said—

By taking riches from his own kingdom as also from the kingdoms of his enemies, the king should, replenish his treasury. Religious merit springs from the treasury, O son of Kunti, and it is through the treasury that the roots of his kingdom extend.

तस्मात् संजनयेत् कोशं सत्कृत्य परिपालयेत्।

परिपाल्यानुतनुयादेष्ट धर्मः सनातनः॥२॥

For these reasons the treasury must be replenished; and when filled, it should be carefully kept, and even sought to be increased. This is the eternal practice.

न कोशः शुद्धशौचेन न नृशंसेन जातुचित्।

मध्यमं पदमास्थाय कोशसंग्रहणं चरेत्॥३॥

The treasury cannot be replenished by (acting with) purity and fairness, nor by (acting with) ruthless cruelty. It should be filled by following a middle course.

अबलस्य कुतः कोशो ह्यकोशस्य कुतो बलम्।

अबलस्य कुतो राज्यमराजः श्रीर्भवेत् कुतः॥४॥

How can a weak king have a treasury? How can a king who has no treasury have strength? How can a weak man maintain a kingdom? How, again, can one, who has no kingdom of his own, acquire prosperity?

उच्चैर्वृत्तेः श्रियो हानिर्यथैव मरणं तथा।

तस्मात् कोशं बलं मित्रमथ राजा विवर्धयेत्॥५॥

Adversity is like death to a person of high rank. Therefore, the king should always multiply his treasury, and army, and allies and friends.

हीनकोशं हि राजानमवजानन्ति मानवाः।

न चास्याल्पेन तुष्यन्ति कार्यमप्युत्सहन्ति च॥६॥

All men disregard a king, who has an empty treasury. Without being pleased with the little that such a king can give, his servants never show any zeal in his business.

श्रियो हि कारणाद् राजा सत्क्रियां लभते पराम्।

सास्य गूहति पापानि वासो गुह्यमिव स्त्रियाः॥७॥

By riches, the king acquires great honours. Indeed, riches conceal his very sins, as a dress conceals such parts of a female form as should not be exposed to the public gaze.

ऋद्धिमस्यानु तप्यन्ते पुरा विप्रकृता नराः।

शालावृका इवाजस्रं जिघांसुमेव विन्दति॥८॥

The former enemies of the king become stricken with grief on seeing his newly acquired riches. Like dogs they once more serve him, and though they only seek an opportunity to kill him, he treats them as if nothing has taken place.

ईदृशस्य कुतो राज्ञः सुखं भवति भारता

उद्यच्छेदेव न नमेदुद्यमो ह्येव पौरुषम्॥९॥

How, O Bharata, can such a king enjoy happiness? The king should always try for acquiring greatness.

अप्यपर्वणि भज्येत न नमेतेह कस्यचित्।

अप्यरण्यं समाश्रित्य चरेन्मृगगणैः सह॥१०॥

He should never bend low in humility. Exertion is manliness. He should rather break

when an unfavourable opportunity comes than bend low before any one. He should rather go to the forest and live there with wild animals.

न त्वेवोज्झितमर्यादैर्दस्युभिः सहितश्चरेत्।

दस्यूनां सुलभा सेना रौद्रकर्मसु भारता॥११॥

But he should not, however, live in the midst of ministers and officers who have like robbers transgressed all restraints. Even the wild robbers may supply a large number of soldiers for the performance of the fiercest of deeds. O Bharata.

एकान्ततो ह्यमर्यादात् सर्वोऽप्युद्विजते जनः।

दस्यवोऽप्यभिशङ्कते निरनुक्रोशकारिणः॥१२॥

If the king disregards all healthy restraints, all people are filled with terror. They very robbers who know not what mercy is, fear such a king.

स्थापयेदेव मर्यादां जनचित्तप्रसादिनीम्।

अल्पेऽप्यर्थे च मर्यादा लोके भवति पूजिता॥१३॥

Therefore, the king, should always set down rules and restraints for pleasing his subjects. People always welcome rules even regarding insignificant matters.

नायं लोकोऽस्ति न पर इति व्यवसितो जनः।

नालं गन्तुं हि विश्वासं नास्तिके भयशङ्किते॥१४॥

There are men who hold that this world is nothing and the future also is a myth. He, who is such an undeliever, though his heart is moved by secret fears, should never be trusted.

यथा सद्भिः परादानमर्हिसा दस्युभिः कृता।

अनुरज्यन्ति भूतानि समयदिषु दस्युषु॥१५॥

If the wild robbers, while observing other virtues, commit robberies, in respect of properties those deeds may be considered as innocent. The lives of thousands of creatures are protected when robbers follow such restraints.

अयुद्ध्यमानस्य वधो दारामर्षः कृतघ्नता।

ब्रह्मवित्तस्य चादानं निःशेषकरणं तथा॥१६॥

स्त्रिया मोषः पतिस्थानं दस्युष्वेतद् विगर्हितम्।

संश्लेषं च परस्त्रीमिदं स्युरेतानि वजयेत्॥१७॥

Killing a retreating enemy, ravishment of wives, ingratitude, plundering the property of a Brahmana, depriving a person of his entire property, violation of maidens, continued occupation of villages and towns as their lawful lords, and adultery with other people's wives—these are known as sinful acts among even robbers, and robbers should always stand aloof from them.

अभिसंदधते ये च विश्वासायास्य मानवाः।

अशेषमेवोपलभ्य कुर्वन्तीति विनिश्चयः॥१८॥

It is again certain that those kings, who try to create confidence in robbers, succeed, after watching all their ins and outs, in rooting them out.

तस्मात् सशेषं कर्तव्यं स्वाधीनमपि दस्युभिः।

न बलस्थोऽहमस्मीति नृशंसानि समाचरेत्॥१९॥

Therefore, in dealing with robbers, it is necessary that they should not be destroyed outright. They should be gradually brought under the king's sway. The king should never treat them cruelly, thinking that he is more powerful than they.

स शेषकारिणस्तत्र शेषं पश्यन्ति सर्वशः।

निःशेषकारिणो नित्यं निःशेषकरणाद् भयम्॥२०॥

Those kings, who do not root them out outright have no fear of their ruin, They, however, that do root them out, stand always in dread of them.'

CHAPTER 134

(APADDHARMANUSHASANA PARVA)

— Continued

The acquisition of power by a Kshatriya

भीष्म उवाच

अत्र धर्मानुवचनं कीर्तयन्ति पुराविदः।

प्रत्यक्षावेव धर्मार्थौ क्षत्रियस्य विजानतः॥१॥

तत्र न व्यवधातव्यं परोक्षा धर्मयापना।

Bhishma said—

'Regarding it, persons well read in the scriptures declare this text about duty, viz., for a learned and intelligent Kshatriya, (the acquisition) of religious merit and wealth is his obvious duty. By ingenuous discussions on duty and about the future world, he should not, abstain from performing those two duties.

अधर्मो धर्म इत्येतद् यथा वृकपदं तथा॥२॥

धर्माधर्मफले जातु ददर्शेह न कश्चन।

As it is useless, upon seeing certain foot-prints on the ground, to argue, whether they are the wolf's or not, is all discussion regarding the nature of righteousness and unrighteousness. Nobody in this world ever witnesses the fruits of righteousness and unrighteousness.

बुधूषेद् बलमेवैतत् सर्वं बलवतो वशे॥३॥

श्रियो बलममात्यांश्च बलवानिह विन्दति।

A Kshatriya, therefore, should try to acquire power. A powerful person is master of everything. Wealth secures the possession of an army. He, who is powerful, gets intelligent advisers.

यो ह्यनाढ्यः स पतितस्तदुच्छिष्टं यदल्पकम्॥४॥

बहुपथ्यं बलवति न किञ्चित् क्रियते भयात्।

उभौ सत्यधिकारस्यौ त्रायेते महतो भयात्॥५॥

He is truly degraded who has no wealth. A little is considered as the filthy residue of a feast. If a strong man commits even many bad deeds, nobody, through fear, speaks ill of him. If Righteousness and Power be associated with Truth, they can save men from great dangers.

अतिधर्माद् बलं मन्ये बलाद् धर्मः प्रवर्तते।

बले प्रतिष्ठितो धर्मो धरण्यामिव जङ्गमम्॥६॥

If, however, the two be compared, Power will appear as superior to Righteousness. From Power originates Righteousness. Righteousness depends upon Power as all immobile things upon the Earth.

धूमो वायोरिव वशे बलं धर्मोऽनुवर्तते।

अनीश्वरो बले धर्मो द्रुमे वल्लीव संश्रिता॥७॥

As smoke depends upon the wind, so Righteousness depends upon Power. Righteousness which is the weaker of the two depends upon a tree.

वशे बलवतां धर्मः सुखं भोगवतामिव।

नास्त्यसाध्यं बलवतां सर्वं बलवतां शुचि॥८॥

Righteousness depends on the powerful does as pleasure on the pleasure hunters. There is nothing which powerful men cannot do. Everything is pure with the powerful.

दुराचारः क्षीणबलः परित्राणं न गच्छति।

अथ तस्मादुद्विजते सर्वो लोको वृकादिवा॥९॥

By committing evil acts, a powerless men, can never escape. Men fear his conduct even as they are alarmed on seeing a wolf.

अपध्वस्तो ह्यवमतो दुःखं जीवति जीवितम्।

जीवितं यदपक्रुष्टं यथैव मरणं तथा॥१०॥

One becoming poor after being rich leads a life of humiliation and sorrow. A life of humiliation and censure is like death itself.

यत्नेवमाहुः पापेन चारित्रेण विवर्जितः।

सुभृशं तप्यते तेन वाक्शल्येन परिक्षितः॥११॥

The learned have said that when on account of one's sinful deeds he is forsaken by friends and companions, he is cut again and again by the wordy arrows of others and has to burn with grief on that account.

अत्रैतदाहुराचार्याः पापस्य परिमोक्षणे।

त्रयीं विद्यामवेक्षेत तथोपासीत वै द्विजान्॥१२॥

प्रसादयेच्चक्षुषा वाचा चाप्यथ कर्मणा।

महामनाश्चापि भवेद् विवहेच्च महाकुले॥१३॥

इत्यस्मीति वदेदेवं परेषां कीर्तयेद् गुणान्।

जपेदुदकशीलः स्यात् पेशलो नातिजल्पकः॥१४॥

ब्रह्मक्षत्रं सम्प्रविशेद् बहु कृत्वा सुदुष्करम्।

उच्यमानो हि लोकेन बहुकृत् तदचिन्तयन्॥१५॥

Teachers of scriptures have held that for the expiation of sins one should study the three Vedas, serve and adore the Brahmanas, please all men by looks, words, and acts, shake off all meanness, merry in high families, sing the praises of others while admitting his own worthlessness, recite Mantras, perform the usual water-rites, assume a mildness of conduct, and abstain from too much speaking, and practise austere penances, seek refuge with the Brahmanas and Kshatriyas. Indeed, one who has perpetrated many evil acts, should do all this, without being angry at the censures of other man.

अपापो ह्येवमाचारः क्षिप्रं बहुमतो भवेत्।

सुखं च चित्रं भुञ्जीत कृतेनैकेन गोपयेत्॥१६॥

लोके च लभते पूजां परत्रेह महत् फलम्॥१७॥

By behaving thus, one is soon purged off of all his sins and wins the esteem of the world. Indeed, one acquires great respect in this world and meed in the next, and enjoys various sorts of happiness here by behaving thus and by sharing his riches with others.'

CHAPTER 135

(APADDHARMANUSHASANA PARVA)

— Continued.

The story of a robber

भीष्म उवाच

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

यथा दस्युः समर्गादः प्रेत्यभावे न नश्यति॥१॥

Bhishma said—

Regarding it is cited the old story of a robber who having in this world observed restraints was not ruined in the next.

प्रहर्ता मतिमाञ्शूरः श्रुतवाननुशंसवान्।
रक्षन्नाश्रमिणां धर्मं ब्रह्मण्यो गुरुपूजकः॥२॥
निषाद्यां क्षत्रियाज्जातः क्षत्रधर्मानुपालकः।

कायव्यो नाम नैषादिर्दस्युत्वात् सिद्धिमाप्तवान्॥३॥

There was a robber by name Kayavya, born of a Kshatriya father and a Nishada mother. Kayavya followed Kshatriya duties. Capable of grinding, endued with intelligence and bravery, well-read in the scriptures, shorn of cruelty, devoted to the Brahmanas, and adoring his elders and preceptors with respect, he protected the ascetics who practised religious penances. Though a robber, he still acquired happiness in the celestial region.

अरण्ये सायं पूर्वाह्ने मृगयूथप्रकोप्ति।
विधिज्ञो मृगजातीनां नैषादानां च कोविदः॥४॥

Morning and evening he used to excite the anger of the deer by chasing them. He knew very well the practises of the hunters as also of all animals living in the wilderness.

सर्वकालप्रदेशज्ञः पारियात्रघरः सदा।

धर्मज्ञः सर्वभूतानाममोघेषुर्दुष्टाद्युधः॥५॥

Well acquainted with the requirements of time and place, he roamed over the mountains. Knowing full well the habits of all animals, his arrows never missed their aim, and his weapons were strong.

अप्यनेकशतां सेनामेक एव जिगाय सः।

स वृद्धावन्धवधिरौ महारण्येऽभ्यपूजयत्॥६॥

Alone, he could defeat many hundreds of soldiers. He adored daily his old, blind, and deaf parents in the forest.

मधुमांसैर्मूलफलैरन्नैरुच्चावचैरपि।

सत्कृत्य भोजयामास मान्यान् परिचचार च॥७॥

With honey, meat, fruits, roots and other kinds of excellent food, he hospitably treated all persons worthy of honour and did them many good offices.

आरण्यकान् प्रव्रजितान् ब्राह्मणान् परिपूजयन्।
अपि तेभ्यो गृहान् गत्वा निनाय सततं वने॥८॥

He showed great reverence for those Brahmanas who had retired from the world for living in the forest. Killing the deer, he often took meat to them.

येऽस्मान्न प्रतिगृह्णन्ति दस्युभोजनशङ्कया।

तेषामासज्य गेहेषु कृत्य एव स गच्छति॥९॥

As regards those who were reluctant, from fear of others, to accept gifts from him for the profession he followed, he used to repair to their houses before dawn and leave meat at their doors.

बहूनि च सहस्राणि ग्रामणित्वेऽभिवन्निरे।

निर्मर्यादानि दस्यूनां निरनुक्रोशवर्तिनाम्॥१०॥

One day many thousands of irregular and merciless robbers desired to let him as their leader.

दस्यव ऊचुः

मुहूर्तदेशकालज्ञः प्राज्ञः शूरो दृढव्रतः।

ग्रामणीर्भव नो मुख्यः सर्वेषामेव सम्मतः॥११॥

The robbers said—

You are acquainted with the requirements of place and time. You have wisdom and courage. Great is your firmness in everything you take up! Be you our chief of leaders, adored by all of us!

यथा यथा वक्ष्यसि नः करिष्यामस्तथा तथा

पालयास्मान् यथान्यायं यथा माता यथा पिता॥१२॥

We will follow your behest! Protect us duly, even as a father or a mother.

कायव्य उवाच

मा वधीस्त्वं स्त्रियं भीरुं मा शिष्टां मा तपस्विनम्।

नायुद्धयमानो हन्तव्यो न च ग्राह्या बलात् स्त्रियः॥१३॥

Kayavya said—

Never kill you, a woman, or a person who retreats in fear from fight, or a child, or an ascetic! You should not kill one who abstains from fight, nor should you seize or carry women by force.

सर्वथा स्त्री न हन्तव्या सर्वसत्त्वेषु केनचित्।

नित्यं तु ब्राह्मणे स्वस्ति योद्धव्यं च तदर्थतः॥१४॥

None of you should ever kill a woman amongst all creatures. Let Brahmanas be always blessed and you should always fight for their well-being.

सत्यं च नापि हर्तव्यं सारविध्नं च मा कृथाः।

पूज्यन्ते यत्र देवाश्च पितरोऽतिथयस्तथा॥१५॥

You should never sacrifice truth. You should never obstruct the marriages of men. You should never injure those houses in which the deities, the Pitris, and guests are adored.

सर्वभूतेष्वपि च वै ताह्वणो मोक्षमर्हति।

कार्या चोपचितिस्तेषां सर्वस्वेनापि या भवेत्॥१६॥

Amongst creatures, Brahmanas should always be exempted by you in your plunders. By giving away everything you have you should adore them.

यस्य ह्येते सम्प्ररुष्टा मन्त्रयन्ति परामवम्।

न तस्य त्रिषु लोकेषु त्राता भवति कश्चन॥१७॥

He, who incurs the anger of the Brahmanas, he, whose discomfiture they seek, cannot find a rescuer in the three worlds.

यो ब्राह्मणान् परिवदेद् विनाशं चापि रोचयेत्।

सूर्योदय इव ध्वान्ते द्युवं तस्य परामवः॥१८॥

He, who vilifies the Brahmanas and wishes for their destruction, is himself ruined like darkness at sunrise.

इहैव फलमासीनः प्रत्याकाङ्क्षेत सर्वशः।

ये ये नो न प्रदास्यन्ति तांस्तान्स्तेनाभियास्यसि॥१९॥

Living here, you shall acquire the fruits of your valour. Troops will be sent against those who will refuse to give us our dues.

शिष्टार्थं विहितो दण्डो न वृद्धार्थं विनिश्चयः।

ये च शिष्टान् प्रबाधन्ते दण्डस्तेषां वधः स्मृतः॥२०॥

The rod of punishment is intended for the wicked. It is not intended for self-seeking. They who oppress the good should be killed.

ये च राष्ट्रोपरोधेन वृद्धिं कुर्वन्ति केचन।

तदैव तेऽनुमार्थन्ते कुणपे कृमयो यथा॥२१॥

They who seek to multiply their fortunes by afflicting kingdoms unscrupulously, are as vermins in a dead body.

ये पुनर्धर्मशास्त्रेण वर्तेरन्निह दस्यवः।

अपि ते दस्यवो भूत्वा क्षिप्रं सिद्धिमवाप्नुयुः॥२२॥

Those robbers, again, who would follow the restraints of the scriptures, would soon acquire salvation although leading a plundering life.

भीष्म उवाच

ते सर्वमेवानुचुः कायव्यस्यानुशासनम्।

वृद्धिं च लेभिरे सर्वे पापेभ्यश्चाप्युपारमन्॥२३॥

Bhishma said—

Thus addressed, those robbers obeyed all the commands of Kayavya. By desisting from sin, they acquired great prosperity.

कायव्यः कर्मणा तेन महतीं सिद्धिमाप्तवान्।

साधूनामाचरन् क्षेमं दस्यून् पापान्निवर्तयन्॥२४॥

By behaving thus, by thus doing good to the honest and by thus restraining the robbers from bad practices, Kayavya acquired great success (in the next world).

इदं कायव्यचरितं यो नित्यमनुचिन्तयेत्।

नारण्येभ्यो हि भूतेभ्यो भयं प्राप्नोति किंचन॥२५॥

He, who always meditates on this narrative of Kayavya will have no fear from the forerangers, in fact, from any earthly creature.

न भयं तस्य भूतेभ्यः सर्वेभ्यश्चैव भारत।

नासतो विद्यते राजन् स ह्यरण्येषु गोपतिः॥२६॥

Such a man will have no fear from any creature, O Bharata. He will have no fear from wicked men. If such a man goes to the forest, he will be able to live there as securely as a king.

CHAPTER 136

(APADDHARMANUSHASANA PARVA)

— Continued

How should a king fill his Treasury

भीष्म उवाच

अत्र गाथा ब्रह्मगीताः कीर्तयन्ति पुराविदः।

येन मार्गेण राजा वै कोशं संजनयत्युत॥१॥

Bhishma said—

Regarding the way in which a king should fill his treasury, persons will read in the scriptures of olden days, cite the following verses sung by Brahmana himself.

न धनं यज्ञशीलानां हार्यं देवस्वमेव च।

दस्यूनां निष्क्रियाणां च क्षत्रियो हर्तुमर्हति॥२॥

The wealth of persons who celebrate sacrifices, as also the wealth dedicated to the deities, should never be taken. A Kshatriya should take the wealth of such persons as never perform religious rites and sacrifices, and who are, therefore, considered to be equal to robbers.

इमाः प्रजाः क्षत्रियाणां राज्यभोगाश्च भारत।

धनं हि क्षत्रियस्यैव द्वितीयस्य न विद्यते॥३॥

All the creatures of the Earth and all the enjoyments of sovereignty, O Bharata, belong to the Kshatriyas. All the wealth of the Earth is the Kshatriya's and not any one's else.

तदस्य स्याद् बलार्थं वा धनं यज्ञार्थमेव च।

अभोग्यश्चाप्यधीश्रुत्वा भोग्या एव पचन्त्युत॥४॥

The Kshatriya should use that wealth for maintaining his army and for the celebration of sacrifices. Tearing up useless creepers and plants, men burn them for cooking vegetables of food.

यो वै न देवान् न पितॄन् न मर्त्यान् हविषार्चति।

अनर्थकं धनं तत्र ग्राह्यमविदो जनाः॥५॥

Men knowing duty have said that useless is his wealth who does not, with libations of clarified butter, feed the gods, the Pitris, and men.

हरेत् तद् द्रविणं राजन् धार्मिकः पृथिवीपतिः।

ततः प्रीणयते लोकं न कोशं तद्विधं नृपः॥६॥

O king, A virtuous ruler, should appropriate such riches. By that wealth, a large number of good people can be pleased. He should not, however, amass that wealth in his treasury.

असाधुभ्योऽर्थमादाय साधुभ्यो यः प्रयच्छति।

आत्मानं संक्रमं कृत्वा कृत्स्नधर्मविदेव सः॥७॥

He, who is the instrument of acquisition and, taking away wealth from the wicked,

gives them to those that are good, knows well the science of virtue.

तथा तथा जयेल्लोकांश्चैव यथा यथा।

उद्भिज्जा जन्तवो यद्वच्छुक्लजीवा यथा यथा॥८॥

अनिमित्तात् सम्भवन्ति तथाऽयज्ञः प्रजायते॥९॥

A king should conquer the next world according to the measure of his power, and as gradually as vegetables grow. As some ants are seen to originate from an insignificant cause, even so sacrifice springs from insufficient wealth.

यथैव दंशमशकं यथा चाण्डपिपीलिकम्।

सैव वृत्तिरयज्ञेषु यथा धर्मो विधीयते॥१०॥

As flies, gnats, and ants are driven off from the bodies of kine and other domestic animals, so should all persons, who are averse to the celebration of sacrifices, should be similarly driven off from the kingdom. This is quite of a piece with morality.

यथा ह्यकस्माद् भवति भूमौ पांसुर्विलोलितः।

तथैवेह भवेद् धर्मः सूक्ष्मः सूक्ष्मतरस्तथा॥११॥

As being pounded between two stones, the dust becomes finer and finer, so questions of morality, the more they are discussed, becomes subtler and subtler.

CHAPTER 137

(APADDHARMANUSHASANA PARVA)

— Continued

The excellent story of an idle man

भीष्म उवाच

अनागतविधाता च प्रत्युत्पन्नमतिश्च यः।

द्वावेव सुखमेधेते दीर्घसूत्री विनश्यति॥१॥

Bhishma said—

'The two, viz., one, who provides for the future, and one, who has presence of mind—always enjoy happiness. An idle man gains nothing.

अत्रैव चेदमव्यग्रं शृणुष्वारुख्यानमुत्तमम्।

दीर्घसूत्रमुपाश्रित्य कार्याकार्यविनिश्चये॥२॥

About it, listen attentively to the following excellent story of an idle person, who is expert to take decision in good or bad deeds.

नातिगाधे जलाधारे सुहृदः कुशलास्त्रयः।

प्रभूतमत्स्ये कौन्तेय बभूवुः सहचारिणः॥३॥

In shallow lake which abounded with fishes, there lived three Shakula fishes who were friends and constant companions.

तत्रैको दीर्घकालज्ञ उत्पन्नप्रतिभोऽपरः।

दीर्घसूत्रश्च तत्रैकस्त्रयाणां सहचारिणाम्॥४॥

Of those three, one had much fore-thought always liked to provide for the future. Another had great presence of mind. The third was idle.

कदाचित् तं जलस्थायं मत्स्यबन्धाः समन्ततः।

निस्त्रावयामासुरथो निम्नेषु विविधैर्मुखैः॥५॥

One day certain fishermen came to that lake and began to draw out its waters to a lower ground through various channels.

प्रक्षीयमाणं तं दृष्ट्वा जलस्थायं भयागमे।

अब्रवीद् दीर्घदर्शी तु तावुभौ सुहृदौ तदा॥६॥

Seeing the water of the lake gradually decreasing, the fish that had much foresight, said to his two companions about the coming danger.

इयमापत् समुत्पन्ना सर्वेषां सलिलौकसाम्।

शीघ्रमन्यत्र गच्छामः पन्था यावन्न दुष्यति॥७॥

A great danger is about to befall the aquatic animals living in this lake. Let us quickly go to some other place before our path becomes obstructed.

अनागतमनर्थं हि सुनयैर्यः प्रवाधयेत्।

स न संशयमाप्नोति रोचतां भो व्रजामहे॥८॥

He, who resists future evil by the help of good policy, never meets with serious danger. You follow my advice. Lest us all quit this place.

दीर्घसूत्रस्तु यस्तत्र सोऽब्रवीत् सम्यगुच्यते।

न तु कार्या त्वरा तावदिति मे निश्चिता मतिः॥९॥

That one, amongst the three, who was idle then answered,—It is well said. There is,

however, no necessity of such haste. This is my opinion.

अथ सम्प्रतिपत्तिज्ञः प्राब्रवीद् दीर्घदर्शिनम्।

प्राप्ते काले न मे किञ्चिन्म्यायतः परिहास्यते॥१०॥

Then the other fish, who had presence of mind, said to his idle companion,—When the time for anything comes, I take the necessary precautions.

एवं श्रुत्वा निराक्रम्य दीर्घदर्शी महामतिः।

जगाम स्रोतसा तेन गम्भीरं सलिलाशयम्॥११॥

Hearing the replies of his two companions, the one, which had fore-thought and intelligence, immediately started by a current and reached another deep lake.

ततः प्रसृततोयं तं प्रसमीक्ष्य जलाशयम्।

बबन्धुर्विविधैर्योगैर्मत्स्यान् मत्स्योपजीविनः॥१२॥

Seeing that all the water had been drawn out, the fishermen shut in the fishes which remained by various means.

विलोड्यमाने तस्मिंस्तु स्रुततोये जलाशये।

अगच्छद् बन्धनं तत्र दीर्घसूत्रः सहापरैः॥१३॥

Then they began to agitate the little remaining water, and as they began to catch the fish, the idle Shakula was caught with many others.

उद्याने क्रियमाणे तु मत्स्यानां तत्र रज्जुभिः।

प्रविश्यान्तरमेतेषां स्थितः सम्प्रतिपत्तिमान्॥१४॥

गृह्यमेव तदुद्यानं गृहीत्वा तं तथैव सः।

सर्वानेव च तांस्तत्र ते विदुर्ग्रथितानिति॥१५॥

When the fishermen began to tie up the fishes they had caught, the Shakula who was known for presence of mind placed himself in the midst of those that had been so tied and remained quietly among them, biting the string, for he thought that by it they would take him to have been caught. The fisherman believed that all the fishes tied to the string had been caught.

ततः प्रक्षाल्यमानेषु मत्स्येषु विपुले जले।

मुक्त्वा रज्जुं प्रमुक्तोऽसौ शीघ्रं सम्प्रतिपत्तिमान्॥१६॥

They then removed them to a deep, water for washing them, Just then the Shakula known

for presence of mind, left the string, and quickly escaped.

दीर्घसूत्रस्तु मन्दात्मा हीनबुद्धिरचेतनः।

मरणं प्राप्तवान् मूढो यथैवोपहतेन्द्रियः॥१७॥

That fish, however, who had been idle, foolish, and senseless and without intelligence, and, therefore, unable to escape, met with his death.

एवं प्राप्ततमं कालं यो मोहान्नावबुद्धयेत।

स विनश्यति वै क्षिप्रं दीर्घसूत्रो यथा झषः॥१८॥

Like the idle fish, who from want of intelligence could not foresee the danger, every one meets with destruction.

आदौ न कुस्ते श्रेयः कुशलोऽस्मीति यः पुमान्।

स संशयमवाप्नोति यथा सम्प्रतिपत्तिमान्॥१९॥

Again, a man, who knowing himself as clever, does not seek his own good improper time, is visited by great dangers like the Shakula who had presence of mind.

अनागतविधाता च प्रत्युत्पन्नमस्ति यः।

द्वावेव सुखमेधेते दीर्घसूत्रो विनश्यति॥२०॥

Therefore these two only, viz., he, who has much forethought and he, who has presence of mind, can secure happiness. An idle person, however, meets with destruction.

काष्ठाः कला मुहूर्ताश्च दिवा रात्रिस्तथा लवाः।

मासाः पक्षाः षड् ऋतवः कल्पः संवत्सरास्तथा॥२१॥

There are various divisions of time, such as Kashtha, Kala, Muhurta, day, night, Lava, month, fortnight, the six seasons, Kalpa, year.

पृथिवी देश इत्युक्तः कालः स च न दृश्यते।

अभिप्रेतार्थसिद्ध्यर्थं ध्यायते यच्च तत्तथा॥२२॥

The divisions of the Earth are called place. Time is not seen. Regarding the success of any object or purpose, it is gained or not gained according to the manner in which the mind is engaged to think of it.

एतौ धर्मार्थशास्त्रेषु मोक्षशास्त्रेषु चर्षिभिः।

प्रधानाविति निर्दिशे कामे चाभिमतौ नृणाम्॥२३॥

Therefore, the person of forethought and the person of presence of mind, have been

described by the Rishis, to be the foremost of men in all works on virtue, profit and emancipation.

परीक्ष्यकारी युक्तश्च स सम्यगुपपादयेत्।

देशकालावभिप्रेतौ ताभ्यां फलमवाप्नुयात्॥२४॥

One, however, who does everything after reflection and scrutiny, one, who takes the advantage of proper means for the achievement of his objects, always succeeds in achieving much. Those, again, who work with proper attention to time and place, succeed in acquiring fruits better than the mere man of foresight and the man of presence of mind.'

CHAPTER 138

(APADDHARMANUSHASANA PARVA)

— Continued

How should a king act when attacked by any enemies, with whom should he make war

युधिष्ठिर उवाच

सर्वत्र बुद्धिः कथिता श्रेष्ठा ते भरतर्षभा।

अनागता तथोत्पन्ना दीर्घसूत्रा विनाशिनी॥१॥

Yudhishtira said—

You have, O foremost of Bharata's race, said that, that intelligence which provides for the future, as well as that which can meet present difficulties, is always superior, while idleness brings about destruction.

तदिच्छामि परं श्रोतुं बुद्धिं ते भरतर्षभा।

यथा राजा न मुह्येत शत्रुभिः परिवारितः॥२॥

धर्मार्थकुशलो राजा धर्मशास्त्रविशारदः।

पृच्छामि त्वां कुरुश्रेष्ठ तन्मे व्याख्यातुमर्हसि॥३॥

I wish, O grandfather, to hear of that superior intelligence by which a king, conversant with the scriptures and well-versed in virtue and profit, may not be stupefied even when surrounded by many enemies. I ask you this, O Kuru chief! You should describe it to me.

शत्रुभिर्बहुभिर्ग्रस्तो यथा वर्तेत पार्थिवः।

एतदिच्छाम्यहं श्रोतुं सर्वमेव यथाविधि॥४॥

I wish to hear everything in connection with the duties of king when he is attacked by many foes, as has been laid down in the scriptures.

विषमस्थं हि राजानं शत्रवः परिपन्थिनः।

बहवोऽप्येकमुद्धर्तुं यतन्ते पूर्वतापिताः॥५॥

When a king meets with distress, a large number of enemies, provoked by his past deeds, rise against him and try to defeat him.

सर्वत्र प्रार्थ्यमानेन दुर्वलेन महावलैः।

एकेनैवासहायेन शक्यं स्थातुं भवेत् कथम्॥६॥

How can king, weak and alone, hold his own, when attacked on all sides by many powerful kings joined in a body?

कथं मित्रपरिं चापि विन्दते भरतर्षभ।

चेष्टितव्यं कथं चात्र शत्रोर्मित्रस्य चान्तरे॥७॥

How does a king at such times make friends and enemies? How should he, O foremost of Bharata's race, treat at such a time, both his friends and enemies?

प्रज्ञातलक्षणे मित्रे तथैवामित्रतां गते।

कथं तु पुरुषः कुर्यात् कृत्वा किं वा सुखी भवेत्॥८॥

When those, who are friends really become his enemies, what should the king then do if he is to secure happiness?

विग्रहं केन वा कुर्यात् संधिं वा केन योजयेत्।

कथं वा शत्रुमध्यस्थो वर्तेत बलवानपि॥९॥

With whom should he make war and with whom should he make peace? Even if he be strong, how should he act by his foes?

एतद् वै सर्वकृत्यानां परं कृत्यं परंतप।

नैतस्य कश्चिद् वक्तास्ति श्रोता वापि सुदुर्लभः॥१०॥

ऋते शान्तनवाद् भीष्मात् सत्यसंधाज्जितेन्द्रियात्।

तदन्विष्य महाभाग सर्वमेतद् वदस्व मे॥११॥

O scorcher of foes, this I consider to be the most momentous of all questions regarding the satisfaction of royal duties. There are few men, who wish to listen to the answer of this question, and none to answer it except Shantanu's truthful son Bhishma, who has all his senses under control. O you, who are highly blessed, think on it and describe it to me.

भीष्म उवाच

त्वद्युक्तोऽयमनुप्रश्नो युधिष्ठिर सुखोदयः।

शृणु मे पुत्र कात्स्न्येन गुह्यमापत्सु भारत॥१२॥

Bhishma said—

'O Yudhishtira, this question certainly becomes you. Its answer yields great happiness. Listen to me, O son, as I describe to you, O Bharata, all the duties which are not generally known, but which should be practised in times of distress.

अमित्रो मित्रतां याति मित्रं चापि प्रदुष्यति।

सामर्थ्ययोगात् कार्याणामनित्या वै सदा गतिः॥१३॥

An enemy becomes a friend, and a friend also becomes an enemy. Through combination of circumstances, human actions become uncertain.

तस्माद् विश्वसितव्यं च विग्रहं च समाचरेत्।

देशं कालं च विज्ञाय कार्याकार्यविनिश्चये॥१४॥

Regarding what should be done and what should not, it is necessary that in view of the requirements of time and place, one should either trust one's enemies or make war.

संधातव्यं बुधैर्नित्यं व्यवस्य च हितार्थिभिः।

अमित्रैरपि संधेयं प्राणा रक्ष्या हि भारत॥१५॥

Trying his very best, one should make friends with intelligent and wise men who desire his welfare. one should make peace with even his enemy, when, O Bharata his life cannot be saved by any other means.

यो ह्यमित्रैर्नरो नित्यं न संदध्यादपण्डितः।

न सोऽर्थं प्राप्नुयात् किञ्चित् फलान्यपि च भारत॥१६॥

That foolish wight, who never makes peace with enemies, cannot acquire any profit or any of those fruits for which others try.

यस्त्वमित्रेण संदध्यान्मित्रेण च विरुद्ध्यते।

अर्थयुक्तिं समालोक्य सुमहद् विन्दते फलम्॥१७॥

He, again, who makes peace with enemies and falls out with even friends after carefully considering all circumstances, acquires great fruits.

अत्राप्युदाहरन्तीमितिहासं पुरातनम्।

मार्जारस्य च संवादं न्यग्रोधे मूषिकस्य च॥१८॥

Regarding it is cited the old story of the conversation between a cat and mouse at the foot of a banian tree.

वनो महति कस्मिंश्चिन्न्यग्रोधः सुमहानभूत्।

लताजालपरिच्छिन्नो नानाद्विजगणान्वितः॥१९॥

Bhishma said—

There was a huge banian tree in the midst of a vast forest. Covered with many sorts of creepers, and various sorts of birds used to live on it.

स्कन्धवान् मेघसङ्काशः शीतच्छायो मनोरमः।

अरण्यमभितो जातः स तु व्यालमृगाकुलः॥२०॥

It had a large trunk from which numerous branches spread on all sides. Delightful to look at, its shade was very refreshing. It stood in the midst of the forest, and various animals lived on it.

तस्य मूलं समाश्रित्य कृत्वा शतमुखं बिलम्।

वसति स्म महाप्राज्ञः पलितो नाम मूषिकः॥२१॥

A highly wise mouse, named Palita, lived at the foot of that tree, having made a hole there with a hundred outlets.

शाखां तस्य समाश्रित्य वसति स्म सुखं पुरा।

लोमशो नाम मार्जारः पक्षिं सघातखादकः॥२२॥

On the branches of the tree there lived happily a cat, by name Lomasha, daily devouring large number of birds.

तत्र चागत्य चाण्डालो ह्यरण्ये कृतकेतनः।

प्रयोजयति चोन्माथं नित्यमस्तंगते रवौ॥२३॥

Sometime after, a Chandala came to that forest and built a hut for himself. Every evening after sunset he spread his traps.

तत्र स्नायुमयान् पाशान् यथावत् संविधाय सः।

गृहं गत्वा सुखं शेते प्रभातामेति शर्वरीम्॥२४॥

Spreading his nets made a leathern strings, he returned to his hut, and, passing the night happily in sleep, returned there at the dawn of day.

तत्र स्म नित्यं बध्यन्ते नक्तं बहुविधा मृगाः।

कदाचिदत्र मार्जारस्त्वप्रमत्तो व्यवध्यत॥२५॥

Various sorts of animals fell into his traps nightly. And it so took place that one day the cat in a moment of carelessness was caught in the trap.

तस्मिन् बधे महाप्राणे शत्रौ नित्याततायिनि।

तं कालं पलितो ज्ञात्वा प्रचचार सुनिर्भयः॥२६॥

O you of great wisdom, when his enemy the cat, who is always an enemy of the mice, was thus caught in the trap, the mouse Palita came out of his hole and began to move about fearlessly.

तेनानुचरता तस्मिन् वने विश्वस्तचारिणा।

भक्ष्यं मृगयमाणेन चिराद् दृष्टं तदामिषम्॥२७॥

While confidently passing through the forest in search of food, the mouse after a little while saw the meat.

स तमुन्माथमारुह्य तदामिषमभक्षयत्॥२८॥

तस्योपरि सपलस्य बद्धस्य मनसा हसन्।

Getting upon the trap, the little animal began to eat the flesh. Laughing in his mind, he even got upon his enemy caught in the net.

आमिषे तु प्रसक्तः स कदाचिदवलोकयन्॥२९॥

अपश्यदपरं घोरमात्मनः शत्रुमागतम्।

Busy with eating the flesh, did not see his own danger, and as he suddenly cast his eyes, he saw there a dreadful enemy of his.

शरप्रसूनसङ्काशं महीविवरशायिनम्॥३०॥

नकुलं हरिणं नाम चपलं ताम्रलोचनम्।

It was a restless mongoose of coppery eyes, of the name of Harita. Living in holes underneath, its body resembled the flower of a reed.

तेन मूषिकगन्धेन त्वरमाणमुपागतम्॥३१॥

भक्ष्यार्थं संलिहानं तं भूमावूर्ध्वमुखं स्थितम्।

शाखागतमरिं चान्यमपश्यत् कोटरालयम्॥३२॥

उलूकं चन्द्रकं नाम तीक्ष्णतुण्डं क्षपाचरम्।

गतस्य विषयं तत्र नकुलोलूकयोस्तथा॥३३॥

अथास्यासीदियं चिन्ता तत् प्राप्य सुमहद्भयम्।

Tempted to come there by the scent of the mouse, the animal came quickly for devouring his pray. He stood on his haunches, with head raised up and licking the corners of his mouth with his tongue. The mouse saw at the same time another enemy living in the holes of trees, then sitting on the branch of the banian. It was night-ranging owl, by name Chandraka having sharp beaks. Being seen both by the mongoose and the owl, the mouse, in great fear, began to think thus.

आपद्यस्यां सुकश्यां मरणे प्रत्युपस्थिते॥३४॥

समन्ताद् भय उत्पन्ने कथं कार्यं हितैषिणा।

In such a great danger, when death itself is staring me in the face, when fear prevails on every side, how should one act who seeks his own well being?

स तथा सर्वतो रुद्धः सर्वत्र भयदर्शनः॥३५॥

अभवद् भयसंतप्तश्चक्रे च परमां मतिम्।

Beset with danger, and seeing fear on all sides, the mouse, stricken with fear for his safety, made a high resolution.

आपद्दिनाशभूयिष्ठं गतैः कार्यं हि जीवितम्॥३६॥

समन्तात् संशयात् सैषा तस्मादापदुपस्थिता।

Preventing numberless dangers by hundreds of means, one should always save his life. Danger, now, besets me on every side.

गतं या सहसा भूमिं नकुलो भक्षयिष्यति॥३७॥

उलूकश्चेह तिष्ठन्तं मार्जारः पाशसंक्षयात्।

If I were to descend from this trap on the ground, without sufficient precautions, the mongoose will surely catch and devour me. If I remain on this trap, the owl will surely catch me. If, again, the cat can free himself for the net, he, also, is certain to devour me.

न त्वेवास्मद्विषः प्राज्ञः सम्पोहं गन्तुमर्हति॥३८॥

करिष्ये जीविते यत्नं यावद् युक्त्या प्रतिग्रहात्।

It is not proper, therefore, that a person intelligent like myself should lose his wits. I shall, therefore, try me best to save my life, by

having recourse to proper means and intelligence.

न हि बुद्ध्यान्वितः प्राज्ञो नीतिशास्त्रविशारदः॥३९॥

निमज्जत्यापदं प्राप्य महतीं दारुणामपि॥४०॥

An intelligent and wise person and conversant with the science of policy never sinks, however great and terrible may be the danger which threatens him.

न त्वन्यामिह मार्जाराद् गतिं पश्यामि साम्प्रतम्।

विषमस्थो ह्ययं शत्रुः कृत्यं चास्य महन्मया॥४१॥

At present, however, I do not see any other refuge than this cat. He is an enemy. But he is in difficulty. The service that I can do him is very great.

जीवितार्थी कथं त्वद्य शत्रुभिः प्रार्थितस्त्रिभिः।

तस्मादेनमहं शत्रुं मार्जारं संश्रयामि वै॥४२॥

Three enemies are trying to devour me, and how should I now act for saving my life? I should now seek refuge with one of those enemies, viz., the cat.

नीतिशास्त्रं समाश्रित्य हितमस्योपवर्णये।

येनेमं शत्रुसंघातं मतिपूर्वेण वञ्चये॥४३॥

Following policy, let me advice the cat for his behoof, so that I may, with my intelligence, escape from all three.

अयमत्यन्तशत्रुर्मे वैषम्यं परमं गतः।

मूढो ग्राहयितुं स्वार्थं सङ्गत्या यदि शक्यते॥४४॥

कदाचिद् व्यसनं प्राप्य संधिं कुर्यान्मया सह।

The cat is my great enemy, but the danger into which he has fallen is very great. Let me see if I can make this foolish creature understand his own interests. Having fallen into such difficulty he may make peace with me.

बलिना संनिकृष्टस्य शत्रोरपि परिग्रहः॥४५॥

कार्यं इत्याहुराचार्या विषमे जीवितार्थिना।

A person, when attacked by a stronger one, should make peace with even an enemy. People conversant with policy say that such should be the conduct of one, who being beset with danger seeks to save his life.

श्रेष्ठो हि पण्डितः शत्रुर्न च मित्रमपण्डितः॥४६॥

मम त्वमित्रे मार्जारि जीवितं सम्प्रतिष्ठितम्।

It is better to have a learned person for an enemy than a fool for a friend. As for myself, my life now depends entirely on the hands of my enemy the cat.

हन्तास्मै सम्प्रवक्ष्यामि हेतुमात्माभिरक्षणे॥४७॥

अपीदानीमयं शत्रुः सङ्गत्या पण्डितो भवेत्।

I shall now speak to the cat about his own liberation. Perhaps, now it would not be wrong to consider the cat an intelligent and learned enemy. Thus did that mouse, surrounded by foes, think.

एवं विचिन्तयामास मूषिकः शत्रुचेष्टितम्॥४८॥

ततोऽर्थगतितत्त्वज्ञः संधिविग्रहकालवित्।

सान्त्वपूर्वमिदं वाक्यं मार्जारं मूषिकोऽब्रवीत्॥४९॥

Having thought thus, the mouse, well-read in the science of Profit and well-acquainted with times when war should be declared and peace made, gently spoke to the cat, saying,

सौहृदेनाभिभाषे त्वां कच्चिन्मार्जार जीवसि।

जीवितं हि तवेच्छामि श्रेयः साधारणं हि नौ॥५०॥

I speak to you as a friend. O cat! Are you alive? I wish you to live! I seek the good of us both.

न ते सौम्य भयं कार्यं जीविष्यसि यथासुखम्।

अहं त्वामुद्धरिष्यामि यदि मां न जिघांससि॥५१॥

O amiable one, you have no cause for fear. You will live in happiness! I shall save you, If, indeed, you do not kill me.

अस्मि कश्चिदुपायोऽत्र दुष्करः प्रतिभाति मे।

येन शक्यस्त्वया मोक्षः प्राप्तुं श्रेयस्तथा मया॥५२॥

There is a very good means I see by which you may obtain escape and I may acquire great benefit.

मयाप्युपायो दृष्टोऽयं विचार्य मतिमात्मनः।

आत्मार्यं च त्वदर्थं च श्रेयः साधारणं हि नौ॥५३॥

By thinking I have found out this expedient for your sake and for my sake, for it will do us both good.

इदं हि नकुलोलूकं पापबुद्ध्याभिसंस्थितम्।

न धर्षयति मार्जारं तेन मे स्वस्ति साम्प्रतम्॥५४॥

There are the mongoose and the owl, both waiting with evil desire. O cat, so long as they do not attack me, my life is safe.

कूजंश्चपलनेत्रोऽयं कौशिको मां निरीक्षते।

नगशाखाग्रगः पापस्तस्याहं भृशमुद्विजे॥५५॥

There that wretched owl with restless looks and dreadful cries is seeing me from the branch of that tree! I am stricken with great fear.

सतां साप्तपदं यैत्रं स सखा मेऽसि पण्डितः।

सांवास्यकं करिष्यामि नास्ति ते भयमद्य वै॥५६॥

Good men become friends by walking together only seven steps. Highly wise as you are, you are my friend. I shall treat you as a friend. You need have no fear now.

न हि शक्नोऽसि मार्जारं पाशं छेतुं मया विना।

अहं छेत्स्यामि पाशांस्ते यदि मां त्वं न हिंससि॥५७॥

Without my help, O cat, you will not be able to tear the net. I, however, shall cut the net for serving you, if you do not kill me.

त्वमाश्रितो दुमस्याग्रं मूलं त्वहमुपाश्रितः।

चिरोषितावुभावावां वृक्षेऽस्मिन् विदितं च ते॥५८॥

You have lived on this tree and I have lived at its foot. Both of us have lived here for many long years. All this is known to you.

यस्मिन्नाश्रासते कश्चिद् यश्च नाश्रयति क्वचित्।

न तौ धीराः प्रशंसन्ति नित्यमुद्विग्नमानसौ॥५९॥

The wise never laud him whom nobody trusts, nor him who never trusts another. Both of them are unhappy.

तस्माद् विवर्धतां प्रीतिर्नित्यं संगतमस्तु नौ।

कालातीतमिहार्थं तु न प्रशंसन्ति पण्डिताः॥६०॥

Therefore, let our love for each other increase, and let us be united. The wise never speak highly of the attempt of doing an act when its opportunity is gone.

अर्थयुक्तिमिमां तत्र यथाभूतां निशामय।

तव जीवितमिच्छामि त्वं ममेच्छसि जीवितम्॥६१॥

Know this to be the proper time for such a compact between us. I wish that you should live, and you also wish that I should live.

कश्चित् तरति काष्ठेन सुगम्भीरां महानदीम्।

स तारयति तत् काष्ठं स च काष्ठेन तार्यते॥६२॥

A man crosses a deep and large river by a piece of wood. It is seen there that the man takes the piece of wood to the other side, and the piece of wood also takes the man to the other side.

ईदृशो नौ समायोगो भविष्यति सुविस्तरः।

अहं त्वां तारयिष्यामि मां च त्वं तारयिष्यसि॥६३॥

Like this, our agreement will lead to our happiness. I will save you, also, and you also will save me.

एवमुक्त्वा तु पलितस्तमर्थमुभयोर्हितम्।

हेतुमद् ग्रहणीयं च कालापेक्षी न्यवेक्ष्य च॥६४॥

Having said so, which was beneficial to both of them, highly reasonable and acceptable, the mouse Palita waited for an answer.

अथ सुव्याहृतं श्रुत्वा तस्य शत्रोर्विचक्षणः।

हेतुमद् ग्रहणीयार्थं मार्जारो वाक्यमब्रवीत्॥६५॥

Hearing these well-selected, reasonable and good words of the mouse, the mouse's enemy, endued with judgement and forethought, the cat said these words in reply.

बुद्धिमान् वाक्यसम्पन्नस्तद्वाक्यमनुवर्णयन्।

स्वामवस्थां समीक्ष्याथ साम्रैव प्रत्यपूजयत्॥६६॥

Reflecting upon his own condition, the highly intelligent and eloquent cat praised the words of the speaker and honoured him by gentle words.

ततस्तीक्ष्णाग्रदशनो मणिवैदूर्यलोचनः।

मूषिकं मन्दमुद्वीक्ष्य मार्जारो लोमशोऽब्रवीत्॥६७॥

Quietly looking at the mouse, the cat, called Lomasha, having sharp foreteeth and having eyes that resemble the stones called lapis lazuli answered as follows—

नन्दामि सौम्य भद्रं ते यो मां जीवितुमिच्छसि।

श्रेयश्च यदि जानीषे क्रियतां मा विचारय॥६८॥

I am pleased with you, O amiable one! Blessed be you who wish me to live! Do that, without hesitation, which you think would do us good.

अहं हि भृशमापन्नस्त्वमापन्नतरो मम।

द्वयोरापन्नयोः संधिः क्रियतां मा चिराय च॥६९॥

I am surely in great distress. You are, if possible, in greater distress still! Let there be an agreement made between us forthwith.

विधास्ये प्राप्तकालं यत् कार्यं सिद्धिकरं विभो।

मयि कृच्छ्राद् विनिर्मुक्ते न विनङ्क्ष्यति ते कृतम्॥७०॥

I will do that which is opportune and necessary for the success of our business, O powerful one! If you save me, your service will not go for nothing.

न्यस्तमानोऽस्मि भक्तोऽस्मि शिष्यस्त्वद्धितकृतथा।

निदेशवशवर्ती च भवन्तं शरणं गतः॥७१॥

I leave myself in your hands I am devoted to you. I shall attend and serve you like a disciple. I seek refuge with you and shall always obey you.

इत्येवमुक्तः पलितो मार्जारं वशमागतम्।

वाक्यं हितमुवाचेदमभिनीतार्थमर्थवित्॥७२॥

Thus accosted, the mouse Palita, speaking again to the cat, who was entirely under his control, said these highly significant and wise words—

उदारं यद् भवानाह नैतच्चित्रं भवद्विधे।

विहितो यस्तु मार्गो मे हितार्थं शृणु तं मम॥७३॥

You have spoken most magnanimously. It could be expected from one like you. Hear I shall describe the expedient I have thought of for benefiting both of us.

अहं त्वानुप्रवेक्ष्यामि नकुलान्मे महद् भयम्।

त्रायस्व भो मा वधीस्त्वं शक्तोऽस्मि तव रक्षणे॥७४॥

I will crouch myself beneath your body. I am in great fear of the mongoose. Do you save me. Kill me not. I am capable to save you.

उलूकाच्चैव मां रक्ष क्षुद्रः प्रार्थयते हि माम्।

अहं छेत्स्यामि ते पाशान् सखे सत्येन ते शपे॥७५॥

O friend, this owl is also wishing for my life, so you may protect me. I shall cut the strings at that it is true.

तद्वचः संगतं श्रुत्वा लोमशो युक्तमर्थवत्।

हर्षादुद्दीक्ष्य पलितं स्वागतेनाभ्यपूजयत्॥७६॥

Hearing the words of the mouse at that proper time, knowing very useful Lomasha praised him looking with a smile.

तं सम्पूज्याथ पलितं मार्जारः सौहृदे स्थितः।

स विचिन्त्याब्रवीद् धीरः प्रीतस्त्वरित एव च॥७७॥

Having praised Palita, the cat which was friendly disposed, thought for a moment, and gladly said without losing any time,—

शीघ्रमागच्छ भद्रं ते त्वं मे प्राणसमः सखा।

तव प्राज्ञ प्रसादाद्धि प्रायः प्राप्स्यामि जीवितम्॥७८॥

Come quickly to me. Blessed be you, who are, indeed, a friend dear to me as life. O you of great wisdom, through your grace I have almost regained my life.

यद् यदेवंगतेनाद्य शक्यं कर्तुं मया तव।

तदाज्ञापय कर्तास्मि संधिरेवास्तु नौ सखे॥७९॥

Whatever I can do, tell me and I shall do it for your. Let there be peace between us, O friend.

अस्मात् तु संकटान्मुक्तः समित्रगणबान्धवः।

सर्वकार्याणि कर्ताऽहं प्रियाणि च हितानि च॥८०॥

Freed from this danger, I shall with all my friends and relatives, do what is agreeable and good to you.

मुक्तश्च व्यसनादस्मात् सौम्याहमपि नाम ते।

प्रीतिमुत्पादयेयं च प्रीतिकर्तुं सत्क्रियाम्॥८१॥

O amiable one, freed from this danger, I shall surely try to please you, and adore and honour you on every occasion in return for your good offices.

प्रत्युपकुर्वन् बह्वपि न भाति पूर्वोपकारिणा तुल्यः।

एकः करोति हि कृते निष्कारणमेव कुस्तेऽन्यः॥८२॥

By returning even sufficient services a man cannot equal the person who did him good in

the first instance. The former does them for the sake of services rendered. The latter, however, acted without any such motive.

भीष्म उवाच

ग्राहयित्वा तु तं स्वार्थं मार्जारं मूषिकस्तथा।

प्रविवेश तु विश्रभ्य क्रोडमस्य कृतागसः॥८३॥

Bhishma said—

Having thus made the cat understand his own interests, the mouse truthfully crouched beneath his enemy's body.

एवमाश्रासितो विद्वान् मार्जारिण स मूषिकः।

मार्जारोरसि विस्त्रब्धः सुष्वाप पितृमातृवत्॥८४॥

Learned, and thus assured by the cat, the mouse confidently laid himself thus under the breast of the cat as if it were the lap of his father or of his mother.

लीनं तु तस्य गात्रेषु मार्जारस्य च मूषिकम्।

दृष्ट्वा तौ नकुलोलूकौ निराशौ प्रत्यपद्यताम्॥८५॥

Seeing him thus enclosed within the body of the cat, the mongoose and the owl both gave up hopes of catching their prey.

तथैव तौ सुसंत्रस्तौ दृढमागततन्द्रितौ।

दृष्ट्वा तयोः परां प्रीतिं विस्मयं परमं गतौ॥८६॥

Marking that close intimacy between the mouse and the cat, both Harita and Chandraka became stricken with fear and wonder.

बलिनौ प्रतिमन्तौ च सुवृत्तौ चाप्युपासितौ।

अशक्तौ तु नयात् तस्मात् सम्प्रधर्षयितुं बलात्॥८७॥

Both of them were endued with strength and intelligence. Clever in catching their prey, though near, the mongoose and the owl could not make the mouse and the cat break that agreement.

कार्यार्थं कृतसंधी तौ दृष्ट्वा मार्जारमूषिकौ।

उलूकनकुलौ तूर्णं जग्मतुस्तौ स्वमालयम्॥८८॥

Indeed, seeing the cat and the mouse make that agreement for fulfilling their mutual object, the mongoose and the owl both left that spot and repaired to their respective quarters.

लीनः स तस्य गात्रेषु पलितो देशकालवित्।

चिच्छेद पाशान् नृपते कालापेक्षी शनैः शनैः॥८९॥

Thereafter, the mouse Palita, who knew well the requirements of time and place, began, as he lay under the body of the cat, to cut the strings of the noose slowly, waiting for the proper time to finish his work.

अथ बन्धपरिक्लिष्टो मार्जारो वीक्ष्य मूषिकम्।

छिन्दन्तं वै तदा पाशान्त्वरन्तं त्वरान्वितः॥९०॥

Pained by the strings that fettered him, the cat became impatient upon seeing the mouse slowly cutting away the noose.

तप्तत्वरन्तं पलितं पाशानां छेदने तथा।

संचोदयितुमारम्भे मार्जारो मूषिकं तदा॥९१॥

किं सौम्य नातित्वरसे किं कृतार्थोऽवमन्यसे।

छिन्धि पाशानमित्रघ्न पुरा श्रप्य एति च॥९२॥

Seeing the mouse so slow in the work, the cat wishing to hurry it on, said— How is it, O amiable one, that you do not proceed quickly with your work? Do you disregard me now, having accomplished your own work? O slayer of foes, cut off these strings quickly! The hunter will soon come here—

इत्युक्तस्त्वरता तेन मतिमान् पलितोऽब्रवीत्।

मार्जारमकृतप्रज्ञं पथ्यमात्महितं वचः॥९३॥

Thus addressed by the impatient cat, the intelligent mouse said these beneficial words to the cat who did not seem to possess much wisdom—

तूष्णीं भव न ते सौम्य त्वरा कार्या न सम्प्रमः।

वयमेवात्र कालज्ञा न कालः परिहास्यते॥९४॥

Wait silently, O amiable one! Quickness is not necessary. Remove all your fears. We know the requirements of time. We are not wasting time.

अकाले कृत्यमारब्धं कर्तुर्नार्थाय कल्पते।

तदेव काल आरब्धं महतेऽर्थाय कल्पते॥९५॥

When a work is begun at an improper time, it never becomes profitable when finished. That act, however, which is undertaken at the proper time, yields rich fruits.

अकाले विप्रमुक्तान्मे त्वत्त एव भयं भवेत्।

तस्मात् कालं प्रतीक्षस्व किमिति त्वरसे सखे॥९६॥

If you are freed at an improper time, I shall have to fear you. Therefore, do you wait for the proper moment. Do not be impatient, O friend.

यदा पश्यामि चाण्डालमायान्तं शस्त्रपाणिनम्।

ततश्छेत्स्यामि ते पाशान् प्राप्ते साधारणे भवे॥९७॥

When I shall see the hunter come here armed with weapons, I shall cut the strings at that very moment of fear to both of us.

तस्मिन् काले प्रमुक्तस्त्वं तरुमेवाधिरोक्ष्यसे।

न हि ते जीवितादन्यत् किञ्चित् कृत्यं भविष्यति॥९८॥

Freed then, you will get upon the tree and not think of anything else except the safety of your own life.

ततो भवत्यपक्रान्ते त्रस्ते भीते च लोमशा।

अहं बिलं प्रवेक्ष्यामि भवान् शाखां भजिष्यति॥९९॥

And when you, O Lomasha, will fly away in fear, I shall enter my hole and you will ascend the tree.

एवमुक्तस्तु मार्जारो मूषिकेणात्मनो हितम्।

वचनं वाक्यतत्त्वज्ञो जीवितार्थी महामतिः॥१००॥

Thus addressed by the mouse with these beneficial words, the intelligent and eloquent cat, impatient of saving his life, addressed the mouse in the following words.

अथात्मकृत्ये त्वरितः सम्यक् प्रश्रितमाचरन्।

उवाच लोमशो वाक्यं मूषिकं चिरकारिणम्॥१०१॥

Indeed, the cat, who had quickly and properly carried his own part of the agreement, addressing the mouse who was not quick enough in fulfilling his part, said,—

न ह्येवं मित्रकार्याणि प्रीत्या कुर्वन्ति साधवः।

यथा त्वं मोक्षितः कृच्छ्रात् त्वरमाणेन वै मया॥१०२॥

I saved you from a great danger with considerable promptness. Alas, honest persons never thus do the business of their friends. Filled with joy while doing it, they do it otherwise.

तथा हि त्वरमाणेन त्वया कार्यं हितं मम्।

यत्नं कुरु महाप्राज्ञ यथा रक्षाऽऽवयोर्भवेत्॥१०३॥

You should do quickly what is for my well-being. O you of great wisdom, do you try a little so that good may be done to both of us.

अथवा पूर्ववैरं त्वं स्मरन् कालं जिहीर्षसि।

पश्य दुष्कृतकर्मस्त्वं व्यक्तमायुःक्षयं तव॥१०४॥

If, however, remembering our former hostility you are only allowing the time to slip away, know, O wicked creature, that the consequence of this your act will surely lessen your own life.

यदि किञ्चिन्मयाज्ञानात् पुरस्ताद् दुष्कृतं कृतम्।

न तन्मनसि कर्तव्यं क्षामये त्वां प्रसीद मे॥१०५॥

If I have ever, before this, unknowingly done you any wrong, you should not bear it in mind. I beg your pardon. Be pleased with me.

तमेवंवादिनः प्राज्ञः शास्त्रबुद्धिसमन्वितः।

उवाचेदं वचः श्रेष्ठं मार्जारं मूषिकस्तदा॥१०६॥

After the cat had said these words, the intelligent and wise mouse, well-read in the scriptures, said these excellent words to him—

श्रुतं मे तव मार्जारं स्वमर्थं परिगृह्यतः।

ममापि त्वं विजानासि स्वमर्थं परिगृह्यतः॥१०७॥

I have, O cat, heard what you have said to further your own object. Listen, however, to me as I tell you what is proper for my own objects.

यन्मित्रं भीतवत्साध्यं यन्मित्रं भयसंहितम्।

सुरक्षितव्यं तत् कार्यं पाणिः सर्पमुखादिव॥१०८॥

That friendship which is beset with fear and which cannot be maintained without fear, should be preserved with great caution like the hand (of the snake-charmer) from the snake's fangs!

कृत्वा बलवता संधिमात्मनं यो न रक्षति।

अपथ्यमिव तद् भुक्तं तस्य नार्थाय कल्पते॥१०९॥

The person that does not protect himself after having made an agreement with a stronger individual, sees that it yields instead of good.

न कश्चित् कस्यचिन्मित्रं न कश्चित् कस्यचिद् रिपुः।

अर्थतस्तु निबद्धयन्ते मित्राणि रिपवस्तथा॥११०॥

Nobody is nobody's friend; nobody is nobody's enemy; persons become friends or enemies only from motives of interest.

अर्थैरर्था निबद्धयन्ते गजैर्वनगजा इव।

न च कश्चित् कृते कार्ये कर्तारं समवेक्षते॥१११॥

तस्मात् सर्वाणि कार्याणि सावशेषाणि कारयेत्।

Interest brings interest even as tame elephants catch wild elephants. Again, when a work is done, the doer is hardly thought of. Therefore, all works should be so done that something may remain undone.

तस्मिन् कालेऽपि च भवान् दिवाकीर्तिभयार्दितः॥११२॥

मम न ग्रहणे शक्तः पलायनपरायणः।

छिन्नं तु तन्नुबाहुल्यं तनुरेकोऽवशेषितः॥११३॥

छेत्स्याम्यहं तमप्याशु निर्वृतो भव लोमश।

When I shall liberate you, you will, from fear of the hunter, fly away for your life without ever thinking of catching me. See, all the strings of this net have been cut by me. Only one remains to be cut. I will cut that also soon. Be comforted, O Lomasha.

तयोः संवदतोरेवं तथैवापन्नयोर्द्वयोः॥११४॥

क्षयं जगाम सा रात्रिर्लोमशं त्वविशद् भयम्।

While the mouse and the cat were thus conversing, both in serious danger, the night gradually passed away. A great fear, however, possessed the heart of the cat.

ततः प्रभातसमये विकृतः कृष्णपिङ्गलः॥११५॥

स्थूलस्निग्धं विकृतो रूक्षः श्वयूथपरिवारितः।

शङ्कुकर्णो महावक्त्रो मलिनो घोरदर्शनः॥११६॥

परिधो नाम चाण्डालः शस्त्रपाणिरदृश्यत।

When the dawn set in, the Chandala, whose name was Parigha, came there. His appearance was terrible. His hair was black and tawny. His hairs were huge and his look was very fierce. Of a large mouth extending from ear to ear, and highly filthy, his ears were very long.

Armed with weapons and accompanied by a pack of dogs, the grim-visaged man came there.

तं दृष्ट्वा यमदूताभं मार्जारस्त्रस्तचेतनः॥११७॥

उवाच वचनं भीतः किमिदानीं करिष्यसि।

Seeing that man who resembled a messenger of Yama, the cat was stricken with fear. Filled with fear, he addressed Palita, saying, — What will you do now?

अथ तावपि संत्रस्तौ तं दृष्ट्वा घोरसंकुलम्॥११८॥

क्षणेन नकुलोलूकौ नैराश्यमुपजग्मतुः।

बलिनौ मतिमनौ च संघाते चाप्युपागतौ॥११९॥

अशक्तौ सुनयात् तस्मात् सम्प्रघर्षयितुं बलात्।

कार्यार्थे कृतसंधानौ दृष्ट्वा मार्जारमूषिकौ॥१२०॥

उलूकनकुलौ तत्र जग्मतुः स्वं स्वमालयम्।

The two were afraid seeing dreadful Chandala, mongoose and owl came in to hopeless. Indeed they were very strong and intelligent but could not over-press on strength less but with good conduct cat and mouse. Therefore, they both owl and mangoose left for their own place.

ततश्चिच्छेद तं पाशं मार्जारस्य च मूषिकः॥१२१॥

विप्रमुक्तोऽथ मार्जारस्तमेवाभ्यपतद् द्रुमम्।

स तस्मात् सम्प्रमावर्तन्मुक्तो घोरेण शत्रुणा॥१२२॥

विलं विवेश पलितः शाखां लेभे स लोमशः।

The mouse very quickly cut the remaining string which held fast that cat. Freed from the noose, the cat run quickly and got upon the banian. Palita also, freed from that perilous position and from the presence of a terrible enemy quickly fled and entered his hole. Lomasha meanwhile had got upon the high tree.

उन्माथमप्यथादाय चाण्डालो वीक्ष्य सर्वशः॥१२३॥

विहताशः क्षणेनास्ते तस्माद् देशादपाक्रमत्।

Seeing everything, the hunter took up his net. His hopes defeated, he also quickly left that place.

जगाम स स्वभवनं चाण्डालो भरतर्षभ॥१२४॥

ततस्तस्माद् भयान्मुक्तो दुर्लभं प्राप्य जीवितम्।

बिलस्थं पादपाग्रस्थः पलितं लोमशोऽब्रवीत्॥१२५॥

अकृत्वा संविदं काञ्चित् सहसा समवप्लुतः।

कृतज्ञं कृतकर्माणं कच्चिन्मां नाभिशंकसे॥१२६॥

Indeed, O foremost of Bharata's race, the Chandala returned to his house freed from that great danger, and having regained his precious life, the cat from the branches of that tree addressed the mouse Palita then living with in the hole, and said,—Without having talked to me, you have suddenly run away. I hope you do not suspect me of any evil motive. I am certainly grateful and you have done me a great service.

गत्वा च मम विश्वासं दत्त्वा च मम जीवितम्।

मित्रोपभोगसमये किं मां त्वं नोपसर्पसि॥१२७॥

Having created confidence in me and having given me my life, why do you not come to me at a time when friends should enjoy the sweets of friendship?

कृत्वा हि पूर्वं मित्राणि यः पश्चान्नानुतिष्ठति।

न स मित्राणि लभते कृच्छ्रास्वापत्सु दुर्मतिः॥१२८॥

Having made friends, he who forgets them afterwards, is a wicked person and never gets friends at times of danger and necessity.

सत्कृतोऽहं त्वया मित्र सामर्थ्यादात्मनः सखे।

स मां मित्रत्वमापन्नमुपभोक्तुं त्वमर्हसि॥१२९॥

I have been, O friend, respected and served by you to the best of your power. You should now enjoy the company of my poor self who has become your friend.

यानि मे सन्ति मित्राणि ये च सम्बन्धिबान्धवाः।

सर्वे त्वां पूजयिष्यन्ति शिष्या गुरुमिव प्रियम्॥१३०॥

Like disciples adoring their preceptor, all the friends I have, all my relatives and kinsmen, will respect and adore you.

अहं च पूजयिष्ये त्वां समित्रगणबान्धवम्।

जीवितस्य प्रदातारं कृतज्ञः को न पूजयेत्॥१३१॥

I myself too shall adore you with all your friends and kinsmen. What grateful person is there who will not adore the giver of his life.

ईश्वरो मे भवानस्तु स्वशरीरगृहस्य च।

अर्थानां चैव सर्वेषामनुशास्ता च मे भव॥१३२॥

Be you the master of both my body and home! Be you the disposer of all my wealth and properties.

अमात्यो मे भव प्राज्ञ पितेवेह प्रशाधि माम्।

न तेऽस्ति भयमस्मत्तो जीवितेनात्मनः शपे॥१३३॥

Be you my respected adviser and do you govern me like a father! I swear by my life that you need not fear us.

बुद्ध्यात्वमुशना साक्षाद् बलेनाधिकृता वयम्।

त्वं मन्त्रबलयुक्तो हि दत्त्वा जीवितमद्य मे॥१३४॥

In intelligence you are like Ushanas himself. By the power of your understanding you have conquered us. Clever in policy, you have given us our life.

एवमुक्तः परां शान्तिं माजरिण स मूषिकः।

उवाच परमन्त्रज्ञः श्लक्ष्णमात्महितं वचः॥१३५॥

Accosted thus with sweet words by the cat, the mouse, who knew all which produces the highest good, replied in these sweet words that were beneficial to himself.

यद् भवानाह तत् सर्वं मया ते लोमश श्रुतम्।

ममापि तावद् ब्रुवतः शृणु यत् प्रतिभाति मे॥१३६॥

I have heard, O Lomasha, all that you have, said. Listen now as I say what I think.

वेदितव्यानि मित्राणि विज्ञेयाश्चापि शत्रवः।

एतत् सुसूक्ष्मं लोकेऽस्मिन् दृश्यते प्राज्ञसम्मतम्॥१३७॥

Friends should be well tried. Enemies also should be well studied. In this world, a task like this is considered by even the learned as a difficult one requiring sharp intelligence.

शत्रुरूपा हि सुहृदो मित्ररूपाश्च शत्रवः।

संधितास्ते न बुद्ध्यन्ते कामक्रोधवशं गताः॥१३८॥

Friends appear like enemies, and enemies appear like friends. When agreements of friendship are made, it is difficult for the parties to know whether they are really actuated by lust and anger.

नास्ति जातु रिपुर्नाम मित्रं नाम न विद्यते।

सामर्थ्ययोगाज्जायन्ते मित्राणि रिपवस्तथा॥१३९॥

There is no such thing as a friend. It is circumstances which make friends and enemies.

यो यस्मिन् जीवति स्वार्थं पश्येत् पीडां न जीवति।

स तस्य मित्रं तावत्स्याद् यावन्न स्याद् विपर्ययः॥१४०॥

He, who considers his own interests safe as long as another lives, and thinks himself in danger when the latter dies takes him as his friend so long as those interests of his are not clashed against.

नास्ति मैत्री स्थिरा नाम न च ध्रुवमसौहृदम्।

अर्थयुक्त्यानुजायन्ते मित्राणि रिपवस्तथा॥१४१॥

There is no condition that passes for ever by the name either of friendship or enemies. Both friends and enemies arise from considerations of interest and gain.

मित्रं च शत्रुतामेति कस्मिंश्चित् कालपर्यये।

शत्रुश्च मित्रतामेति स्वार्थो हि बलवत्तरः॥१४२॥

Friendship becomes enmity in the course of time. An enemy also becomes a friend. Self-interest is very powerful.

यो विश्वसिति मित्रेषु न विश्वसिति शत्रुषु।

अर्थयुक्तिमविज्ञाय यः प्रीतौ कुस्ते मनः॥१४३॥

मित्रे वा यदि वा शत्रौ तस्यापि चलिता मतिः।

He, who blindly places confidence in friends and always treats enemies mistrustfully without paying any heed to considerations of policy, finds his life unsafe. He, who, neglecting all considerations of policy, seeks either friends or foes, is regarded as a person whose understanding has been unhinged.

न विश्वसेद्विश्वस्ते विश्वस्ते नातिविश्वसेत्॥१४४॥

विश्वासाद् भयमुत्पन्नमपि मूलानि कृन्तति।

One should not trust a person undeserving of truth, nor should one trust too much a person worthy of trust. The anger from blind confidence is such that it cuts the very roots.

अर्थयुक्त्या हि जायन्ते पिता माता सुतस्तथा॥१४५॥

मातुला भागिनेयश्च तथा सम्बन्धिबान्धवाः।

The father, the mother, the son, the maternal uncle, the sister's son, and other relatives and kinsmen, are all moved by interest and profit.

पुत्रं हि मातापितरौ त्यजतः पतितं प्रियम्॥१४६॥

लोको रक्षति चात्मानं पश्य स्वार्थस्य सारताम्।

Father and mother may be seen to discard the dear son if he is addicted to irregular practices. People take care of their own selves. See the efficacy of self-interest.

सामान्या निष्कृतिः प्राज्ञो यो मोक्षात् प्रत्यनन्तरम्॥१४७॥

कृतं मृगयसे शत्रुं सुखोपायमसंशयम्।

O highly wise one, his escape is very difficult, who, immediately after he is freed from danger, seeks the means of his enemy's happiness.

अस्मिन् निलय एव त्वं न्यगोधादवतारितः॥१४८॥

पूर्वं निविष्टमुन्माथं चपलत्वान्न बुद्धवान्।

You have come down from the top of the tree to this very spot. You could not, from foolishness know that a net had been spread here.

आत्मनश्चपलो नास्ति कुतोऽन्येषां भविष्यति॥१४९॥

तस्मात् सर्वाणि कार्याणि चपलो हन्यसंशयम्।

A person, who has no sense, cannot protect his own self. How can he protect others? Such a person, forsooth, ruins all his acts.

ब्रवीषि मधुरं यच्च प्रियो मेऽद्य भवानिति॥१५०॥

तन्मित्रं कारणं सर्वं विस्तरेणापि मे शृणु।

You speak sweetly that I am very dear to you. Hear me, however, O friends, the reasons which I have on my side.

कारणात् प्रियतामेति द्वेष्यो भवति कारणात्॥१५१॥

अर्थार्थी जीवलोकोऽयं न कश्चित् कस्यचित् प्रियः।

One becomes dear from a sufficient cause. One becomes an enemy from sufficient cause. The entire world of creatures is actuated by the desire of gain. One never becomes dear to another without cause.

सख्यं सोदर्ययोर्भ्रात्रेर्दम्पत्योर्वा परस्परम्॥१५२॥

कस्यचिन्नाभिजानामि प्रीतिं निष्कारणामिह।

यद्यपि भ्रातरः क्रुद्धा भार्या वा कारणान्तरे॥१५३॥

स्वभावतस्ते प्रीयन्ते नेतरः प्रीयते जनः।

The friendship between two uterine brothers, the love between husband and wife, rests upon interest. I do not know any kind of love amongst persons that does not depend upon some motive of self-interest. It is sometimes seen that uterine brothers or husband and wife having quarrelled are united again from a natural affection. But such a thing is not to be seen in persons who are not connected with one another.

प्रियो भवति दानेन प्रियवादेन चापरः॥१५४॥

मन्त्रहोमजपैरन्यः कार्यार्थं प्रीयते जनः।

One becomes dear for his liberality. Another becomes dear for his sweet words. A third becomes so for his religious acts. Generally, a person becomes dear for the purpose he serves.

उत्पन्ना कारणे प्रीतिरासीन्नौ कारणान्तरे॥१५५॥

प्रध्वस्ते कारणस्थाने सा प्रीतिर्विनिवर्तते।

The love between us originated from an adequate cause, That cause no longer exists. On the other hand, from sufficient reasons that friendship between us has terminated.

किं नु तत् कारणं मन्ये येनाहं भवतः प्रियः॥१५६॥

अन्यत्राभ्यवहारार्थं तत्रापि च बुद्धा वयम्।

What is that reason, I ask, for which I have become so dear to you, besides your desire for eating me up? You should know that I am not forgetful of this.

कालो हेतुं विकुस्ते स्वार्थस्तमनुवर्तते॥१५७॥

स्वार्थं प्राज्ञोऽभिजानाति प्राज्ञं लोकोऽनुवर्तते।

न त्वीदृशं त्वया वाच्यं विदुषि स्वार्थपण्डिते॥१५८॥

Time spoils reasons. You seek your own interests. Otherwise men, again, understand their own interests. The world is guided by the example of the wise. You should not thus speak to a person who is learned and capable of understanding his own interests.

अकाले हि समर्थस्य स्नेहहेतुरयं तव।

तस्मान्नाहं चले स्वार्थात् सुस्थिरः संधिविग्रहे॥१५९॥

अभ्राणामिव रूपाणि विकुर्वन्ति क्षणे क्षणे।

अद्यैव हि रिपुर्भूत्वा पुनरद्यैव मे सुहृत्॥१६०॥

पुनश्च रिपुरद्यैव युक्तीनां पश्य चापलम्।

You are powerful. The reason which you show for your love for me now is ill-timed. Moved, however, by my own interests, I am always very strong about peace and war that are themselves very unstable. The circumstances under which peace is to be made or war declared change as speedily as the clouds change their form. This very day you were my enemy. This every day again, you became my friend. This very day you have again become my enemy. Mark the considerations that move living creatures!

आसीन्मैत्री तु तावन्नौ यावद्धेतुरभूत् पुरा॥१६१॥

सा गता सह तेनैव कालयुक्तेन हेतुना।

There was friendship between us as long as there was necessity for the same. That reason, the outcome of time, is gone. Without it, that friendship also has passed away.

त्वं हि मे जातितः शत्रुः सामर्थ्यान्मित्रतां गतः॥१६२॥

तत् कृत्यमभिनिर्वर्त्य प्रकृतिः शत्रुतां गता।

You are by nature my enemy. From circumstances you became my friend. That state of things has gone away. The old but natural state of enmity has returned.

सोऽहमेवं प्रणीतानि ज्ञात्वा शास्त्राणि तत्त्वतः॥१६३॥

प्रविशेयं कथं पाशं त्वत्कृते तद् वदस्व मे।

I am well-read in the dictates of policy; tell me, why shall I enter to-day, for your sake, the net that is spread for me?

त्वदवीर्येण प्रमुक्तोऽहं मद्वीर्येण तथा भवान्॥१६४॥

अन्योन्यानुग्रहे वृत्ते नास्ति भूयः समागमः।

Through your power I was freed from a great danger. Through my power you have been freed from a similar danger. Each of us has served the other. There is no need for us for becoming friends again.

त्वं हि सौम्य कृतार्थोऽद्य निर्वृत्तार्थास्तथा वयम्॥१६५॥

न तेऽस्त्यद्य मया कृत्यं किंचिदन्यत्र भक्षणात्।

O amiable one, your object has been accomplished. The object I had, has also been accomplished. You do not require me except to make me your food.

अहमन्नं भवान् भोक्ता दुर्बलोऽहं भवान् बली॥१६६॥

नावयोर्विद्यते संधिर्वियुक्ते विषमे बले।

I am your food. You are the eater. I am weak. You are strong. There cannot be any friendship between us when we are so unevenly placed.

स मन्येऽहं तव प्रज्ञां यन्मोक्षात् प्रत्यनन्तरम्॥१६७॥

भक्ष्यं मृगयसे नूनं सुखोपायेन कर्मणा।

I understand your wisdom. Having been released from the net, you speak highly of me so that you may easily make food to me.

भक्ष्यार्थं ह्यवबद्धस्त्वं स मुक्तः पीडितः क्षुधा॥१६८॥

शास्त्रजां मतिमास्थाय नूनं भक्षयिताद्य माम्।

You were entangled in the net for the sake of food. You have been freed from it. You feel now the pangs of hunger. Following wisdom of the scriptures, you try to eat me up to-day.

जानामि क्षुधितं तु त्वामाहारसमयश्च ते॥१६९॥

स त्वं मामभिसंधाय भक्ष्यं मृगयसे पुनः।

I know that you are hungry. I know that this is the time of you taking food. You are seeking your prey, and you have your eyes on me.

त्वं चापि पुत्रदारस्थो यत् संधिं सृजसे मयि॥१७०॥

शुश्रूषां यतसे कर्तुं सखे मम न तत् क्षमम्।

You have sons and wives, You still try to make friends hip with me and wish to treat me with affection and do me vices. O friend, I cannot accept this proposal.

त्वया मां सहितं दृष्ट्वा प्रिया भार्या सुताश्च ते॥१७१॥

कस्मात् ते मां न खादेयुर्हंशः प्रणयिनस्त्वयि।

Seeing me with you, why will not your dear wife and your loving children cheerfully eat me up?

नाहं त्वया समेष्यापि वृत्ते हेतुः समागमे॥१७२॥

शिवं ध्यायस्व मे स्वस्थः सुकृतं स्मरसे यदि।

I shall not, therefore, make friendship with you. There is no reason any longer for such a union. If, indeed, you do not forget my good offices, think of what will be good for me and be comfortable.

शत्रोरनार्यभूतस्य क्लिष्टस्य क्षुधितस्य च॥१७३॥

भक्ष्यं मृगयमाणस्य कः प्राज्ञो विषयं व्रजेत्।

What sane man will place himself under the power of an enemy who is not well-known for virtue, who is hungry, and who is in search of a prey?

स्वस्ति तेऽस्तु गमिष्यामि दूरादपि तवोद्विजे॥१७४॥

विश्वस्तं वा प्रमत्तं वा एतदेव कृतं भवेत्।

If you think that I have done you a service, do me a friend's work when I may happen to move trustfully or carelessly. Even that will be gratitude in you.

बलवत्संनिकर्षो हि न कदाचित् प्रशस्यते॥१७५॥

नाहं त्वया समेष्यामि निवृत्तो भव लोमश।

Be happy then, I will presently leave you. I am afraid even to see you from a distance. I shall not mix with you, give up your attempts, O Lomasha!

यदि त्वं सुकृतं वेत्सि तत् सख्यमनुसारय॥१७६॥

प्रशान्तादपि मे पापाद् भेतव्यं बलिनः सदा।

To live near a powerful and strong person is never praiseworthy. Even if the estimated danger no longer exists, I should always fear one more powerful than myself.

यदि स्वार्थं न ते कार्यं ब्रूहि किं करवाणि ते॥१७७॥

कामं सर्वं प्रदास्यामि न त्वाऽऽत्मानं कदाचन।

If you do not seek your own interests, tell me then what is there that I can do for you. I shall certainly give you everything save my life.

आत्मार्थे संततिस्त्याज्या राज्यं रत्नं धनानि च॥१७८॥

अपि सर्वस्वमुत्सृज्य रक्षेदात्मानमात्मना।

For protecting one's own self one should abandon his very children, kingdom, jewels, and wealth. One should sacrifice one's all for protecting one's own self.

ऐश्वर्यधनरत्नानां प्रत्यग्नित्रे निवर्तताम्॥१७९॥

दृष्ट्वा हि पुनरावृत्तिर्जीवतामिति नः श्रुतम्।

If a person lives he can recover all the wealth that he may have to give to enemies for protecting his life.

न त्वात्मनः सम्प्रदानं धनरत्नवदिष्यते॥१८०॥

आत्मा हि सर्वदा रक्ष्यो दारैरपि धनैरपि।

It is not desirable to abandon life like one's riches. Indeed, one's own self should always be protected by, as I have already said, even removing his wives and wealth.

आत्मरक्षणतन्त्राणां सुपरीक्षितकारिणाम्॥१८१॥

आपदो नोपपद्यन्ते पुरुषाणां स्वदोषजाः।

Persons who care to protect their own selves and who do all their works after a proper consideration, never suffer from dangers as the consequence of their acts.

शत्रून् सम्यग् विजानन्ति दुर्बला ये बलीयसः॥१८२॥

न तेषां चाल्यते बुद्धिः शास्त्रार्थकृतनिश्चया।

The weak always regard the powerful as their enemies. Their understanding, based firmly on the truths of the scriptures, is never unhinged.

इत्यभिव्यक्तमेवं स पलितेनाभिभर्त्सितः॥१८३॥

मार्जारो व्रीडितो भूत्वा मूषिकं वाक्यमब्रवीत्॥१८४॥

Thus rebuked by the mouse Palita the cat, hushing with shame, said to the mouse.

लोमश उवाच

सत्यं शपे त्वयाहं वै मित्रद्रोहो विगर्हितः।

तन्मन्येऽहं तव प्रज्ञां यस्त्वं मम हिते रतः॥१८५॥

Lomasha said—

Truly I swear by you that I consider it highly censurable to injure a friend. I know your wisdom. I know also that you are devoted to my self-being.

उक्तवानर्थतत्त्वेन मयासम्भिन्नदर्शनः।

न तु मामन्यथा साधो त्वं ग्रहीतुमिहार्हसि॥१८६॥

Guided by the science of profit, you have said that there is sufficient cause for a breach

between you and me. You should not, however, O good friend, take me for what I am not!

प्राणप्रदानं त्वत्तां मयि सौहृदमागतम्।

धर्मज्ञोऽस्मि गुणज्ञोऽस्मि कृतज्ञोऽस्मि विशेषतः॥१८७॥

I consider you a great friend for your having saved my life. I am, again, familiar with duties. I always appreciate other people's merits. I am very grateful for services received.

मित्रेषु वत्सलश्चास्मि त्वद्भक्तश्च विशेषतः।

तस्मादेवं पुनः साधो मय्याचरितुमर्हसि॥१८८॥

I am devoted to the service of friends. I am, again, especially devoted to you. For these reasons, O good friend, you should reunite yourself with me.

त्वया हि वाच्यमानोऽहं जह्यां प्राणान् सबाध्यः।

विश्रम्भो हि बुधैर्दृष्टो मद्विषेषु मनस्विषु॥१८९॥

तदेतद् धर्मतत्त्वज्ञ न त्वं शङ्कितुमर्हसि।

If I am ordered by you, I can, with all my kinsmen and relatives, sacrifice my very life. The learned and wise see sufficient reasons for reposing their confidence in persons of such mental disposition as ourselves. O you who are a master of the truths of morality, you should not suspect me.

इति संस्तूयमानोऽपि माजरीण स मूषिकः॥१९०॥

मनसा भावगम्भीरो मार्जारं वाक्यमब्रवीत्।

Thus addressed by the cat, the mouse, thinking a while, said these weighty words to the former.

साधुर्भवाञ्श्रुतार्थोऽस्मि प्रीये च न च विश्वसे॥१९१॥

संस्तवैर्वा धनैर्घैर्वा नाहं शक्यः पुनस्त्वया।

You are highly good. I have heard all that you have said and am glad to hear you. For all that, however, I cannot trust you. It is impossible for you, by such eulogiums or by present of great wealth, to induce me to unite with you again.

न ह्यमित्रे वशं यान्ति प्राज्ञा निष्कारणं सखे॥१९२॥

अस्मिन्नर्थे च गाथे द्वे निबोधोशनसा कृते।

I tell you, O friend, that the wise never place themselves, without sufficient reason, under the power of an enemy. Regarding this, two stories have been recited by Sage Usanasa. Listen carefully.

शत्रुसाधारणे कृत्ये कृत्वा संधिं बलीयसा॥१९३॥

समाहितश्चरेद् युक्त्या कृतार्थश्च न विश्वसेत्।

Having made an agreement with a stronger one, when both are threatened by enemies, a weak person should act carefully after considerations of policy. Having gained his object, the weaker of the two parties should not again trust the stronger.

न विश्वसेदविश्वस्ते विश्वस्ते नातिविश्वसेत्॥१९४॥

नित्यं विश्वासयेदन्यान् परेषां तु न विश्वसेत्।

One should never trust a person unworthy of trust. Nor should one blindly trust a person deserving of trust. One should always try to secure other's confidence. One should not, however, himself trust his foes.

तस्मात् सर्वास्ववस्थासु रक्षेज्जीवितमात्मनः॥१९५॥

द्रव्याणि संततिश्चैव सर्वं भवति जीवितः।

For these reasons one should, under every circumstances, protect his own self. One's possessions, children and everything else are so long valuable as he is alive.

संक्षेपो नीतिशास्त्राणामविश्वासः परो मतः॥१९६॥

नृषु तस्मादविश्वासः पुष्कलं हितमात्मनः।

In short, the highest truth of all works on policy is Mistrust. Therefore, mistrust of all persons yields the greatest good.

वध्यन्ते न ह्यविश्वस्ताः शत्रुभिर्दुर्बला अपि॥१९७॥

विश्वस्तास्तेषु वध्यन्ते बलवन्तोऽपि दुर्बलैः।

However weak people may be, if they mistrust their enemies, the latter, even if strong, never succeed in reigning supreme over them.

त्वद्विषेभ्यो मया ह्यात्मा रक्ष्यो मार्जारं सर्वदा॥१९८॥

रक्ष त्वमपि चात्मानं चाण्डालाज्जातिकिल्बिषात्।

O cat, one like myself should always guard his life from persons like you. Do you also

स तस्य ब्रुवतस्त्वेवं संत्रासाज्जातसाध्वसः॥१९९॥

शाखां हित्वा जवेनाशु मार्जारः प्रययौ ततः।

While the mouse thus spoke, the cat frightened at the mention of the hunter, hastily left the branch of the tree, ran away with great speed.

ततः शास्त्रार्थतत्त्वज्ञो बुद्धिसामर्थ्यमात्मनः॥२००॥

विश्राव्य पलितः प्राज्ञो बिलमन्यज्जगाम ह।

Having thus shown his power of understanding, the mouse Palita also, who was conversant with the trusts of scripture and endued with wisdom, entered another hole.

एवं प्रज्ञावता बुद्ध्या दुर्बलेन महाबलाः॥२०१॥

एकेन बहवोऽभिप्रायः पलितेनाभिसंधिताः।

Bhishma continued—

Thus did the wise mouse Palita, though weak, and alone, succeed in baffling many powerful enemies.

अरिणापि समर्थेन संधिं कुर्वीत पण्डितः॥२०२॥

मूषिकश्च विडालश्च मुक्तावन्योन्यसंश्रयात्।

An intelligent and learned man should make peace with a powerful enemy. The mouse and the cat escaped by their reliance upon each other's services.

इत्येवं क्षत्रधर्मस्य मया मार्गो निदर्शितः॥२०३॥

विस्तरेण महाराज संक्षेपमपि मे शृणु।

I have thus pointed out to you fully the course of Kshatriya duties. Listen now to me in brief.

अन्योन्यकृतवैरी तु चक्रतुः प्रीतिमुत्तमाम्॥२०४॥

अन्योन्यमभिसंधातुं सम्बभूव तयोर्मतिः।

When two persons who were once enemy make peace with each other, it is certain that each of them has it in his heart to control the other.

तत्र प्राज्ञोऽभिसंधत्ते सम्यग् बुद्धिसमाश्रयात्॥२०५॥

अभिसंधीयते प्राज्ञः प्रमादादपि वा बुधैः।

In such a case the wise man succeeds by the power of his understanding in controlling the other. He, on the other hand, who has no

wisdom suffers himself, for his carelessness, to be defeated by the wise.

तस्मादभीतवद् भीतो विश्वस्त्वदविश्वसन्॥२०६॥

न ह्यप्रमत्तश्चलति चलितो वा विनश्यति।

It is necessary, therefore, that in fear one should appear to be fearless, and, while really mistrusting others, one should seem to be truthful. One, who acts with such carefulness never loses his steps, or, even losing it, is never ruined.

कालेन रिपुणा संधिः काले मित्रेण विग्रहः॥२०७॥

कार्यं इत्येव संधिज्ञाः प्राहुर्नित्यं नराधिप।

When the opportunity presents its-self, one should make peace with an enemy; and when the time comes, one should make war with even a friend. Those, who are well read in peace and war, say that one should conduct himself thus, O king.

एतज्ज्ञात्वा महाराज शास्त्रार्थमभिगम्य च॥२०८॥

अभियुक्तोऽप्रमत्तश्च प्राग्भयाद् भीतवच्चरेत्।

Knowing this, O king, and remembering the truths of scripture, one should, sensibly and carefully, act like a person in fear before the cause of fear actually arrives.

भीतवत् संनिधिः कार्यः प्रतिसंधिस्तथैव च॥२०९॥

भयादुत्पद्यते बुद्धिरप्रमत्ताभियोगजा।

One should before the cause of fear actually arrived, act like a person in fear, and make peace with enemies. Such fear and carefulness beget keenness of understanding.

न भयं विद्यते राजन् भीतस्यानागते भये॥२१०॥

अभीतस्य च विश्रम्भात् सुमहज्जायते भयम्।

If one acts like a man in fear before the cause of fear is so near, one is never filled with fear when that cause actually arrives. And from the fear of a person, who always acts with fearlessness, very great fear originates.

अभीक्ष्णरति यो नित्यं मन्त्रोऽदेयः कथंचन॥२११॥

अविज्ञानाद्धि विज्ञातो गच्छेदास्पददर्शिषु।

Never cherish fear,—such an advice should never be given to any one. The person, who entertains fear from a consciousness of his

weakness, always seeks the advice of wise and experienced men.

तस्मादभीतवद् भीतो विश्वस्तवदविश्वसन्॥२१२॥

कार्याणां गुस्तां प्राप्य नानृतं किञ्चिदाचरेत्।

For these reasons, one should, when afraid, appear to be fearless and when mistrusting (others) should seem to be truthful. One should not, even in serious acts, treat others with falsehood.

एवमेतन्मया प्रोक्तमितिहासं युधिष्ठिर॥२१३॥

श्रुत्वा त्वं सुहृदां मध्ये यथावत् समुपाचर।

Thus have I recited to you, O Yudhishtira, the old story (of the mouse and the cat). Having listened to it, do you act properly in the midst of your friends and kinsmen.

उपलभ्य मतिं चाध्यामरिमित्रान्तरं तथा॥२१४॥

संधिविग्रहकालौ च मोक्षोपायस्तथैव च।

Deriving a great lesson from that story, and learning the difference between friend and enemy and the proper time for war and peace, you will discover means of escape when beset with dangers.

शत्रुसाधारणे कृत्ये कृत्वा संधिं बलीयसा॥२१५॥

समागतश्चरेद् युक्त्या कृतार्थो न च विश्वसेत्।

Making peace, at a time of common danger, with a powerful enemy, you should act with proper consideration when uniting yourself with him (when the common danger is gone). Indeed, having gained your object, you should not trust the enemies again.

अविरुद्धां त्रिवर्गेण नीतिमेतां महीपते॥२१६॥

अभ्युत्तिष्ठ श्रुतादस्माद् भूयः संरक्षयन् प्रजाः।

This path of policy is quite of a piece with the three-fold objects of life, (viz., Virtue, Profit, and Pleasure) O king! Guided by this Shruti, do you acquire prosperity by once more protecting your subjects.

ब्राह्मणैश्चापि ते सार्धं यात्रा भवतु पाण्डव॥२१७॥

ब्राह्मणा वै परं श्रेयो दिवि चेह च भारता।

O son of Pandu, always try to associate with Brahmanas in all your acts! Brahmanas give great benefit both in this world and the next.

एते धर्मस्य वेत्तारः कृतज्ञाः सततं प्रभो॥२१८॥

पूजिताः शुभकर्तारः पूजयेत् तान् नराधिप।

They are teachers of duty and morality. They are always grateful, O powerful one! If adored, they are sure to do you good. Therefore, O king, you should always adore them.

राज्यं श्रेयः परं राजन् यशः कीर्तिं च लप्स्यसे॥२१९॥

कुलस्य संततिं चैव यथान्यायं यथाक्रमम्॥२२०॥

You will then, O king, duly acquire kingdom, great food, fame, achievements, and offspring in their proper order.

द्वयोरिमं भारत संधिविग्रहं

सुभाषितं बुद्धिविशेषकारकम्।

यथा त्ववेक्ष्य क्षितिपेन सर्वदा

निपेवितव्यं नृप शत्रुमण्डले॥२२१॥

Always looking at this history of peace and war between the mouse and the cat, written in excellent words and capable of sharpening the intellect, a king should always act in the midst of his enemies,

CHAPTER 139

(APADDHARMANUSHASANA PARVA)

— Continued

How should a king act without trusting others

युधिष्ठिर उवाच

उक्तो मन्त्रो महाबाहो विश्वासो नास्ति शत्रुषु।

कथं हि राजा वर्तेत यदि सर्वत्र नाश्वसेत्॥१॥

Yudhishtira said—

You have prescribed, O mighty one, that no confidence should be reposed in enemy. But how would the king maintain himself if he were not to confide in anybody?

विश्वासाद्धिं परं राजन् राज्ञामुत्पद्यते भयम्।

कथं हि नाश्वसन् राजा शत्रून् जयति पार्थिवः॥२॥

O king, you have said, great danger arises to kings from confidence. But how, O

monarch, can a king, without trust on others, conquers his enemies.

एतन्मे संशयं छिद्यि मतिर्मे सम्प्रमुह्यति।

अविश्वासकशमेतामुपश्रुत्य पितामह॥३॥

Kindly dispel this doubt of mine. My mind is confused, O grandfather, at what I have heard you say on the subject of mistrust.

भीष्म उवाच

शृणुष्व राजन् यद् वृत्तं ब्रह्मदत्तनिवेशने।

पूजन्या सह संवादं ब्रह्मदत्तस्य भूपतेः॥४॥

Bhishma said—

Hear, O king, what took place at the residence of Brahmadata, viz., the conversation between Pujani and king Brahmadata.

काम्पिल्ये ब्रह्मदत्तस्य त्वन्तःपुरनिवासिनी।

पूजनी नाम शकुनिर्दीर्घकालं सहोषिता॥५॥

There was a bird named Pujani who lived for a considerable time with king Brahmadata in the inner apartments of his palace at Kampilya.

स्तज्ञा सर्वभूतानां यथा वै जीवजीवकः।

सर्वज्ञा सर्वतत्त्वज्ञा तिर्यग्योनिं गतापि सा॥६॥

Like the bird Jivajivaka, Pujani could imitate the cries of all animals. Though a bird by birth, she had acquired great knowledge and was conversant with every truth.

अभिप्रजाता सा तत्र पुत्रमेकं सुवर्चसम्।

समकालं च राज्ञोऽपि देव्यां पुत्रो व्यजायत॥७॥

While residing there, she brought forth a highly effulgent young one. simultaneously the king also beget on his queen a son.

तयोरर्थे कृतज्ञा सा खेचरी पूजनी सदा।

समुद्रतीरं सा गत्वा आजहार फलद्वयम्॥८॥

Out of gratefulness for the shelter of the king's roof, Pujani used to go daily to the shores of the ocean and bring a couple of fruits for the nourishment of her own young one and the infant prince.

पुष्ट्यर्थं च स्वपुत्रस्य राजपुत्रस्य चैव ह।

फलमेकं सुतायादाद् राजपुत्राय चापरम्॥९॥

अमृतास्वादसदृशं बलतेजोऽभिवर्धनम्।

आदायादाय सैवाशु तयोः प्रादात् पुनः पुनः॥१०॥

She gave one of those fruits to her own child and the other to the prince. The fruits she brought were sweet like ambrosia, and capable of increasing strength and energy. Every day she brought them and every day she distributed them in the same way. The infant prince gained great strength from the fruit which Pujani give him.

ततोऽगच्छत् परां वृद्धिं राजपुत्रः फलाशनात्।

ततः स धात्र्या कक्षेण उह्यमानो नृपात्मजः॥११॥

ददर्श तं पक्षिसुतं बाल्यादागत्य बालकः।

ततो बाल्याच्च यत्नेन तेनाक्रीडत पक्षिणा॥१२॥

One day the infant prince, while carried by the nurse on her arms saw the little young one of Pujani. Going down from the nurse's arms, the child ran towards the bird, and out of childish impulse, began to sport with it, liking the same very much.

शून्ये च तमुपादाय पक्षिणं समजातकम्।

हत्वा ततः स राजेन्द्र धात्र्या हस्तमुपागतः॥१३॥

At length, raising the bird which was to the same age with himself with his hands, the prince pressed it to death and then returned to his nurse.

अथ सा पूजनी राजन्नागमत् फलहारिणी।

अपश्यन्निहतं पुत्रं तेन बालेन भूतले॥१४॥

The bird, O king, who had as usual been out in her search of fruits, returning to the palace, and saw her young one lying on the ground, killed by the prince.

वाष्पपूर्णमुखी दीना दृष्ट्वा तं रुदती सुतम्।

पूजनी दुःखसंतप्ता रुदती वाक्यमब्रवीत्॥१५॥

क्षत्रिये संगतं नास्ति न प्रीतिर्न च सौहृदम्।

कारणात् सान्त्वयन्त्येते कृतार्थाः संत्यजन्ति च॥१६॥

Seeing her son dead, Pujani, with tears trickling down her cheeks, and heart burning with grief, wept bitterly and said,—Alas

nobody should live with a Kshatriya or contract friendship with him, or take pleasure in having any connection with him! When they have any object in view, they behave with courtesy. When that object is accomplished, they abandon the instrument.

क्षत्रियेषु न विश्वासः कार्यः सर्वापकारिषु।

अपकृत्यापि सततं सान्त्वयन्ति निरर्थकम्॥१७॥

The Kshatriyas do evil to all. They should never be trusted. Even after doing an injury they always try to solace and assure the injured for nothing.

अहमस्य करोम्यद्य सदृशीं वैरयातनाम्।

कृतघ्नस्य नृशंसस्य भृशं विश्वासघातिनः॥१८॥

I shall, forsooth, wreak vengeance, for this act of enmity upon this truthless and ungrateful betrayer of trust.

सहसंजातवृद्धस्य तथैव सहभोजिनः।

शरणागतस्य च वधस्त्रिविधं ह्येव पातकम्॥१९॥

He has been guilty of three-fold sins taking the life of one that was born on the same day with him and that was being brought up with him in the same place, that used to eat with him, and that depended on him for protection.

इत्युक्त्वा चरणाभ्यां तु नेत्रे नृपसुतस्य सा।

भित्त्वा स्वस्था तत इदं पूजनी वाक्यमब्रवीत्॥२०॥

इच्छयेह कृतं पापं सद्यस्तं चोपसर्पति।

कृतं प्रतिकृतं येषां न नश्यति शुभाशुभम्॥२१॥

Having said these words aside, Pujani, with her talons, pierced the eyes of the prince, and finding some comfort from that act of vengeance, once more said,—A sinful deed, committed with deliberation, assails the doer without any loss of time. They, however, who avenge an injury, never lose their merit.

पापं कर्म कृतं किञ्चिद् यदि तस्मिन् न दृश्यते।

नृपते तस्य पुत्रेषु पौत्रेष्वपि च नदृषुः॥२२॥

If the fruits of a sinful act be not seen in the perpetrator himself, they would certainly be seen. O king, in his sons; or son's sons, or daughter's sons!

ब्रह्मदत्तः सुतं दृष्ट्वा पूजन्याहतलोचनम्।

कृते प्रतिकृतं मत्वा पूजनीमिदमब्रवीत्॥२३॥

Seeing his son blinded by Pujani, and considering the act to have been proper vengeance for what his son had done, Brahmadatta said these words to Pujani.

ब्रह्मदत्त उवाच

अस्ति वै कृतमस्माभिरस्ति प्रतिकृतं त्वया।

उभयं तत् समीभूतं वस पूजनि मा गमः॥२४॥

Brahmadatta said—

An injury, was done by us to you. You have avenged it by doing an injury in return. The account is settled. Do not leave your present residence. On the other hand, continue to live here, O Pujani.

पूजन्युवाच

सकृत् कृतापराधस्य तत्रैव परिलम्बतः।

न तद् बुधाः प्रशंसन्ति श्रेयस्तत्रापसर्पणम्॥२५॥

Pujani said—

The learned never speak high of the conduct of a person, who having once injured another continues to live with that other. Under such circumstances it is always better for the injurer to quit his old place.

सान्त्वे प्रयुक्ते सततं कृतवैरे न विश्वसेत्।

क्षिप्रं स बध्यते मूढो न हि वैरं प्रशाम्यति॥२६॥

One should never trust the soothing assurances received from an injured party. The fool that trusts such assurances is soon ruined. Enmity is not quickly cooled.

अन्योन्यकृतवैराणां पुत्रपौत्रं नियच्छति।

पुत्रपौत्रविनाशे च परलोकं नियच्छति॥२७॥

The very sons and grandsons of persons, who have injured each other, meet with destruction. For such destruction of their children, they lose the next world also.

सर्वेषां कृतवैराणामविश्वासः सुखोदयः।

एकान्ततो न विश्वासः कार्यो विश्वासघातकैः॥२८॥

Amongst men who have injured one another, distrust would yield happiness. One

who has betrayed confidence should never be trusted in the least.

न विश्वसेदविश्वस्ते विश्वस्ते नातिविश्वसेत्।

विश्वासाद् भयमुत्पन्नमपि मूलं निकृन्तति।

कामं विश्वासयेदन्यान् परेषां च न विश्वसेत्॥२९॥

One, who is not worthy of confidence should not be trusted; nor should too much trust be reposed in a person worthy of trust. The danger originating from blind confidence engenders absolute destruction. One should try to secure the confidence of others. One, however, should never place confidence in others.

माता पिता बान्धवानां वरिष्ठौ

भार्या जरा बीजमात्रं तु पुत्रः।

भ्राता शत्रुः क्लिन्नपाणिर्वयस्य

आत्मा ह्येकः सुखदुःखस्य भोक्ता॥३०॥

The parents only are the best of friends. The wife is merely a soil for sowing seeds. The son is only one's seed. The brother is an enemy. The friend or companion wants to have his palms oiled if he is to continue so. One's own self enjoys or suffers one's happiness or misery.

अन्योन्यकृतवैराणां न संधिरुपपद्यते।

स च हेतुरतिक्रान्तो यदर्थमहमावसम्॥३१॥

Real peace cannot live amongst persons who have injured one another. No such necessity exists any longer for which I lived here.

पूजितस्यार्थमानाभ्यां जन्तोः पूर्वापकारिणः।

मनो भवत्यविश्वस्तं कर्म त्रासयतेऽबलान्॥३२॥

The mind of a person who has once injured another, becomes naturally filled with want of confidence, if he sees the injured person adoring him with gifts and honours. Such conduct especially when shorn by the strong, always strikes the weak with fear.

पूर्वं सम्मानना यत्र पश्चाच्चैव विमानना।

जहात् तत् सत्त्ववान् स्थानं शत्रोः सम्मानितोऽपिसन्॥

An intelligent person should leave that place where he first meets with honour in order to meet next with dishonour and injury. Despite any subsequent honour that he might get from his enemy, he should act thus.

उषितास्मि तवागारे दीर्घकालं समर्चिता।

तदिदं वैरमुत्पन्नं सुखमाशु व्रजाम्यहम्॥३४॥

I have lived in your house for a long time, respected all along by you. a cause of enmity, however, has at last taken place. I should, therefore, quit this place without any hesitation.

ब्रह्मदत्त उवाच

यः कृते प्रतिकुर्याद् वै न स तत्रापराध्नुयात्।

अनुणस्तेन भवति वस पूजनि मा गमः॥३५॥

Brahmadatta said—

One, who does return injury for an injury, is never considered as offending. Indeed, the avenger closes his account by such behaviour. Therefore, O Pujani, continue to live here without quitting this place!

पूजन्युवाच

न कृतस्य तु कर्तुश्च सख्यं संधीयते पुनः।

हृदयं तत्र जानाति कर्तुश्चैव कृतस्य च॥३६॥

Pujani said—

No friendship can again be formed between a person who has injured and him who has inflicted an injury in return. The hearts cannot forget what has taken place.

ब्रह्मदत्त उवाच

कृतस्य चैव कर्तुश्च सख्यं संधीयते पुनः।

वैरस्योपशमो दृष्टः पापं नोपाश्रुते पुनः॥३७॥

Brahmadatta said—

It is necessary that an injurer and the avenger of the injury should be united. Mutual enmity upon such a union has been seen to cool down. No fresh injury has taken place.

पूजन्युवाच

नास्ति वैरमतिक्रान्तं सान्त्वितोऽस्मीति नाश्वसेत्।

विश्वासाद् वध्यते लोके तस्माच्छ्रेयोऽप्यदर्शनम्॥३८॥

Pujani said—

Enmity originating from mutual injuries can never die. The person injured should never trust his enemies, drinking—O I have been comforted with assurances of good will!—In this world, men frequently suffer destruction for (misplaced) confidence. Therefore, it is necessary that we should no longer meet each other.

तरसा ये न शक्यन्ते शस्त्रैः सुनिश्चितैरपि।

साम्ना तेऽपि निगृह्यन्ते गजा इव करेणुभिः॥३९॥

Those, who cannot be subdued by force and sharp weapons, can be conquered by insincere professions of love like (wild) elephants through a (tame) she-elephant.

ब्रह्मदत्त उवाच

संवासाज्जायते स्नेहो जीवितान्तकरेष्वपि।

अन्योन्यस्य च विश्वासः श्रपचेन शुनो यथा॥४०॥

Brahmadatta said—

For two persons living together, even if one inflicts upon the other deadly injury, fraternal love and mutual trust naturally raise between them, as in the case of the Chandala and the dog.

अन्योन्यकृतवैराणां संवासान्मृदुतां गतम्।

नैव तिष्ठति तद् वैरं पुष्करस्थमिवोदकम्॥४१॥

Amongst persons who have injured one another, living together blunts the sharpness of enmity. Indeed, that enmity does not last long, but disappears quickly like water poured upon the leaf of a louts.

पूजन्मुवाच

वैरं पञ्चसमुत्थानं तच्च बुध्यन्ति पण्डिताः।

स्त्रीकृतं वास्तुजं वाग्जं ससापलापराधजम्॥४२॥

Pujani said—

Enmity originates from five causes. Learned persons know it. Those five causes are woman, land, harsh words, natural disagreement, and injury.

तत्र दाता न हन्तव्यः क्षत्रियेण विशेषतः।

प्रकाशं वाप्रकाशं वा बुद्ध्वा दोषबलाबलम्॥४३॥

When the person, with whom enmity takes place, happens to be a liberal man, he should never be killed, particularly by a Kshatriya, openly or by hidden means. In such a case, the man's fault should be duly considered.

कृतवैरे न विश्वासः कार्यस्त्वहं सुहृद्यपि।

छन्नं संतिष्ठते वैरं गूढोऽग्निरिव दारुणम्॥४४॥

When enmity has arisen with even a friend, no further trust should be placed in him. Feelings of enmity lie hidden like fire in forest.

न वित्तेन न पारुष्येन सान्त्वेन न च श्रुतैः।

कोपाग्निः शाम्यते राजस्तोयाग्निरिव सागरे॥४५॥

Like the Aurvya fire within the waters of the ocean, the fire of enmity can never be put out by presents of riches, by display of prowess, by conciliation or by scriptural learning.

न हि वैश्राग्निरुद्धतः कर्म चाप्यपराधजम्।

शाम्यत्यदध्वा नृपते विना ह्येकतरक्षयात्॥४६॥

The fire of enmity, once lighted,—the result of an injury once inflicted,—is never extinguished, O king, without destroying the right one of the parties.

सत्कृतस्यार्थमानाभ्यां तत्र पूर्वापकारिणः।

नादेयोऽमित्रविश्वासः कर्म त्रासयतेऽबलान्॥४७॥

One, having injured a person, should never trust him again as his friend, even though he might have (after the infliction of the injury) adored him with wealth and honours. Injury thus inflicted fills the injurer with fear.

नैवापकारे कस्मिंश्चिदहं त्वयि तथा भवान्।

उषितास्मि गृहेऽहं ते नेदानीं विश्वसाम्यहम्॥४८॥

I never injured you, You also did never do me an injury. Therefore, I lived in your house. All that is changed, and at present I cannot trust you.

ब्रह्मदत्त उवाच

कालेन क्रियते कार्यं तथैव विविधाः क्रियाः।

कालेनैते प्रवर्तन्ते कः कस्येहापराध्यति॥४९॥

Brahmadatta said—

It is Time that does every work. There are various sorts all of which proceed from Time. Who, therefore, injures whom?

तुल्यं चोभे प्रवर्तते मरणं जन्म चैव ह।

कार्यते चैव कालेन तन्निमित्तं न जीवति॥५०॥

Birth and Death take place in the same way. Creatures act under the influence of Time, and it is in consequence also of Time that they cease to live.

वध्यन्ते युगपत् केचिदेकैकस्य न चापरे।

कालो दहति भूतानि सम्प्राप्याग्निरिवेन्धनम्॥५१॥

Some are seen to die at once. Some die one at a time. Some are seen to live for a long time. Like fire consuming the fuel it gets, Time destroys all creatures.

नाहं प्रमाणं नैव त्वमन्योन्यं कारणं शुभे।

कालो नित्यमुपादत्ते सुखं दुःखं च देहिनाम्॥५२॥

O blessed lady, I am, therefore, not the cause of your sorrow, nor are you the cause of mine. It is time which always ordains the happiness and misery of embodied creatures.

एवं वसेह सस्नेहा यथाकाममर्हिसिता।

यत् कृतं तत् तु मे क्षान्तं त्वंच वै क्षम पूजनि॥५३॥

Do you then continue to live here at your pleasure, with love for me and without fear of any injury from me. What you have done has been forgiven by me. Do you also forgive me, O Pujani.

पूजयुवाच

यदि कालः प्रमाणं ते न वैरं कस्यचिद् भवेत्।

कस्मात् त्वपचितिं यान्ति वाञ्छन् वाञ्छवैहृतैः॥५४॥

Pujani said—

If Time, as you say, be the cause of all acts, then, of course, nobody can entertain feelings of enmity towards anybody on earth. I ask, however, why do friends and kinsmen, when friends and kinsmen are killed, try to avenge the latter.

कस्माद् देवासुराः पूर्वमन्योन्यमभिजघ्निरे।

यदि कालेन निर्याणं सुखं दुःखं भवाभवौ॥५५॥

मिषजो भैषजं कर्तुं कस्मादिच्छन्ति रोगिणः।

यदि कालेन पच्यन्ते भैषजैः किं प्रयोजनम्॥५६॥

Why also did the gods and the Asuras in days of old kill each other in battle? If it is Time that begets happiness and misery and birth and death, why do physicians then seek to administer medicines to the sick? If it is Time that is shaping the course of everything, what need is there of medicines.

प्रलापः सुमहान् कस्मात् क्रियते शोकमूर्च्छितैः।

यदि कालः प्रमाणं ते कस्माद् धर्मोऽस्ति कर्तुषु॥५७॥

Why do people, deprived of their senses by grief, indulge in such lamentations? If Time, as you say, be the cause of all works, how can religious merit be acquired by persons performing religious acts?

तव पुत्रो ममापत्यं हतवान् स हतो मया।

अनन्तरं त्वयाहं च हन्तव्या हि नराधिप॥५८॥

Your son killed my child. I have injured him for that. I have by that act, O king, become liable to be killed by you.

अहं हि पुत्रशोकेन कृतपापा तवात्मजे।

यथा त्वया प्रहर्तव्यं तथा तत्त्वं च मे शृणु॥५९॥

Moved by grief for my son, I have thus injured your son. Listen now to the reason why I should be killed by you.

भक्ष्यार्थं क्रीडनार्थं च नरा वाञ्छन्ति पक्षिणः।

तृतीयो नास्ति संयोगो वधबन्धादृते क्षमः॥६०॥

Men wish either to kill birds for food or to keep them in cages for sport. There is no third reason except killing or caging for which men would seek birds.

वधबन्धभयादेते मोक्षतन्त्रमुपाश्रिताः।

जनीमरणजं दुःखं प्राहुर्वेदविदो जनाः॥६१॥

Birds again, from fear of being either killed or put into cage by men, seek safety in flight. Persons conversant with the Vedas have said that death and imprisonment both painful.

सर्वस्य दयिताः प्राणाः सर्वस्य दयिताः सुता।

दुःखादुद्धिजते सर्वः सर्वस्य सुखमीप्सितम्॥६२॥

Life is dear to all. All creatures are made miserable by grief and pain. All creatures wish for happiness.

दुःखं जरा ब्रह्मदत्त दुःखमर्थविपर्ययः।

दुःखं चानिष्टसंवासो दुःखमिष्टवियोजनम्॥६३॥

Misery originates from various sources. Decrepitude, O Brahmadata, is misery. The loss of wealth is misery. The nearness of anything disagreeable or evil is misery. Separation or dissociation from friends and beloved objects is misery.

वधवन्धकृतं दुःखं स्त्रीकृतं सहजं तथा।

दुःखं सुतेन सततं जनान् विपरिवर्तते॥६४॥

Misery originates from death and imprisonment. Misery arises from women and from other natural causes. The misery that originates from the death of children changes and afflicts all creatures very greatly.

न दुःखं परदुःखे वै केचिदाहुरबुद्धयः।

यो दुःखं नाभिजानाति स जल्पति महाजने॥६५॥

Some foolish persons say that there is no misery in seeing other's misery. Only he who has not felt any misery himself can say so before men.

यस्तु शोचति दुःखार्तः स कथं वक्तुमुत्सहेत्।

रसज्ञः सर्वदुःखस्य यथाऽऽत्मनि तथा परे॥६६॥

He, however, who has felt sorrow and misery, would never venture to say so. One, who has felt the pangs of all sorts of misery, sympathises with the misery of others.

यत् कृतं ते मया राजंस्त्वया च मम यत् कृतम्।

न तद् वर्षशतैः शक्यं व्यपोहितुमरिदम्॥६७॥

What I have done to you, O king, and what you have done to me, cannot be washed away by even a century.

आवयोः कृतमन्योन्यं पुनः संधिर्न विद्यते।

स्मृत्वा स्मृत्वा हि ते पुत्रं नवं वैरं भविष्यति॥६८॥

There cannot be a reconciliation after what we have done to each other. Whenever you will think of your son, your enmity towards me will become fresh.

वैरमन्तिकमासाद्य यः प्रीतिं कर्तुमिच्छति।

मृन्मयस्येव भग्नस्य यथा संधिर्न विद्यते॥६९॥

If a person after avenging an injury, wishes to make peace with the injured, the parties cannot be properly reunited even like the pieces of an earthen vessel.

निश्चयः स्वार्थशास्त्रेषु विश्वासश्चासुखोदयः।

उशना चैव गाथे द्वे प्रह्लादायाव्रवीत् पुरा॥७०॥

Men well read in scriptures have laid it down that trust never yields happiness. Ushanas himself sang two verses to Prahlada in days of yore.

ये वैरिणः श्रद्दहते सत्ये सत्येतरेऽपि वा।

वध्यन्ते श्रद्धानास्तु मधु शुष्कतृणैर्यथा॥७१॥

He, who trust the words, true or false, of an enemy, meets with destruction like a seeker of honey, in a pit covered with dry grass.

न हि वैराणि शाम्यन्ति कुले दुःखगतानि च।

आख्याताश्च विद्यन्ते कुले वै ध्रियते पुमान्॥७२॥

Enmities outlive the enemies, for there is no want of persons who speak of the quarrels of deceased fathers before their surviving children.

उपगृह्य तु वैराणि सान्त्वयन्ति नराधिपा।

अथैनं प्रतिपिबन्ति पूर्णं घटमिवाश्मनि॥७३॥

Kings kill animosities by means of conciliation but, when the opportunity presents itself, they break their enemies to pieces like earthen jars full of water dashed against stone.

सदा न विश्वसेद् राजन् पापं कृत्वेह कस्यचित्।

अपकृत्य परेषां हि विश्वासाद् दुःखमश्नुते॥७४॥

If the king injures any one, he should never trust him again. By trusting a person who has been injured, one suffers great misery.

ब्रह्मदत्त उवाच

नाविश्वासाद् विन्दतेऽर्थानीहते चापि किञ्चन।

भयात् त्वेकतरान्नित्यं मृतकल्पा भवन्ति च॥७५॥

Brahmadatta said—

No man can secure the fruitfulness of any object by distrusting others. By cherishing fear one always is compelled to live as a dead person.

पूज्युवाच

यस्येह व्रणिनौ पादौ पद्भ्यां च परिसर्पति।

खन्येते तस्य तौ पादौ सुगुप्तमिह धावतः॥७६॥

Pujani said—

He whose feet have become sore, certainly meets with a fall if he seeks to move, however cautiously he may do it.

नेत्राभ्यां सरूजाभ्यां यः प्रतिवातमुदीक्षते।

तस्य वायुरूजात्यर्थं नेत्रयोर्भवति घ्रुवम्॥७७॥

By opening his eyes against the wind, a man, who has got sore eyes, finds them greatly pained by the wind.

दुष्टं पथानमासाद्य यो मोहादुपपद्यते।

आत्मनो बलमज्ञाय तदन्तं तस्य जीवितम्॥७८॥

He, who, without knowing his own strength, treads a wicked path and persists in walking along it, soon loses his very life as the result of it.

यस्तु वर्षमविज्ञाय क्षेत्रं कर्षति कर्षकः।

हीनः पुरुषकारेण सस्यं नैवाश्नुते ततः॥७९॥

The man, who, shorn of exertion, tills his land, without taking care of the season of rain, never reaps a harvest.

यस्तु तित्तं कषायं वा स्वादु वा मधुरं हितम्।

आहारं कुरुते नित्यं सोऽमृतत्वाय कल्पते॥८०॥

He, who takes daily nutritive food, be it bitter or astringent or palatable or sweet, lives long.

पथ्यं मुक्त्वा तु यो मोहाद् दुष्टमश्नाति भोजनम्।

परिणाममविज्ञाय तदन्तं तस्य जीवितम्॥८१॥

He, on the other hand, who neglects wholesome food and takes injurious ones regardless of consequences, soon meets with death.

दैवं पुरुषकाश्च स्थितावन्योन्यसंश्रयात्।

उदाराणां तु सत्कर्म दैवं क्लीबा उपासते॥८२॥

Destiny and Exertion depend upon each other. The high-minded perform good and great feats, while eunuchs only flatters Destiny.

कर्म चात्महितं कार्यं तीक्ष्णं वा यदि वा मृदु।

ग्रस्यतेऽकर्मशीलस्तु सदानर्थैरकिञ्चनः॥८३॥

Whether it is harsh or mild, a beneficial act should be done. The unfortunate man of inaction, however, is always assailed with all sorts of calamity.

तस्मात् सर्वं व्यपोहार्थं कार्यं एव पराक्रमः।

सर्वस्वमपि संत्यज्य कार्यमात्महितं नरैः॥८४॥

Therefore casting off everything else, one should display his energy. Indeed, disregarding everything, men should do what does good to themselves.

विद्या शौर्यं च दाक्ष्यं च बलं धैर्यं च पञ्चमम्।

मित्राणि सहजान्याहुर्वर्तयन्तीह तैर्बुधाः॥८५॥

Knowledge, courage, cleverness, strength and patience, are one's natural friends. The wise live in this world with the help of those five.

निवेशनं च कुप्यं च क्षेत्रं भार्या सुहृज्जनः।

एतान्युपहितान्याहुः सर्वत्र लभते पुमान्॥८६॥

Houses, precious metals, land, wife, and friends,—these are spoken by the learned as the secondary sources of good. A man may obtain them everywhere.

सर्वत्र रमते प्राज्ञः सर्वत्र च विराजते।

न विभीष्यते कश्चिद् भीषितो न बिभेति च॥८७॥

A wise man may be delighted everywhere. Such a man shines everywhere. He never strikes anybody with fear. If tried to be frightened, he never yields to fear himself.

नित्यं बुद्धिमतोऽप्यर्थः स्वल्पकोऽपि विवर्धते।

दाक्ष्येण कुर्वतः कर्म संयमात् प्रतितिष्ठति॥८८॥

The wealth, however little, of an intelligent man is certain to increase. Such a man does every act cleverly. By self-restraint he acquires great fame.

गृहस्नेहावबद्धानां नराणामल्पमेघसाम्।

कुस्त्री खादति मांसानि माघमां सेगवा इव॥८९॥

गृहं क्षेत्राणि मित्राणि स्वदेश इति चापरे।

इत्येवमवसीदन्ति नरा बुद्धिविपर्यये॥१०॥

Home-sick foolish wights have to put up with shrew wives who eat up their flesh like the young ones of a crab eating up their mothers. There are men who through loss of understanding become very dissipated at the prospect of leaving home. They say,—These are our friends! This is our country! Alas, how shall we leave these?

उत्पतेत् सहजाद् देशाद् व्याधिदुर्भिक्षपीडितात्।

अन्यत्र वस्तुं गच्छेद् वा वसेद् वा नित्यमानितः॥११॥

One should, forsooth, leave his mother-country if it be affected by plague or famine. One should live in one's own country, respected of all, or go to a foreign country for living there.

तस्मादन्यत्र यास्यामि वस्तुं नाहमिहोत्सहे।

कृतमेतदनार्य मे तव पुत्रे च पार्थिव॥१२॥

I shall, therefore, repair to some other region. I do not venture to live any longer in this place, for I have greatly injured your child, O king.

कुभार्या च कुपुत्रं च कुराजानं कुसौहृदम्।

कुसम्बन्धं कुदेशं च दूरतः परिवर्जयेत्॥१३॥

One should from a distance renounce a bad wife, a bad son, a bad king, a bad friend, a bad allie and a bad country.

कुपुत्रे नास्ति विश्वासः कुभार्यायां कुतो रतिः।

कुराज्ये निर्वृतिर्नास्ति कुदेशे नास्ति जीविका॥१४॥

One should not confide in a bad son. One cannot find delight in a bad wife. There can be no happiness in a bad kingdom. One cannot obtain a livelihood in a bad country.

कुमित्रे संगतिर्नास्ति नित्यमस्थिरसौहृदे।

अवमानः कुसम्बन्धे भवत्यर्थविपर्यये॥१५॥

There can be no permanent friendship with a bad friend whose attachment is very uncertain. There is disgrace in a bad connection, when there is no necessity for it.

सा भार्या प्रियं ब्रूते स पुत्रो यत्र निर्वृतिः।

तन्मित्रं यत्र विश्वासः स देशो यत्र जीव्यते॥१६॥

She, indeed, is a wife who speaks only what is pleasant. He is a son who makes the father happy. He is a friend whom one can trust. That, indeed, is one's country where one acquires his living.

यत्र नास्ति बलात्कारः स राजा तीव्रशासनः।

भीरेव नास्ति सम्बन्धो दरिद्रं यो बुभूषते॥१७॥

He is a strict king who does not oppress, who supports the indigent and in whose kingdom there is no fear.

भार्या देशोऽथ मित्राणि पुत्रसम्बन्धिवाच्यवाः।

एते सर्वे गुणवति धर्मेन महीपतौ॥१८॥

One can have wife, country, friends, son, kinsmen, and relatives, if the king be accomplished and virtuous.

अधर्मज्ञस्य क्षिलयं प्रजा गच्छन्ति निग्रहात्।

राजा मूलं त्रिवर्गस्य स्वप्रमत्तोऽनुपालयेत्॥१९॥

If the king happens to be sinful, his subjects, for his oppressions, meet with destruction. The king is the root of threefold objects, i.e., Virtue, Wealth, and Pleasure. He should protect his subject carefully.

बलिपङ्कभागमुद्धृत्य बलिं समुपयोजयेत्।

न रक्षति प्रजाः सम्यग् यः स पार्थिवतस्करः॥२०॥

Taking from his subjects a sixth part of their riches, he should protect them all. That king, who does not protect his subjects, is indeed, a thief.

दत्त्वाभयं यः स्वयमेव राजा

न तत् प्रमाणं कुस्तेऽर्थलोभात्।

स सर्वलोकादुपलभ्य पापं

सोऽधर्मबुद्धिर्निरयं प्रयाति॥२१॥

That king, who, after holding out hopes of protection, does not, from rapacity satisfy them,—that sinful king is visited by the sins of all his subjects and ultimately goes into hell.

दत्त्वाभयं स्वयं राजा प्रमाणं कुस्ते यदि।

स सर्वसुखकृद्भयः प्रजा धर्मेण पालयन्॥२२॥

On the other hand, that king, who, having given hopes of protection, fulfils them, is honoured as a universal benefactor in consequence of his protecting all his subjects.

माता पिता गुरुर्गोप्ता वह्निर्वैश्रवणो यमः।

सप्त राज्ञो गुणानेतान् मनुराहं प्रजापतिः॥१०३॥

The lord of all creatures, viz., Manu, has declared that the king has seven attributes : he is mother, father, preceptor, protector, fire, Vaishravana, and Yama.

पिता हि राजा राष्ट्रस्य प्रजानां योऽनुकम्पनः।

तस्मिन् मिथ्याविनीतो हि तिर्यग् गच्छति मानवः॥१०४॥

The king by treating his people mercifully is called their father. The subject who plays him false, is born in his next life as an animal or a bird.

सम्भावयति मातेव दीनमप्युपपद्यते।

दहत्यग्निरिवानष्टान् यमयन्नसतो यमः॥१०५॥

By doing good to them and by supporting the poor, the king becomes a mother to his people. By consuming the wicked he is regarded as fire, and by restraining the sinful he is called Yama.

इष्टेषु विसृजन्नर्थान् कुवेर इव कामदः।

गुर्ध्वर्मोपदेशेन गोप्ता च परिपालयन्॥१०६॥

By making presents of riches to his dear ones, the king is regarded as Kubera, the grantor of wishes. By delivering instructions of morality and virtue, he becomes a preceptor, and by exercising the duty of protection he becomes the preceptor.

यस्तु रञ्जयते राजा पौरजानपदान् गुणैः।

न तस्य भ्रमते राज्यं स्वयं धर्मानुपालनात्॥१०७॥

That king who pleases the inhabitants of his cities and provinces by means of his virtues, is never divested of his kingdom for observing such a duty.

स्वयं समुपजानन् हि पौरजानपदार्चनम्।

स सुखं प्रेक्षते राजा इह लोके परत्र च॥१०८॥

That king who knows how to honour his subjects, never suffers misery either in this world or in the next.

नित्योद्विग्नाः प्रजा यस्य करभारप्रपीडिताः।

अनर्थैर्विप्रलुप्यन्ते स गच्छति पराभवम्॥१०९॥

That king whose subjects are always stricken with anxiety or laden with taxes, and overwhelmed with all sorts of evils is defeated by his enemies.

प्रजा यस्य विवर्धन्ते सरसीव महोत्पलम्।

स सर्वफलभाग् राजा स्वर्गलोके महीयते॥११०॥

That king, on the other hand, whose subjects grow like a large lotus in a lake, acquires every reward here and at last meets with honour in the celestial region.

बलिना विग्रहो राजन् न कदाचित् प्रशस्यते।

बलिना विग्रहो यस्य कुतो राज्यं कुतः सुखम्॥१११॥

Enmity with a powerful person, O king, is never spoken highly of. That king who has incurred the hostility of one more powerful than himself, loses both kingdom and happiness.

भीष्म उवाच

सैवमुक्त्वा शकुनिका ब्रह्मदत्तं नराधिप।

राजानं समनुज्ञाप्य जगामाभीप्सितं दिशम्॥११२॥

Bhishma said—

O monarch, having said so to Brahmadata, the bird, took the king's leave and went away of her pleasure.

एतत् ते ब्रह्मदत्तस्य पूजन्या सह भाषितम्।

मयोक्तं नृपतिश्रेष्ठ किमन्यच्छ्रेतुमिच्छसि॥११३॥

I have thus recited to you, O foremost of kings, the conversation between Brahmadata and Pujani. What else do you wish to hear.'

CHAPTER 140

(APADDHARMANUSHASANA PARVA)

— Continued

The duty of a king when his kingdom is attacked by robbers

युधिष्ठिर उवाच

युगक्षयात् परिक्षीणे धर्मे लोके च भारता।

दस्युभिः पीड्यमाने च कथं स्थेयं पितामह॥१॥

Yudhishthira said—

When both virtue and men, O Bharata, suffer for the gradual lapse of a cycle and when the world is assailed by robbers, how, O Grandfather should a king then behave.

भीष्म उवाच

अत्र ते वर्तयिष्यामि नीतिमापत्सु भारत।

उत्पृज्यापि घृणां काले यथा वर्तेत भूमिपः॥२॥

Bhishma said—

'I shall tell you, O Bharata, the policy the king should pursue amid such distress. I shall tell you how he should behave himself at such a time, casting off mercy.

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

भारद्वाजस्य संवादं राज्ञः शत्रुंजयस्य च॥३॥

Regarding it is cited the old story of the conversation between Bharadwaja and king Shatrunjaya.

राजा शत्रुंजयो नाम सौवीरेषु महारथः।

भारद्वाजमुपागम्य पप्रच्छार्थविनिश्चयम्॥४॥

अलब्धस्य कथं लिप्सा लब्धं केन विवर्धते।

वर्धितं पाल्यते केन पालितं प्रणयेत् कथम्॥५॥

There was a king name Shatrunjaya among the Sauviras. He was a great car-warrior. Going to Bharadwaja, he asked the Rishi about the truths of the science of Profit, saying,—How can an unattained object be attained. How, again, when acquired, can it be multiplied? How also, when increased, can it be protected? And how, when protected, should it be used.

तस्मै विनिश्चितार्थाय परिपृष्टोऽर्थनिश्चयम्।

उवाच ब्राह्मणो वाक्यमिदं हेतुमदुत्तमम्॥६॥

Thus accosted about the truths of the science of Profit, the twice-born one said the following reasonable words to that king for explaining those truths.

ऋषि उवाच

नित्यमुद्यतदण्डः स्यान्नित्यं विवृतपौरुषः।

अच्छिद्रश्छिद्रदर्शी च परेषां विवरानुगः॥७॥

The Rishi said—

The king should always remain with the rod of punishment in his hand. He should always show his prowess. Himself without shortcomings, he should mark those of his enemies. Indeed, his eye should always be used for that object.

नित्यमुद्यतदण्डस्य भृशपुद्भिजते नरः।

तस्मात् सर्वाणि भूतानि दण्डेनैव प्रसाधयेत्॥८॥

On seeing a king who has the rod of punishment ever uplifted in his hand, every one is filled with fear. Therefore, the king should rule all creatures with the rod of punishment.

एवं दण्डं प्रशंसन्ति पण्डितास्तत्त्वदर्शिनः।

तस्माच्चतुष्टये तस्मिन् प्रधानो दण्ड उच्यते॥९॥

Men endued with learning and knowledge of truth speak high of Punishment. Hence, of the four-fold means, viz., Conciliation, Gift, Dissension and Punishment, Punishment is said to be the foremost.

छिन्नमूले त्वधिष्ठाने सर्वेषां जीवनं हतम्।

कथं हि शाखास्तिष्ठेयुश्छिन्नमूले वनस्पतौ॥१०॥

When the root of a refuge is cut off, all the refugees die. When the root of a tree cut off, how would the branches live?

मूलमेवादितश्छिन्नात् परपक्षस्य पण्डितः।

ततः सहायान् पक्षं च मूलमेवानुसाधयेत्॥११॥

A wise king should cut off the very roots of his enemy. He should then win over and bring under his control the allies and partisans of that enemy.

सुमन्त्रितं सुविक्रान्तं सुयुद्धं सुपलायितम्।

आपदास्पदकाले तु कुर्वीत न विचारयेत्॥१२॥

When calamities befall the king, he should advise wisely, show his prowess properly, fight with ability, and even retreat with wisdom.

वाङ्मात्रेण विनीतः स्याद्भूदयेन यथा क्षुरः।

श्लक्ष्णपूर्वाभिभाषी च कामक्रोधौ विवर्जयेत्॥१३॥

In words only should the king show his humility, but at heart he should be sharp as a

razor. He should renounce lust and anger, and speak sweetly and mildly.

सपलसहिते कार्ये कृत्वा सन्धि न विश्वसेत्।

अपक्रामेत् ततः शीघ्रं कृतकार्यो विचक्षणः॥१४॥

When the time for communication with an enemy arrives, a far-sighted king should make peace, without trusting him blindly. When the transaction is finished, he should speedily renounce the new ally.

शत्रुं च मित्ररूपेण सान्त्वेनैवाभिसान्त्वयेत्।

नित्यशब्दोद्विजेत् तस्माद् गृहात् सर्पयुतादिव॥१५॥

One should conciliate an enemy with sweet assurances as if he were a friend. One, however, should always fear that enemy like a room within which there is a snake.

यस्य बुद्धिः परिभवेत् तमतीतेन सान्त्वयेत्।

अनागतेन दुष्प्रज्ञं प्रत्युत्पन्नेन पण्डितम्॥१६॥

You should assure him with references to the past whose sense you want to control. A wicked man should be assured by promises of future well-being.

अञ्जलिं शपथं सान्त्वं प्रणम्य शिरसा वदेत्।

अश्रुप्रमार्जनं चैव कर्तव्यं भूतिमिच्छता॥१७॥

The wise person should be assured by present services. The person who is desirous of acquiring prosperity should join hands, swear, use sweet words, adore by bending down his head, and shed tears.

वहेदमित्रं स्कन्धेन यावत्कालस्य पर्ययः।

प्राप्तकालं तु विज्ञाय भिन्नाद् घटमिवाश्रयि॥१८॥

one should carry his enemy, on his shoulders as long as time is unfavourable. When, however, the opportunity presents itself, one should break him into pieces like an earthen jar on a stone.

मुहूर्तमपि राजेन्द्र तिन्दुकालातवज्ज्वलेत्।

न तुषाग्निरिवानर्चिर्धूमायेत चिरं नरः॥१९॥

नानार्थिकोऽर्थसम्बन्धं कृतघ्नेन समाचरेत्।

It is better, O monarch, that a king should burn up for the time being like charcoal of

ony-wood than that he should smoulder and smoke like chaff for many years.

अर्थी तु शक्यते भोक्तुं कृतकार्योऽवमन्यते।

तस्मात् सर्वाणि कार्याणि सावशेषाणि कारयेत्॥२०॥

A man who has many things to do, should not hesitate to deal with even an ungrateful person. If successful, one can enjoy happiness. If unsuccessful, one loses respect.

कोकिलस्य वराहस्य मेरोः शून्यस्य वेश्मनः।

नटस्य भक्तिमित्रस्य यच्छ्रेयस्तत् समाचरेत्॥२१॥

Therefore, in doing the work of such persons, one should, without finishing them completely, always keep something undone. A king should do what is for his well-being, imitating a kokila, a boar, the mountains of Meru, and empty chamber, an actor, and a devoted friend.

उत्थायोत्थाय गच्छेत् नित्ययुक्तो रिपोर्गृहान्।

कुशलं चास्य पृच्छेत् यद्यप्यकुशलं भवेत्॥२२॥

The king should, always, with careful application, go to the houses of his enemies, and even if calamities overtake them, ask them about their well-being.

नालसाः प्राप्नुवन्त्यर्थान् न क्लीबा नाभिमानिनः।

न च लोकरवाद् भीता न वै शम्भुत् प्रतीक्षिणः॥२३॥

Those who are idle never acquire riches; nor those who are shorn of manliness and exertion; nor those who are vain; nor those who fear unpopularity; nor those who are always dilatory.

ज्ञातच्छिद्रं रिपुर्विद्याद् विद्याच्छिद्रं परस्य तु।

गूहेत् कूर्म इवाङ्गानि रक्षेद् विवरमात्मनः॥२४॥

The king should act in such way that his foe may not see his shortcomings. He should, however, himself notice the weak points of his enemy. He should imitate the tortoise which conceals its limbs. He should always keep hidden his own holes.

वक्वच्चिन्तयेदर्थान् सिंहवच्च पराक्रमेत्।

वृक्वच्चावलुप्येत शरवच्च विनिष्पेतेत्॥२५॥

He should think of all financial matters like a crane. He should show his prowess like a lion. He should lie in ambush like a wolf and attack and pierce his foes like an arrow.

पानमक्षास्तथा नार्यो मृगया गीतवादितम्।

एतानि युक्त्या सेवेत प्रसंगो ह्यत्र दोषवान्॥२६॥

He should be careful in his enjoyments regarding drink, dice, women, hunting, and music. Addiction to these produces evil.

कुर्यात् तृणमयं चापं शयीत मृगशायिकाम्।

अन्धः स्यादन्धवेलायां बाधिर्यमपि संश्रयेत्॥२७॥

He should make his bow of bamboos; he should sleep like the deer; he should be blind when it is necessary for him to be so, or he should even be deaf when it is necessary to be deaf.

देशकालौ समासाद्य विक्रमेत विचक्षणः।

देशकालव्यतीतो हि विक्रमो निष्फलो भवेत्॥२८॥

The wise king should display his prowess, considering time and place. If these are not favourable, prowess becomes useless.

कालाकालौ सम्प्रधार्य बलाबलमथात्मनः।

परस्य च बलं ज्ञात्वा तत्रात्मानं नियोजयेत्॥२९॥

Noting the opportune and inopportune moment, reflecting upon his own strength by comparing it with that of the enemy, the king should take up his work.

दण्डेनोपनतं शत्रुं यो राजा न नियच्छति।

स मृत्युमुपगृह्णाति गर्भमश्वतरी यथा॥३०॥

That king who does not crush down an enemy by military force, provides for his own death like the crab when she conceives.

सुपुष्पितः स्यादफलः फलवान् स्याद् दुरारुहः।

आमः स्यात् पक्वसंकाशो न च शीर्येत कस्यचित्॥

The king should show blossoms but not fruits. When showing fruits he should be difficult of climbing; and though unripe he should seem to be ripe. If he acts thus he would succeed in upholding himself against all enemies.

आशां कालवतीं कुर्यात् तां च विघ्नेन योजयेत्।

विघ्नं निमित्ततो ब्रूयान्निमित्तं चापि हेतुतः॥३१॥

The king should first strengthen the hopes (of the suitors). He should then put impediments in the way of the fulfilment of those hopes. He should say that those impediments are merely due to time. He should next represent that those occasions are really the outcome of weighty causes.

भीतवत् संविधातव्यं यावद् भयमनागतम्।

आगतं तु भयं दृष्ट्वा प्रहर्तव्यमभीतवत्॥३२॥

As long as the cause of fear does not actually arrive, the king should make all his arrangements like a person filled with fear. When, however, the cause of fear arrives, he should smite fearlessly.

न संशयमनारुह्य नरो भद्राणि पश्यति।

संशयं पुनरारुह्य यदि जीवति पश्यति॥३४॥

No man can derive benefit without incurring danger. If, again, he succeeds in preserving his life in the midst of danger's he is sure to acquire great benefits.

अनागतं विजानीयाद् यच्छेद् भयमुपस्थितम्।

पुनर्वृद्धिभयात् किंचिदनिवृत्तं निशामयेत्॥३५॥

A king should determine all future dangers; when they are present, he should conquer them; and lest they may grow again, he should, even after conquering them, consider them, as unconquered.

प्रत्युपस्थितकालस्य सुखस्य परिवर्जनम्।

अनागतसुखाशा च नैव बुद्धिमतां नयः॥३६॥

The relinquishing of present happiness and the pursuit of the future one, is never the policy of an intelligent person.

योऽरिणा सह संधाय सुखं स्वपिति विश्वसन्।

स वृक्षाग्रे प्रसुप्तो वा पतितः प्रतिबुद्ध्यते॥३७॥

That king who having made peace with an enemy sleeps happily and confidently is like a man who sleeping on the top of a tree awakes after a fall.

कर्मणा येन तेनैव मृदुना दारुणेन च।

उद्धरेद् दीनमात्मानं समर्थो धर्ममाचरेत्॥३८॥

When one is in distress, he should raise himself by any means in his power, mild or stern; and after such advancement, he should, if able, practise virtue.

ये सपत्नाः सपत्नानां सर्वोस्तानुपसेवयेत्।

आत्मनश्चापि बोद्धव्याश्चारा विनिहताः परैः॥३९॥

The king should always honour the enemies of his foes. He should consider his own spies as agents employed by his enemies.

चारस्त्वविदितः कार्य आत्मनोऽथ परस्य च।

पाषण्डांस्तापसादींश्च परराष्ट्रे प्रवेशयेत्॥४०॥

उद्यानेषु विहारेषु प्रपास्वावसथेषु च।

पानागारे प्रवेशेषु तीर्थेषु च सभासु च॥४१॥

धर्माभिचारिणः पापश्चौरा लोकस्य कण्टकाः।

समागच्छन्ति तान् बुद्ध्वा नियच्छेच्छमयीत च॥४२॥

The king should see that his own spies are not made out by his enemy. He should appoint atheists and ascetics as spies and despatch them to kingdom of his enemies. Sinful thieves, who violate the laws of virtue and who are thorns with every person, enter gardens and places of amusement and houses set up for giving drinking water to thirsty travellers and public restaurants and drinking spots and houses of ill fame and Tirthas and public assemblies. These should be recognised and arrested and suppressed.

न विश्वसेदविश्वस्ते विश्वस्ते नातिविश्वसेत्।

विश्वासाद् भयमभ्येति नापरीक्ष्य च विश्वसेद्॥४३॥

The king should not confide in an unworthy person; nor should he over confide in a person who is worthy of trust. Danger originates from confidence. Confidence should never be placed without previous examination.

विश्वासयित्वा तु परं तत्त्वभूतेन हेतुना।

अथास्य प्रहरेत् काले किंचिद् विचलिते पदे॥४४॥

Having by ostensible reasons created confidence in the enemy, the king should strike him when he makes a mistake.

अशङ्क्यमपि शङ्केत नित्यं शङ्केत शङ्कितात्।

भयं ह्यशङ्कितात्मातं समूलमपि कृन्तति॥४५॥

The king should fear him from whom there is no fear; he should also always fear them who should be feared. Fear rising from a person who is not feared, may bring on total extermination.

अवधानेन मौनेन काषायेण जटाजिनैः।

विश्वासयित्वा द्वेशमवलुप्येद् यथा वृकः॥४६॥

By devotion to religious pursuits, by taciturnity, by assuming the orange grab of monks, and wearing matted locks skins, one should create confidence in his enemy, and then, when the time comes, should pounce upon him like the wolf.

पुत्रो वा यदि वा भ्राता पिता वा यदि वा सुहृत्।

अर्थस्य विघ्नं कुर्वाणा हन्तव्या भूतिमिच्छता॥४७॥

A king seeking prosperity should not hesitate to kill son or brother or father or friend, if any of these seek to thwart his objects.

गुरोरप्यवलप्यस्य कार्याकार्यमजानतः।

उत्पथं प्रतिपन्नस्य दण्डो भवति शासनम्॥४८॥

The very preceptor, if he is haughty, ignorant of what should be done and what should not, and an impious person, should be restrained by Punishment.

अभ्युत्थानाभिवादाभ्यां सम्प्रदानेन केनचित्।

प्रतिपुष्पकलाघाती तीक्ष्णतुण्ड इव द्विजः॥४९॥

As sharp-stinged insects cut off all the flowers and fruits of the trees on which they sit, the king should, after having created confidence in his enemies by honours, salutations and gifts, go against him and deprive him of everything.

नाच्छित्त्वा परमर्माणि नाकृत्वा कर्म दारुणम्।

नाहत्वा मत्स्यघातीव प्राप्नोति महतीं श्रियम्॥५०॥

Without cutting the very vitals of others, without killing living creatures like fishermen, one cannot win great prosperity.

नास्ति जात्या रिपुर्नाम मित्रं वापि न विद्यते।

सामर्थ्ययोगाज्जायन्ते मित्राणि रिपवस्तथा॥५१॥

There is no separate order of creatures called enemies or friends. Persons become friends or enemies according to the trend of circumstances.

अमित्रं नैव मुञ्चेत वदन्तं करुणान्यपि।

दुःखं तत्र न कर्तव्यं हन्यात् पूर्वापकारिणम्॥५२॥

The king should never allow his enemy to escape even if he bewails piteously. He should never be moved by these; on the other hand, he should destroy the person who has done him an injury.

संग्रहानुग्रहे यत्नः सदा कार्योऽनसूयता।

निग्रहश्चापि यत्नेन कर्तव्यो भूतिमिच्छता॥५३॥

A king seeking prosperity should studiously win over as many men as he can, and do them good. In his conduct towards his subjects he should always be shorn of malice. He should also studiously punish and restrain the wicked and disaffected.

प्रहरिष्यन् प्रियं ब्रूयात् प्रहृत्यैव प्रियोत्तरम्।

असिनापि शिरश्छित्त्वा शोचेत च रुदेत च॥५४॥

When he wishes to take wealth, he should say what is agreeable. Having collected wealth, he should say similar things. Having severed one's head with his sword, he should grieve and shed tears.

निमन्त्रयीत सान्त्वेन सम्मानेन तितिक्षया।

लोकाराधनमित्येतत् कर्तव्यं भूतिमिच्छता॥५५॥

A king seeking prosperity should win over others by sweet words, honours, and gifts. Thus should he take men into his service.

न शुष्कवैरं कुर्वीत बाहुभ्यां न नदीं तरेत्।

अनर्थकमनायुष्यं गोविषाणस्य भक्षणम्।

दन्ताश्च परिपृज्यन्ते रसश्चापि न लभ्यते॥५६॥

The king should never engage in idle disputes. He should never cross a river with the help only of his two arms. To eat cow-horns is useless and never gives strength. By eating

them one's teeth are broken while the taste is not gratified.

त्रिवर्गे त्रिविधा पीडानुबन्धास्त्रय एव च।

अनुबन्धाः शुभा ज्ञेयाः पीडाश्च परिवर्जयेत्॥५७॥

The three-fold objects have triple disadvantageous adjuncts. Carefully considering them, the disadvantages should be avoided.

ऋणशेषमाग्निशेषं शत्रुशेषं तथैव च।

पुनः पुनः प्रवर्धन्ते तस्माच्छेषं न धारयेत्॥५८॥

The unpaid residue of a debt, the unquenched remnant of a fire, and the unkillable remnant of foes, by and by grow and increase. Therefore, all those should be completely rooted out.

वर्धमानमृणं तिष्ठेत् परिभूताश्च शत्रवः।

जनयन्ति भयं तीव्रं व्याधयश्चाप्युपेक्षिताः॥५९॥

Debt which always multiplies is sure to remain unless it is wholly paid up. Likewise are the defeated foes and neglected diseases. These always create great fear.

नासम्यक्कृतकारी स्यादप्रमत्तः सदा भवेत्।

कण्टकोऽपि हि दुश्छिन्नो विकारं कुस्ते चिरम्॥६०॥

Every work should be done completely. One should be always careful. If extracted badly, such a minute thing as a thorn leads to obstinate gangrene.

वधेन च मनुष्याणां मार्गाणां दूषणेन च।

अगाराणां विनाशैश्च परराष्ट्रं विनाशयेत्॥६१॥

By killing its inhabitants, by breaking its roads and otherwise injuring them, and by burning and pulling down its houses, a king should devastate an enemy's realm.

गृध्रदृष्टिर्बकालीनः श्वचेष्टः सिंहविक्रमः।

अनुद्विग्नः काकशङ्की भुजङ्गचरितं चरेत्॥६२॥

A king should be far-sighted like the vulture, stable like a crane, watchful like a dog, brave like a lion, dreadful like a crow, and enter into the kingdom of his enemies like a snake with ease and without anxiety.

शूरमञ्जलिपातेन भीरुं भेदेन भेदयेत्।

लुब्धमर्थप्रदानेन समं तुल्येन विग्रहः॥६३॥

A king should win over a hero by clasping his hands, a coward by terrorising him, and a covetous man by presents of money, and with an equal he should wage war carefully.

श्रेणीमुख्योपजापेषु वल्लभानुनयेषु च।

अमात्यान् परिरक्षेत भेदसंघातयोरपि॥६४॥

He should take care to create dissension among the leaders of sects and of conciliating those that are dear to him. He should protect his ministers from dissension and destruction.

मृदुरित्यवजानन्ति जीक्ष्ण इत्युद्विजन्ति च।

तीक्ष्णकाले भवेत् तीक्ष्णो मृदुकाले मृदुर्भवेत्॥६५॥

If the king becomes mild, the people disrespect him. If he becomes stern, the people afflicted. The rule is that he should be stern when sternness is necessary, and mild when mildness is necessary.

मृदुनैव मृदुं हन्ति मृदुना हन्ति दारुणम्।

नासाध्यं मृदुना किञ्चित् तस्मात् तीक्ष्णतरो मृदुः॥६६॥

By mildness the mild should be conquered. By mildness one may destroy that which is dreadful. There is nothing which mildness cannot do. Therefore, mildness is said to be sharper than fierceness.

काले मृदुर्यो भवति काले भवति दारुणः।

प्रसाध्यति कृत्यानि शत्रुं चाप्यधितिष्ठति॥६७॥

That king who becomes mild when mildness is necessary and who becomes stern when sternness is necessary, gains all his ends, and represses his enemies.

पण्डितेन विरुद्धः सन् दृग्स्थोऽस्मीति नाश्रयेत्।

दीर्घो बुद्धिमतो वाहू याभ्यां हिंसति हिंसितः॥६८॥

Having created an enemy in a person endued with knowledge and wisdom, one should not be satisfied with the belief that he is at a distance from his foe. The arms of an intelligent man are extensive by which he injures when injured.

न तत्तरेद्यस्य न पारमुत्तरे-

न्न तद्वरेद् यत् पुनराहरेत् परः।

न तत्खनेद्यस्य न मूलमुद्वरे-

न्न तं हन्याद् यस्य शिरो न पातयेत्॥६९॥

The uncrossable should not be sought to be crossed. That which the enemy would be able to recover should not be snatched from him. One should not try to dig at all if by digging one could get at the root of the thing for which one digs. One should never strike him whose head one would not cut off.

इतीदमुक्तं वृजिनाभिसंहितं

न चैतदेवं पुरुषः समाचरेत्।

परप्रयुक्ते न कथं विभावये

दतो मयोक्तं भवतो हितार्थिना॥७०॥

A king should not always act in this way. The course of conduct that I have pointed out should be followed only in times of distress. Actuated with the desire of doing you good I have said this for instructing you as to how you should act when attacked by enemies.

यथावदुक्तं वचनं हितार्थिना

निशम्य विप्रेण सुवीरराष्ट्रपः।

तथाकरोद् वाक्यमदीनचेतनः

श्रियं च दीप्तां बुभुजे सबान्धवः॥७१॥

Bhishma said—

Hearing these words given vent to by that Brahmana with the desires of doing him good, the king of Sauvira obeyed those instructions gladly and attained with his kinsmen and friends shining prosperity.

CHAPTER 141

(APADDHARMANUSHASANA PARVA)

— Continued

The duties of a king when sin prevails in his kingdom

युधिष्ठिर उवाच

हीने परमके धर्मे सर्वलोकाभिलङ्घिते।

अधर्मे धर्मतां नीते धर्मे चाधर्मतां गते॥१॥
 मर्यादासु विनष्टासु क्षुभिते धर्मनिश्चये।
 राजभिः पीडिते लोके परैर्वापि विशाम्पते॥२॥
 सर्वाश्रमेषु मूढेषु कर्मसूपहतेषु च।
 कामाल्लोभाच्च मोहाच्च भयं पश्यत्सु भारता॥३॥
 अविश्वस्तेषु सर्वेषु नित्यं भीतेषु पार्थिव।
 निकृत्या हन्यमानेषु वञ्चयत्सु परस्परम्॥४॥
 सम्प्रदीप्तेषु देशेषु ब्राह्मणे चातिपीडिते।
 अवर्षति च पर्जन्ये मिथो भेदे समुत्थिते॥५॥
 सर्वस्मिन् दस्युसाद् भूते पृथिव्यामुपजीवने।
 केनस्विद् ब्राह्मणो जीवेज्जघन्ये काल आगते॥६॥
 अतितिक्षुः पुत्रपौत्राननुक्रोशान्नराधिप।
 कथमापत्सु वर्तेत तन्मे ब्रूहि पितामह॥७॥
 कथं च राजा वर्तेत लोके कलुषतां गते।
 कथमर्थाच्च धर्माच्च न हीयेत परंतप॥८॥

Yudhishthira said—

“When virtue is deteriorated and is transgressed by all, when sin is considered as virtue, and virtue become vice, when all healthy restraints are washed away, and all truths regarding righteousness are disturbed and confounded, when people are oppressed by kings and robbers, when men of all the four modes of life become stupefied about their duties, and all works are shorn of merit, when men see cause of fear on all sides for lust and covetousness and folly, when all creatures cease to trust one another, when they kill one another by deceitful means and impose upon one another, when houses are consumed throughout the country, when the Brahmanas are greatly assailed, when the clouds do not discharge a drop of rain, when every one's hand is turned against his neighbour, when all the necessities of life are misappropriated by robbers, when, indeed, such a season of dreadful distress sets in by what means should a Brahmana live who is reluctant to renounce mercy and his children? How, indeed, should a Brahmana maintain himself at such a time?

Tell me this, O grandfather! How also should the king live at such a time when iniquity possess the world? How, O scorcher of enemies, should the king live so that he might not deviate from both virtue and profit.

भीष्म उवाच

राजमूला महाबाहो योगक्षेमसुवृष्टयः।
 प्रजासु व्याधयश्चैव मरणं च भयानि च॥९॥

Bhishma said—

‘O mighty-armed one, the peace and prosperity of subjects, profuse and seasonable rain, disease, death, and other calamities, all depend on the king.

कृतं त्रेतां द्वापरं च कलिश्च भरतर्षभ।
 राजमूला इति मतिर्मम नास्त्यत्र संशयः॥१०॥

I have no doubt also in this, O foremost of Bharata's race, that the setting of Krita, Treta, Dvapara and Kali, all depend on the king's conduct.

तस्मिंस्त्वभ्यागते काले प्रजानां दोषकारके।
 विज्ञानबलमास्थाय जीवितव्यं भवेत् तदा॥११॥

When such a time of calamity as has been described by you sets in, virtuous men should support themselves by the help of judgement.

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।
 विश्वामित्रस्य संवादं चाण्डालस्य च पक्वकणे॥१२॥

Regarding it is cited the old story of the conversation between Vishvamitra and the Chandala in a village of Chandalas.

त्रेताद्वापरयोः संघौ तदा दैवविक्रमात्।
 अनावृष्टिरभूद् घोरा लोके द्वादशवार्षिकी॥१३॥

Towards the end of Treta and the commencement of Dvapara, a dreadful drought took place, extending for twelve years, in consequence of what the gods had ordained.

प्रजानामतिवृद्धानां युगान्ते समुपस्थिते।

त्रेताविषोक्षसमये द्वापरप्रतिपादने॥१४॥

न ववर्ष सहस्राक्षः प्रतिलोमोऽभवद् गुरुः।

जगाम दक्षिणं मार्गं सोमो व्यावृत्तलक्षणः॥१५॥

At that time which was the end of Treta and the commencement of Dvapara, when the time came for many sufficiently old creatures to give up their lives, the thousand-eyed god poured no rain. The planet Brihaspati began to move in the opposite course, and Soma, giving up his own orbit, receded towards the south.

नावश्यायोऽपि तत्राभूत् कुत एवाभ्रजातयः।

नद्यः संक्षिप्ततोयौघाः किंचिदन्तर्गतास्ततः॥१६॥

Not even could a dew-drop be seen, what to speak of the gathering clouds? The rivers were all reduced into narrow streamlets.

सराणि सरितश्चैव कूपाः प्रस्रवणानि च।

हतत्विवो न लक्ष्यन्ते निसर्गाद् दैवकारितात्॥१७॥

Everywhere, lakes, well and springs disappeared and lost their beauty for that change brought about by the gods.

उपशुष्कजलस्थाया विनिवृत्तसभाप्रणा।

निवृत्तयज्ञस्वाध्याया निर्वषट्कारमङ्गला॥१८॥

Water becoming scarce, the places for the distribution of charities became desolate. The Brahmanas abstained from the celebration of sacrifices and recitation of the Vedas. They did no longer utter Vashats and performed other propitiatory rites.

उच्छिन्नकृषिगोरक्षा निवृत्तविपणापणा।

निवृत्तयूपसम्भारा विप्रणष्टमहोत्सवा॥१९॥

Agriculture and tending of cattle were given up. Markets and shops were abandoned. Stakes for binding sacrificial animals disappeared. People no longer collected various sorts of articles for sacrifices. All festivals and amusements died.

अस्थिसंचयसंकीर्णा महाभूतरवाकुला।

शून्यभूयिष्ठनगरा दग्धग्रापनिवेशना॥२०॥

Everywhere heaps of bones were seen and every place was filled with the shrill cries and yells of terrific creatures. The cities and towns of the Earth were shorn of inhabitants. Villages and hamlets were burnt down.

क्व चिच्चोरैः क्व चिच्छस्त्रैः क्व चिद् राजभिरातुरैः।

परस्परभयाच्चैव शून्यभूयिष्ठनिर्जना॥२१॥

Some assailed by robbers, some, by weapons and some, by bad kings, and in fear of one another, began to fly away.

गतदैवतसंस्थाना वृद्धबालविनाकृता।

गोजाविमहिषीहीना परस्परपराहता॥२२॥

Temples and places of worship became desolate. The aged were forcibly turned out of their houses. Kine, goats, sheep and buffaloes fought (for food) and died in large numbers. The Brahmanas began to die on all sides.

हतविप्रा हतारक्षा प्रणशैषधिसंचया।

सर्वभूतस्तप्राया बभूव वसुधा तदा॥२३॥

Protection was at an end. Herbs and plants were dried up. The Earth was divested of all her beauty and looked highly awful like the trees in a crematorium.

तस्मिन् प्रतिभये काले क्षते धर्मे युधिष्ठिर।

बभूवुः क्षुधिता मर्त्याः खादमानाः परस्परम्॥२४॥

In that dreadful period, when righteousness was lost, O Yudhishthira, men in hunger, lost their senses and began to eat one another.

ऋषयो नियमांस्त्यक्त्वा परित्यज्याग्निदेवताः।

आश्रमान् सम्परित्यज्य पर्यधावन्नितस्ततः॥२५॥

The very Rishis, giving up their vows and their fires and deities, and deserting their forest-retreats, began to walk about in quest of food.

विश्वामित्रोऽथ भगवान् महर्षिरनिकेतनः।

क्षुधापरिगतो धीमान् समन्तात् पर्यधावत॥२६॥

The holy and great Rishi Vishvamitra, endued with great intelligence, wandered homeless and stricken with hunger.

त्यक्त्वा दारांश्च पुत्रांश्च कस्मिंश्च जनसंसदि।

भक्ष्याभक्ष्यसमो भूत्वा निरग्निरनिकेतनः॥२७॥

Leaving his wife and son in some place of shelter, the Rishi walked about, fireless and homeless, without caring for pure or impure food.

स कदाचित् परिपतञ्चपचानां निवेशनम्।

हिंस्त्राणां प्राणिघातानामाससाद वने क्वचित्॥२८॥

One day he arrived at a hamlet, in the midst of a forest, inhabited by cruel hunters given to the destruction of living creatures.

विभिन्नकलशाकीर्णं श्वचर्मच्छेदनायुतम्।

वराहखरभग्नास्थिकपालघटसंकुलम्॥२९॥

The little hamlet was filled with broken jars, and pots made of earth. Dog-skins were seen here and there. Heaps of bones and skulls, of boars and asses, lay in various places.

मृतचैलपरिस्तीर्णं निर्माल्यकृतभूषणम्।

सर्पनिर्मोकमालाभिः कृतचिह्नकुटीमठम्॥३०॥

Clothes of the dead lay here and there, and the huts were adorned with garlands of used up flowers. Many of the denizens again were dressed with sloughs cast off by snakes.

कुक्कुटारावबहुलं गर्दभध्वनिनादितम्।

उद्घोषद्भिः खरैर्वाक्यैः कलहद्भिः परस्परम्॥३१॥

The place was resonant with the loud crowing of cocks and hens and the discordant bray of asses. The inhabitants quarrelled with one another, uttering harsh words in shrill voices.

उलूकपक्षिध्वनिभिर्देवतायतनैर्वृतम्।

लोहघण्टापरिष्कारं श्रूयथपरिवारितम्॥३२॥

There were temples of gods on all sides bearing emblems of owls and other birds. Resounding with the sound of iron bells, the hamlet was filled with dogs standing or lying on every side.

तत् प्रविश्य क्षुधाविष्टो विश्वामित्रो महानृषिः।

आहारान्वेषणे युक्तः परं यत्नं समास्थितः॥३३॥

Stricken with hunger and engaged in search after food, the great Rishi Vishvamitra entered that hamlet and tried his level best to find something to eat.

न च क्व चिदविन्दत् स भिक्षमाणोऽपि कौशिकः।

मांसमन्नं फलं मूलमन्यद् वा तत्र किञ्चन॥३४॥

Though the son of Kushila begged again and again, yet he could not get any meat or rice or fruit or root or any other kind of food.

अहो कृच्छं मया प्राप्तमिति निश्चित्य कौशिकः।

पपात भूमौ दौर्बल्यात् तस्मिंश्चाण्डालपक्वकणे॥३५॥

The then, exclaiming—Alas, great is my suffering!—dropped down from weakness in that hamlet of the Chandalas.

स चिन्तयामास मुनिः किं नु मे सुकृतं भवेत्।

कथं वृथा न मृत्युः स्यादिति पार्थिवसत्तम॥३६॥

The sage began to reflect, aside,—What is best for me to do now?—Indeed. O best of kings, he then thought only of the means by which he could avoid immediate death.

स ददर्श श्रमांसस्य कुतन्त्रीं विवतां मुनिः।

चाण्डालस्य गृहे राजन् सद्यः शस्त्रहतस्य वै॥३७॥

He saw, O king, a huge piece of flesh, of a dog that had recently been killed with a weapon, spread on the floor of a Chandala's hut.

स चिन्तयामास तदा स्तैन्यं कार्यमितो मया।

न हीदानीमुपायो मे विद्यते प्राणधारणे॥३८॥

The sage thought and decided that he should steal that meat. And he said to himself,—I have no means now of keeping up my life.

आपत्सु विहितं स्तैन्यं विशिष्टसमहीनताः।

विप्रेण प्राणरक्षार्थं कर्तव्यमिति निश्चयः॥३९॥

Theft is sanctioned in an hour of distress for even a great man. It will not divest him of his eminence. Even a Brahmana for saving his life may do it. This is certain.

हीनादादेयमादौ स्यात् समानात् तदनन्तरम्।

असम्भवे चाऽऽदीत विशिष्टादपि धार्मिकात्॥४०॥

First of all one should steal from a degraded person. Failing such a person one may steal from one's equal. Failing an equal, one may steal from even a great and virtuous man.

सोऽहमन्यावसायानां हराम्भेनां प्रतिग्रहात्।

न स्तैन्यदोषं पश्यामि हरिष्यामि श्वजाघनीम्॥४१॥

I shall then, at this time when my life itself is almost gone, steal this meat. I do not see sin in such theft. I shall, therefore, steal this haunch of dog's meat.

एतां बुद्धिं समास्थाय विश्वामित्रो महामुनिः।
तस्मिन् देशे स सुष्वाप श्वपचो यत्र भारता॥४२॥

Having thus resolved this resolution, the great sage Vishvamitra lay down for sleep where the Chandala was.

स विगाढां निशां दृष्ट्वा सुप्ते चाण्डालपक्वणे।
शनैस्तथाय भगवान् प्रविवेश कुटीमठम्॥४३॥

Seeing sometime after that the night had advanced and that the whole Chandala hamlet were in sleep, the holy Vishvamitra, quietly rising up, entered that hut.

स सुप्त इव चाण्डालः श्लेष्मापिहितलोचनः।
परिभिन्नस्वरो रूक्षः प्रोवाचाप्रियदर्शनः॥४४॥

The Chandala who was the owner of it, with eyes covered with plegm, was lying like one asleep. Of disagreeable look, he said these harsh words in a broken and discordant voice.

श्वपच उवाच

कः कुतर्त्री घटयति सुप्ते चाण्डालपक्वणे।
जागर्मि नात्र सुप्तोऽस्मि हतोऽसीति च दारुणः॥४५॥
The Chandala said

Who is there, busy with opening up the latch? The whole Chandala hamlet is asleep. I, however, am awake and not asleep. Whoever you are, you are about to be killed!— These were the harsh words that met the sage's ears.

विश्वामित्रस्ततो भीतः सहसा तमुवाच ह।
तत्र त्रीडाकुलमुखः सोद्वेगस्तेन कर्मणा॥४६॥
विश्वामित्रोऽहमायुष्मन्नागतोऽहं बुभुक्षितः।
मा वधीर्मम सद्वुद्धे यदि सम्यक् प्रपश्यसि॥४७॥

Stricken with fear, his face reddened with the blushes of shame, and his heart filled with anxiety caused by that act of theft which he had tried, he answered, saying,—Oh you long-lived one, I am Vishvamitra! I have come here suffering from hunger. O you of righteous soul, do not kill me, if your vision be clear!

चाण्डालस्तद् वचः श्रुत्वा महर्षेर्भावितात्मनः।
शयनादुपसम्भ्रान्त उद्ययौ प्रति तं ततः॥४८॥

Hearing these words of that great Rishi of pure soul the Chandala rose up in fear from his bed and approached the sage.

स विसृज्याश्रु नेत्राभ्यां बहुमानात् कृताब्जलिः।
उवाच कौशिकं रात्रौ ब्रह्मन् किं ते चिकीर्षितम्॥४९॥

Clasping his hands from respect and with eyes bathed in tears, he addressed Kushika's son, saying,—What do you seek here in the night, O Brahmana?

विश्वामित्रस्तु मातङ्गमुवाच परिसान्वयन्।
क्षुधितोऽहं गतप्राणो हरिष्यामि श्वजाघनीम्॥५०॥

Conciliating the Chandala, Vishvamitra said,—I am greatly hungry and about to die of starvation. I wish to take away that haunch of dog's meat.

क्षुधितः कलुषं यातो नास्ति हीरशनार्थिनः।
क्षुच्य मां दूषयत्यत्र हरिष्यामि श्वजाघनीम्॥५१॥

Being hungry I have become sinful. One who seeks food has no shame. It is hunger which is actuating me to commit this sin. It is for this that I wish to take away that haunch of dog's meat.

अवसीदन्ति मे प्राणाः श्रुतिर्मे नश्यति क्षुधा।
दुर्वलो नष्टसंज्ञश्च भक्ष्याभक्ष्यविवर्जितः॥५२॥
सोऽधर्मं बुद्धयमानोऽपि हरिष्यामि श्वजाघनीम्।

My life is on the point of departure. Hunger has sullied my Vedic learning. I am weak and have lost my senses. I have no scruple about pure and impure food. Although I know it is sinful still I wish to take away that haunch of dog's meat.

अटन् भैक्ष्यं न विन्दामि यदा युष्माकमालये॥५३॥
तदा बुद्धिः कृता पापे हरिष्यामि श्वजाघनीम्।

After I had failed to secure any alms, having wandered from house to house in this your hamlet, I determined to perpetrate this sinful act of taking away this haunch of dog's meat.

अग्निर्मुखं पुरोधश्च देवानां शुचिषाङ् विभुः॥५४॥
यथावत् सर्वभुग् ब्रह्मा तथा मां विद्धि धर्मतः।

तमुवाच स चाण्डालो महर्षे शृणु मे वचः॥५५॥

Fire is the mouth of the gods. He is also their priest. He should, therefore, take nothing save pure and clean things. At times, however, that great god becomes a consumer of everythings. Know that I have now become like him.

श्रुत्वा तत् त्वं तथाऽऽतिष्ठ यथा धर्मो न हीयते।

धर्मं वापि विप्रर्षे शृणु यत् ते ब्रवीम्यहम्॥५६॥

Hearing these words of the great Rishi, the Chandala answered him, saying,—Listen to me. Having heard these truthful words of mine, act in such a way that your religious merit may not suffer.

शृगालादधमं श्वानं प्रवदन्ति मनीषिणः।

तस्याप्यधम उददेशः शरीरस्य श्वजाघनी॥५७॥

Hear, O regenerate Rishi, What I say to you about your duty. The wise say that a dog is impurer than a jackal. The haunch, again, of a dog is impurer than any other part of his body.

नेदं सम्यग् व्यवसितं महर्षे धर्मगर्हितम्।

चाण्डालस्वस्य हरणमभक्ष्यस्य विशेषतः॥५८॥

This is not wise resolution of yours, therefore, O great Rishi, this act, this theft of what belongs to a Chandala this theft, moreover of impure food, is not right.

साध्वन्यमनुपश्य त्वमुपायं प्राणधारणे।

न मांसलोभात् तपसो नाशस्ते स्यान्महामुने॥५९॥

Blessed to you, do you look out for some other means for keeping your life. O great sage, let not your penances suffer destruction for this your strong desire for dog's meat.

जानता विहितं धर्मं न कार्यो धर्मसंकरः।

मा स्म धर्मं परित्याक्षीस्त्वं हि धर्मभृतां वरः॥६०॥

Knowing as you do the duties sanctioned in the scriptures, you should not do a act which leads to a confusion of duties. Do not renounce righteousness, for you are the foremost of all pious persons.

विश्वामित्रस्ततो राजन्नित्युक्तो भरतर्षभा।

क्षुधार्तः प्रत्युवाचेदं पुनरेव महामुनिः॥६१॥

निराहारस्य सुभहान् मम कालोऽभिधावतः।

न विद्यतेऽप्युपायश्च कश्चिन्मे प्राणधारणे॥६२॥

Thus addressed, O king, the great Rishi Vishvamitra, stricken with hunger, O foremost of Bharata's race, once more said,— A long time has passed away without my having taken any food, I do not see any means again for keeping up my life.

येन येन विशेषेण कर्मणा येन केनचित्।

अभ्युज्जीवेत् साद्यमानः समर्थो धर्ममाचरेत्॥६३॥

One should, when he is about to die, keep up his life by any means in his power without judging of their charter. Afterwards, when able, he should seek the acquisition of merit.

ऐन्द्रो धर्मः क्षत्रियाणां ब्राह्मणानामथाग्निकः।

ब्रह्मवह्निर्मम वलं भक्ष्यामि शमयन् क्षुधाम्॥६४॥

The Kshatriyas should follow the conduct of Indra. It is the duty of the Brahmanas to behave like Agni. The Vedas are fire. They form my strength. I shall, therefore, eat even this impure food for satisfying my appetite.

यथा यथैव जीवेद्धि तत् कर्तव्यमहेलया।

जीवितं मरणाच्छ्रेयो जीवनं धर्ममवाप्नुयात्॥६५॥

That by which life may be preserved should, forsooth, be done unhesitatingly. Life is better than death. By living, one may acquire virtue.

सोऽहं जीवितमाकाङ्क्षन्नभक्ष्यस्यापि भक्षणम्।

व्यवस्ये बुद्धिपूर्वं वै तद् भवाननुमन्यताम्॥६६॥

Seeking to preserve my life, I wish, with my perfect sense, to eat this impure food. You just order me.

बलवन्तं करिष्यामि प्रणोत्स्याम्यशुभानि तु।

तपोभिर्विद्यया चैव ज्योतींषीव महत्तमः॥६७॥

Continuing to live I shall try to acquire virtue and shall dissipate by penances and by knowledge the calamities which have befallen me, like the luminaries of the sky destroying even the thickest darkness.

श्रुपच उवाच

नैतत्खादन्प्राप्नुते दीर्घमार्युः

नैव प्राणान्नामृतस्येव तृप्तिः।

भिक्षामन्यां भिक्ष मा ते मनोऽस्तु

श्वभक्षणेष्टा ह्यभक्ष्यो द्विजानाम्॥६८॥

The Chandala said—

By eating this food one like yourself cannot live long. Nor can one (like you) get strength (from such food), nor that gratification which ambrosia yields. Do you beg for some other kind of alms. Be not bent upon eating dog's meat. The meat of dog is, forsooth, an impure food for the twice-born ones.

विश्वामित्र उवाच

न दुर्भिक्षे सुलभं मांसमन्यं

च्छ्वपाक मन्ये न च मेऽस्ति वित्तम्।

क्षुधार्तश्चाहमगतिर्निराशः

श्वमांसे चास्मिन् षडरूसान् साधु मन्ये॥६९॥

Vishvamitra said—

Any other sort of meat cannot be easily had during a famine like this. Besides, O Chandala, I have no money. I am very much hungry. I cannot move any longer. I am utterly hopeless. I think that all the six sorts of taste exist in that piece of dog's meat.

श्वपच उवाच

पञ्च पञ्चनखा भक्ष्या ब्रह्मक्षत्रस्य वै विशः।

यथा शास्त्रं प्रमाणं ते माभक्ष्ये मानसं कृथाः॥७०॥

The Chandala said—

Only five sorts of meat are clean food for Brahmanas and Kshatriyas and Vaishyas, as sanctioned in the scriptures. Do not wish to have forbidden food.

विश्वामित्र उवाच

अगस्त्येनासुरो जम्घो वातापिः क्षुधितेन वै।

अहमापन्नतः क्षुत्तो भक्षयिष्ये श्वजाघनीम्॥७१॥

Vishvamitra said—

While hungry, the great Rishi Agastya ate up the Asura named Vatapi. I am in distress. I am hungry. I shall, therefore, eat that haunch of dog's meat.

श्वपच उवाच

भिक्षामन्यामाहरेति न च कर्तुमिहार्हसि।

न नूनं कार्यमेतद् वै हर कामं श्वजाघनीम्॥७२॥

The Chandala said—

Do you beg for something else. You should not do such a thing. Verily you should not do such an act. If, however, you like, you may take away this piece of dog's meat.

विश्वामित्र उवाच

शिष्टा वै कारणं धर्मे तद्वृत्तमनुवर्तये।

परां मेध्याशनामेनां भक्ष्यां मन्ये श्वजाघनीम्॥७३॥

Vishvamitra said—

The good are the authorities in matters of duty. I am following their example. I now consider this dog's haunch to be better food than any other pure food.

श्वपच उवाच

असता यत् समाचीर्णं न च धर्मः सनातनः।

नाकार्यमिह कार्यं वै मा छलेनाशुभं कृथाः॥७४॥

The Chandala said—

The act of an impious man can never be regarded as an eternal practice. An improper act can never be a proper one. Do not commit a sin by deception.

विश्वामित्र उवाच

न पातकं नावमतमृषिः सन् कर्तुमर्हति।

समौ च श्वमृगौ मन्ये तस्माद् भोक्ष्ये श्वजाघनीम्॥७५॥

Vishvamitra said—

A man who is a Rishi cannot commit a sin. In the present case, deer and dog, I think, are the same. I shall, therefore, eat this dog's haunch.

श्वपच उवाच

यद्ब्राह्मणार्थं कृतमर्थितेन

तेनर्षिणा तदवस्थाधिकारे।

स वै धर्मो यत्र न पापमस्ति

सर्वैरुपायैर्गुर्वो हि न रक्ष्याः॥७६॥

The Chandala said—

Begged by the Brahmins, the Rishi (Agastya) did that act. Under the circumstances it could not be a sin. Righteousness is that in which there is no sin. Besides, the Brahmanas, who are the preceptors of the three other orders, should be protected and maintained by all means.

विश्वामित्र उवाच

मित्रं च मे ब्राह्मणस्यायमात्मा

प्रियश्च मे पूज्यतमश्च लोके।

तं धर्तुकामोऽहमिमां जिहीषे।

नृशंसानामीदृशानां न बिभ्ये॥७७॥

Vishvamisra said—

I am a Brahman. This my body is my friend. It is very dear to me and deserves the highest respect from me. In order to keep up the body I wish to take away that dog's haunch. I have become so eager that I do not fear you and your dreadful brother any longer.

श्रपच उवाच

कामं नरा जीवितं संत्यजन्ति

न चाभक्ष्ये क्वचित् कुर्वन्ति बुद्धिम्।

सर्वान् कामान् प्राप्नुवन्तीह विद्वन्

प्रियस्व कामं सहितः क्षुधैव॥७८॥

The Chandala said—

Men give up their lives but still they do not seek impure food. All their wishes are fulfilled who can conquer appetite in this world. Do you also conquer your hunger and obtain those rewards.

विश्वामित्र उवाच

स्थाने भवेत् संशयः प्रेत्यभावे

निःसंशयः कर्मणां वै विनाशः।

अहं पुनर्ब्रतनित्यः शमात्मा

मूलं रक्ष्यं भक्षयिष्याम्यभक्ष्यम्॥७९॥

Vishvamisra said—

About myself, I always observe rigid vows and my heart is set on peace. For preserving the root of all religious merit, I shall eat impure food.

बुद्ध्यात्मके व्यक्तमस्तीति पुण्यं

मोहात्मके यत्र यथा श्रमक्ष्ये।

यद्यप्येतत् संशयात्मा चरामि

नाहं भविष्यामि यथा त्वमेव॥८०॥

It is clear that such an act would be considered moral for a person of pure soul. To a person, however, of impure soul the eating of dog's flesh would appear sinful. Even if my conclusion be wrong (and if I eat this dog's meat) I shall not, for that act, become one like you.

श्रपच उवाच

गोपनीयमिदं दुःखमिति मे निश्चिता मतिः।

दुष्कृतोऽब्राह्मणः सत्रं यस्त्वामहमुपालभे॥८१॥

The Chandala said—

It is my settled conclusion that I should try my best to prevent you from this sin. By doing a wicked act a Brahmana goes down from his elevated station. It is for this that I am remonstrating with you.

विश्वामित्र उवाच

पिबन्त्येवोदकं गावो मण्डूकेषु स्वत्वस्वपि।

न तेऽधिकारो धर्मेऽस्ति मा भूरात्मप्रशंसकः॥८२॥

Vishvamisra said—

Kine go on drinking without caring for the croaking of the frogs. You have no right to decide what is right (and what, not). Do not speak highly of yourself.

श्रपच उवाच

सुहृद् भूत्वानुशासे त्वां कृपा हि त्वयि मे द्विजा।

यदिदं श्रेय आद्यत्स्व मा लोभात् पातकं कृथाः॥८३॥

The Chandala said—

I have become your friend, therefore, I am speaking thus to you. Do what is good. Do not, from temptation, do what is sinful.

विश्वामित्र उवाच

सुहृन्मे त्वं सुखेप्सुश्चेदापदो मां समुद्धरा।
जानेऽहं धर्मतोऽऽत्मानं शौनीमुत्सृज जाघनीम्॥८४॥

Vishvamitra said—

If you be a friend who wishes me happiness, do you then extricate me from this distress. In that case, casting off this dog's haunch, I may think myself saved by the help of righteousness (and not by that of sinfulness).

शुपच उवाच

नैवात्सहे भवतो दातुमेतां
नोपेक्षितुं ह्यियमाणं स्वमन्नम्।

उभौ स्यावः पापलोकावल्लिप्तौ

दाता चाहं ब्राह्मणस्त्वं प्रतीच्छन्॥८५॥

The Chandala said—

I dare not present this piece of meat to you, nor can I quietly allow you to rob me of my own food. If I give you this meat and if you take it, yourself being a Brahmana, both of us will go down to regions of misery in the next world.

विश्वामित्र उवाच

अद्याहमेतद् वृजिनं कर्म कृत्वा
जीवंश्चरिष्यामि महापवित्रम्।

स पूतात्मा धर्ममेवाभिपत्स्ये।

यदेतयोर्गुरु तद् वै ब्रवीहि॥८६॥

Vishvamitra said—

By committing this sin to-day I shall certainly save my life which is very sacred. Having saved my life I shall afterwards practice virtue and purify my soul. Tell me which of these two is preferable.

शुपच उवाच

आत्मैव साक्षी कुलधर्मकृत्ये

त्वमेव जानासि यदत्र दुष्कृतम्।

यो ह्याद्रियाद्भक्ष्यमितिश्चमांसं

मन्ये न तस्यास्ति विवर्जनीयम्॥८७॥

The Chandala said—

One's own self is the best judge, while discharging the duties of his own caste or family. You yourself know which of those two acts is sinful. He who would consider dog's meat as pure food, I think, would not shrink from taking anything and everything.

विश्वामित्र उवाच

उपादने खादने चास्ति दोषः

कार्यात्यये नित्यमत्रापवादः।

यस्मिन् हिंसा नानृतं वाच्यलेशो

ऽभक्ष्यक्रिया यत्र न तद्वरीयः॥८८॥

Vishvamitra said—

There is sin in accepting (an unclean present) or in eating (unclean food). When one's life is in peril, there is no sin in accepting such a present or eating such food. Besides, the eating of unclean food, when it does not involve destruction and deception and when the act will excite only mild rebuke, is not a very important matter.

शुपच उवाच

यद्येष हेतुस्तव खादने स्यान्न

ते वेदः कारणं नार्यधर्मः।

तस्माद्भक्ष्येऽभक्षणे वा द्विजेन्द्र

दोषं न पश्यामि यथेदमत्र॥८९॥

The Chandala said—

If this be your argument for taking impure food, it is then evident you do not respect the Veda and Aryan morality. Taught by what you are about to do, I see, O foremost of Brahmanas, there is no sin in neglecting the difference between pure and impure food.

विश्वामित्र उवाच

नैवातिपापं भक्ष्यमाणस्य दृष्टं

सुरां तु पीत्वा पततीति शब्दः।

अन्योन्यकार्याणि यथा तथैव

न पापमात्रेण कृतं हिनस्ति॥९०॥

Vishvamitra said—

It is not seen that a person commits a grave sin by taking interdicted food. It is only an oral precept which says that one becomes fallen by drinking wine. The other forbidden acts,—in fact, every sin,—cannot destroy one's merit.

अथ च उवाच

अस्थानतो हीनतः कुत्सिताद् वा
तद् विद्वांसं बाधते साधुवृत्तम्।
श्वानं पुनर्यो लभतेऽभिषङ्गात्
तेनापि दण्डः सहितव्य एव॥९१॥

The Chandala Said—

That learned man who takes away dog's meat from an unworthy place like this), from an impure wretch (like me), from a wicked man (like me), commits an act which is never done by the good. On the other hand, for his connection with such act, he is sure to undergo the pangs of repentance.

भीष्म उवाच

एवमुक्त्वा निवृत्ते मातङ्गः कौशिकं तदा।
विश्वामित्रो जाहरैव कृतबुद्धिः श्वजाघनीम्॥९२॥

Bhishma said—

Having said these words to Kushika's son, the Chandala became silent, Vishvamitra then, of refined understanding, took away that haunch of dog's meat.

ततो जग्राह स श्वाङ्गं जीवितार्थी महापुनिः।
सदारस्तामुपाहृत्य वने भोक्तुमियेष सः॥९३॥

Having secured the piece of dog's meat for saving his life, the great ascetic took it away into the forest and wished with his wife to eat it.

अथास्य बुद्धिरभवद् विधिनाहं श्वजाघनीम्।
भक्षयामि यथाकामं पूर्वं संतर्प्य देवताः॥९४॥

He thought that having first duly pleased the gods, he should then eat that haunch of dog's meat at his pleasure.

ततोऽग्निमुपसंहृत्य ब्राह्मेण विधिना मुनिः।

ऐन्द्राग्नेयेन विधिना चरुं श्रपयत् स्वयम्॥९५॥

Lighting up a fire according to the Brahma rites, the ascetic, in pursuance of the rites of Aindragneya, began himself to cook that meat into sacrificial Charu.

ततः समारभत् कर्म देवं पित्र्यं च भारता

आहूय देवानिन्द्रादीन् भागं भागं विधिक्रमात्॥९६॥

He then, O Bharata, began to perform the ceremonies in honour of the gods and the departed manes, by dividing that Charu into as many parts as were necessary, according to the injunctions of the scriptures, and by invoking the gods headed by Indra.

एतस्मिन्नेव काले तु प्रववर्ष स वासवः।

संजीवयन् प्रजाः सर्वा जनयामास चौषधीः॥९७॥

Meanwhile, the king of the gods began to pour profusely. Reviving all creatures by those showers, he made plants and herbs grow once more.

विश्वामित्रोऽपि भगवांस्तपसा दग्धकिल्बिषः।

कालेन महता सिद्धिमवाप परमाद्भुताम्॥९८॥

However, having completed the rites in honour of the gods and the Pitris and having pleased them duly, Vishvamitra, himself took that meat.

स संहृत्य च तत् कर्म अनास्वाद्य च तद्धविः।

तोषयामास देवांश्च पितृंश्च द्विजसत्तमः॥९९॥

Consuming all his sins afterwards by his penances, the sage after a long time, gained the most wonderful (ascetic) success.

एवं विद्वानदीनात्मा व्यसनस्थो जिजीविषुः।

सर्वोपायैरुपायज्ञो दीनमात्मानमुद्धरेत्॥१००॥

Thus, having the preservation of life itself in view, a high-souled person, endued with learning and acquainted with means, should rescue his own cheerless self when fallen into distress, by all means in his power.

एतां बुद्धिं समास्थाय जीवितव्यं सदा भवेत्।

जीवन् पुण्यमवाप्नोति पुरुषो भद्रमश्नुते॥१०१॥

With such a view one should always preserve his life. A person, if alive, can acquire religious merit and enjoy happiness and prosperity.

तस्मात् कौन्तेय विदुषा धर्माधर्मविनिश्चये।

बुद्धिमास्थाय लोकेऽस्मिन् वर्तितव्यं कृतात्मना॥१०२॥

Therefore, O son of Kunti, a person of purified soul and endued with learning should live and act in this world, depending upon his own intelligence in ascertaining virtue and vice.

CHAPTER 142

(APADDHARMANUSHASANA PARVA)

— Continued.

The means by which kings should collect wisdom

युधिष्ठिर उवाच

यदि घोरं समुद्दिष्टमश्रद्धेयमिवानृतम्।

अस्मि स्विद् दस्युमर्यादा यामहं परिवर्जये॥१॥

Yudhishtira said—

If such a terrible act which should always be discarded like falsehood, be pointed (as duty), then what act is there from which I should forbear? Why also should not robbers then be honoured?

सम्पुह्यामि विधीदामि धर्मो मे शिथिलीकृतः।

उद्यमं नाधिगच्छामि कदाचित् परिसान्त्वयन्॥२॥

I am stupefied! My heart is pained. All the bonds that tie me to morality are loosened. I cannot compose my mind and dare act in the way pointed out by you.

भीष्म उवाच

नैतच्छ्रुत्वाऽऽगमादेव तव धर्मानुशासनम्।

प्रजासमवहारोऽयं कविभिः सम्भृतं मधु॥३॥

Bhishma said—

I do not instruct you regarding duty, taught by what I have heard from the Vedas alone. What I have told you is the result of wisdom and experience. This is the honey that the learned have gleaned.

बह्व्यः प्रतिविधातव्याः प्रज्ञा राज्ञा ततस्ततः।

नैकशाखेन धर्मेण यत्रैषा सम्प्रवर्तते॥४॥

Kings should collect wisdom from various sources. One cannot go successfully through the worldly course with the help of a one-sided morality.

बुद्धिसंजननो धर्म आचारश्च सतां सदा।

ज्ञेयो भवति कौरव्य सदा तद् विद्धि मे वचः॥५॥

Duty must originate from the understanding! and the practices of the good should always be determined, O son of Kuru. Obey these words of mine.

बुद्धिश्रेष्ठा हि राजानश्चरन्ति विजयैषिणः।

धर्मः प्रतिविधातव्यो बुद्ध्या राज्ञा ततस्ततः॥६॥

Only kings of superior intelligence can rule, expecting victory. A king by the help of his understanding and guided by knowledge gathered from various sources, should so arrange that moral laws may be observed.

नैकशाखेन धर्मेण राज्ञो धर्मो विधीयते।

दुर्बलस्य कुतः प्रज्ञा पुरस्तादनुपाहता॥७॥

The duties of a king can never be satisfied by rules drawn from a one-sided morality. A weak king can never show wisdom for his not having drawn it from the examples before him.

अद्वैद्यः पथि द्वैधे संशयं प्राप्नुमर्हति।

बुद्धिद्वैधं वेदितव्यं पुरस्तादेव भारत॥८॥

Righteousness sometimes appears like unrighteousness. The latter also some-times appears like the former. He who does not know this, becomes confused when an actual instance presents itself before him. Before the time comes, one should, O Bharata, understand the circumstances, under which righteousness and its opposite become confused.

पार्श्वतः करणं प्राज्ञो विशम्भित्वा प्रकारयेत्।

जनस्तच्चरितं धर्मं विजानात्यन्यथान्यथा॥९॥

Having gained this knowledge, a wise king should, when the time comes, act accordingly, helped by his judgement. His acts at such a time are misunderstood by ordinary people.

अमिथ्याज्ञानिनः केचिन्मिथ्याविज्ञानिनः परे।

तद्वै यथायथं बुद्ध्वा ज्ञानमाददते सताम्॥१०॥

Some persons are endowed with true knowledge. Some persons have false knowledge. Truly determining the nature of each kind of knowledge, a wise king derives knowledge from the good.

परिमुष्णन्ति शास्त्राणि धर्मस्य परिपत्थिनः।

वैषम्यमर्थविद्यानां निरर्थाः ख्यापयन्ति ते॥११॥

The violators of moral laws find fault with the scriptures. They who have themselves no money, point out the inconsistencies of the works on the laws of wealth.

आजिजीविषवो विद्यां यशःकामौ समन्ततः।

ते सर्वे नृप पापिष्ठा धर्मस्य परिपत्थिनः॥१२॥

Those who wish to gain knowledge merely for carrying their sustenance, are, O king, sinful, besides being enemies of morality.

अपक्वमतयो मन्दा न जानन्ति यथातथम्।

यथा ह्यशास्त्रकुशलाः सर्वत्रायुक्तिनिष्ठिताः॥१३॥

Wicked men of unripe understandings, can never know things truly, as persons ignorant of scriptures are unable in all their acts to be guided by reason.

परिमुष्णन्ति शास्त्राणि शास्त्रदोषानुदर्शिनः।

विज्ञानमर्थविद्यानां न सम्यगिति वर्तते॥१४॥

Always seeing the faults of the scriptures, they decry them. Even if they understand the true import of the scriptures, they are still in the habit of saying that scriptural injunctions are unsound.

निन्दया परविद्यानां स्वविद्यां ख्यापयन्ति च।

वागस्त्रा वाक्छरीभूता द्रुग्धविद्याफला इव॥१५॥

By decrying the knowledge of others, such men announce the superiority of their own knowledge. They have words for their weapons and arrows and speak, as if they are well grounded in those sciences.

तान् विद्यावणिजो विद्धि राक्षसानिव भारत।

व्याजेन सद्भिर्विहितो धर्मस्ते परिहास्यति॥१६॥

Consider them, O Bharata, as traders in learning and Rakshasas among men. By the help of mere pretext they renounce that morality, which has been established by good and wise men.

न धर्मवचनं वाचा नैव बुद्धयेति नः श्रुतम्।

इति वार्हस्पतं ज्ञानं प्रोवाच मधवा स्वयम्॥१७॥

We have heard that the texts of morality cannot be understood by either discussion or one's own intelligence. Indra himself has said that such is the opinion of the sage Brihaspati.

न त्वेव वचनं किञ्चिदनिमित्तादिहोच्यते।

सुविनीतेन शास्त्रेण न व्यवस्यन्त्यथापरे॥१८॥

Some hold that no scriptural text has been written without a reason. Others again, even if they properly understand the scriptures, never follow them.

लोकयत्रापिहैके तु धर्मं प्राहुर्मनीषिणः।

समुद्दिष्टं सतां धर्मं स्वयमूहेत पण्डितः॥१९॥

One section of wise men say that morality is nothing else than the approved conduct of the world. The man of true knowledge should find out for himself the moral laws laid down for the good.

अमर्षाच्छास्त्रसम्प्रोहादविज्ञानाच्च भारत।

शास्त्रं प्राज्ञस्य वदतः समूहे यात्यदर्शनम्॥२०॥

If even a wise man speaks of morality when he is angry or bewildered or ignorant, his speech produces no effect.

आगतागमया बुद्ध्या वचनेन प्रशस्यते।

अज्ञानाज्ज्ञानहेतुत्वाद् वचनं साधु मन्यते॥२१॥

Discourses on morality made with the help of an intelligent understanding of the true letter and spirit of the scriptures, should be lauded and not those which are made with the help of anything else. Sensible words, even if heard from an ignorant person, are regarded as pious and wise.

अनया हतमेवेदमिति शास्त्रमपार्थक्यम्।

त्रैतेयानुशना प्राह संशयच्छेदनं पुरा॥२२॥

In days of yore, Ushanas said to the Daityas this truth, which dispels all doubts, that

scriptures are no scriptures if they cannot stand the crucible test of reason.

ज्ञानमप्यपदिश्यं हि यथा नास्ति तथैव तत्।

तं तथा छिन्नमूलेन सन्नोदयितुमर्हसि॥२३॥

The possession or absence of doubtful, knowledge is the same thing. You should root out and drive off such knowledge.

अनव्यवहितं यो वा नेदं वाक्यमुपाश्रुते।

उग्रायैव हि सृष्टोऽसि कर्मणे न त्वमीक्षसे॥२४॥

He who does not listen to these words of mine, is to be known as one who has suffered himself to be misguided. Do you not observe that you were created for the performance of terrific deeds?

अङ्गं मामन्वेक्षस्व राजन्याय वुभूषते।

यथा प्रमुच्यते त्वन्यो यदर्थं न प्रमोदते॥२५॥

See me, O dear child, how, by following the duties of my own order, I have sent innumerable Kshatriyas to heaven! There are some who are not pleased with me for this.

अजोऽश्वः क्षत्रमित्येतत् सदृशं ब्रह्मणा कृतम्।

तस्मादभीक्ष्णं भूतानां यात्रा काचित् प्रसिद्ध्यति॥२६॥

Goat, horse, and Kshatriya, were created by Brahman for the same purpose (of being useful to everybody). A Kshatriya, therefore, should always seek the happiness of all creatures.

यस्त्ववध्यवधे दोषः स वध्यस्यावधे स्पृतः।

या चैव खलु मर्यादा यामयं परिवर्जयेत्॥२७॥

The sin of killing a person unworthy of being killed is tantamount to that which is incurred by not killing one who deserves to be killed. Such is the established order of things which a weak-minded king never thinks of attending to.

तस्मात् तीक्ष्णः प्रजा राजा स्वधर्मे स्थापयेत् ततः।

अन्योन्यं भक्षयन्तो हि प्रचरेयुर्वका इव॥२८॥

Therefore, a king should force all his subjects to observe their respective duties. If this is not done, they will prowl like wolves, devouring one another.

यस्य दस्युगणा राष्ट्रे ध्वांक्षा मत्स्यान् जलादिव।

विहरन्ति परस्वानि स वै क्षत्रियपासनः॥२९॥

He is a wretch among Kshatriyas in whose kingdom robbers go about pillaging the property of other people like crows taking little fishes from water.

कुलीनान् सचिवान् कृत्वा वेदविद्यासमन्वितान्।

प्रशाधि पृथिवीं राजन् प्रजा धर्मेण पालयन्॥३०॥

Appointing high-born men with Vedic knowledge as your ministers, do you govern the Earth, protecting your subjects piously.

विहीनं कर्मणान्यायं यः प्रगृह्णाति भूमिपः।

उपायस्याविशेषज्ञं तद् वै क्षत्रं नपुंसकम्॥३१॥

That Kshatriya who, innocent of the established customs and contrivances, improperly taxes his people, is considered as a eunuch of his order.

नैवोग्रं नैव चानुग्रं धर्मेणेह प्रशस्यते।

उभयं न व्यतिक्रामेदुगो भूत्वा मृदुर्भव॥३२॥

A king should neither be severe nor mild. If he rules fairly he deserves praise. A king should not renounce both that qualities; on the other hand, becoming severe when (it is necessary), he should be mild when it is necessary to be so.

कष्टः क्षत्रियधर्मोऽयं सौहृदं त्वयि मे स्थितम्।

उगकर्त्रणि सृष्टोऽसि तस्माद् राज्यं प्रशाधि वै॥३३॥

The observance of Kshatriya duties is highly difficult. I love you greatly. You are created for the performance of severe acts. Therefore, do you rule kingdom.

अशिष्टनिग्रहो नित्यं शिष्टस्य परिपालनम्।

एवं शुक्रोऽब्रवीद् धीमानापत्सु भरतर्षभ॥३४॥

The highly intelligent Shakra has said that in times of distress the great duty of a king is to punish the wicked and protect the good.

युधिष्ठिर उवाच

अस्ति चेदिह मर्यादा यामन्यो नाभिलङ्घयेत्।

पृच्छामि त्वां सतां श्रेष्ठ तन्मे ब्रूहि पितामह॥३५॥

Yudhishtira said—

Is there any such rule (regarding royal duties) which should, under no circumstances) be violated? I ask you this, O foremost of virtuous persons! Tell me, O grandfather.

भीष्म उवाच

ब्राह्मणानेव सेवेत विद्यावृद्धांस्तपस्विनः।

श्रुतचारित्रवृत्ताढ्यान् पवित्रं ह्येतदुत्तमम्॥३६॥

Bhishma said—

One should always adore Brahmanas respected for learning, devoted to penances, and observant of Vedic injunctions. This, indeed, is a high and sacred duty.

या देवतासु वृत्तिस्ते सास्तु विप्रेषु नित्यदा।

ऋद्धैर्हि विप्रैः कर्माणि कृतानि बहुधा नृप॥३७॥

You should always treat the Brahmanas like the gods. The Brahmanas, if enraged, can inflict pains in a variety of ways, O King.

प्रीत्या यशो भवेन्मुख्यमप्रीत्या परमं भयम्।

प्रीत्या ह्यमृतवद् विप्राः क्रुद्धाश्चैव विषं यथा॥३८॥

If they be pleased, you will win high fame. If otherwise, great will be your fear. If pleased, the Brahmanas become like ambrosia. If enraged, they become like poison.

CHAPTER 143

(APADDHARMANUSHASANA PARVA)

— Continued.

The merit of a person who supports a beseeching men

युधिष्ठिर उवाच

पितामह महाप्राज्ञ सर्वषास्त्रविशारद।

शरणं पालयानस्य यो धर्मस्तं वदस्व मे॥१॥

Yudhishtira said—

O grandfather, O you of great wisdom, O you who are a master of scriptures, tell me what the merit is of one who supports a person seeking his protection.

भीष्म उवाच

महान् धर्मो महाराज शरणागतपालने।

अर्हः प्रष्टुं भवाञ्छैव प्रश्नं भरतसत्तम॥२॥

Bhishma said—

Great is the merit, O king, in supporting a suppliant. It is worthy of you, O best of the Bharatas, to ask such a question.

शिबिप्रभृतयो राजन् राजानः शरणागतान्।

परिपाल्य महात्मानः संसिद्धिं परमां गताः॥३॥

Those great kings of yore, viz., Shivi and others, O king, acquired supreme heavenly bliss by having supported suppliants.

श्रूयते च कपोतेन शत्रुः शरणागतः।

पूजितश्च यथान्यायं स्वैश्च मांसैर्निमन्त्रितः॥४॥

We have heard that a pigeon received reverentially a suppliant enemy according to due rites and even fed him with his own flesh.

युधिष्ठिर उवाच

कथं कपोतेन पुरा शत्रुः शरणागतः।

स्वमांसं भोजितः कां च गतिं लेभे स भारत॥५॥

Yudhishtira said—

How, indeed, did a pigeon in days of yore feed a suppliant enemy with his own flesh? What end, O Bharata, did he win by such conduct.

भीष्म उवाच

शृणु राजन् कथां दिव्यां सर्वपापप्रणाशिनीम्।

नृपतेर्मुचुकुन्दस्य कथितां भार्गवेण वै॥६॥

Bhishma said—

Listen, O king, to this most Beautiful story which cleanses the hearer of every sin, and which Bhrigu's son (Rama) had recited to king Muchukunda.

इममर्थं पुरा पार्थ मुचुकुन्दो नराधिपः।

भार्गवं परिप्रच्छ प्रणतः पुरुषर्षभा॥७॥

This very question, O son of Pritha, had been put humbly to Bhrigu's son by Muchukunda.

तस्मै शुश्रूषमाणाय भार्गवोऽकथयत् कथाम्।
इमां यथा कपोतेन सिद्धिः प्राप्ता नराधिपा॥८॥

The son of Bhṛigu described this story to him of how a pigeon, O king, won success.

मुनिरुवाच

धर्मनिश्चयसंयुक्तां कामार्थसहितां कथाम्।
शृणुष्वावहितो राजन् गदतो मे महाभुज॥९॥

The sage said—

O mighty-armed king, listen to me as I describe to you this story containing lessons of Virtue, profit, and Desire.

कश्चित् शुद्रसमाचारः पृथिव्यां कालसम्मितः।
विचचार महारण्ये घोरः शकुनिलुब्धकः॥१०॥

A wicked and dreadful fowler, resembling the Destroyer himself, used in days of yore to wander through the great wilderness.

काकोल इव कृष्णाङ्गो रक्ताक्षः कालसम्मितः।
दीर्घङ्गो ह्रस्वपादो महावक्त्रो महाहनुः॥११॥

He was black as a raven and his eyes were blood red. He looked like Yama himself. He had long legs, short feet, large mouth, and protruding cheeks.

नैव तस्य सुहृत् कश्चिन्न सम्बन्धी न बान्धवाः।
स हि तैः सम्परित्यक्तस्तेन रौद्रेण कर्मणा॥१२॥

He had no friend, no relative, no kinsman. He had been discarded by them all for the exceedingly cruel life he led.

नरः पापसमाचारस्त्यक्तव्यो दूरतो बुधैः।

आत्मानं योऽभिसंधत्ते सोऽन्यस्य स्यात् कथं हितः॥१३॥

Indeed, a wicked man should be shunned from a distance by the wise, for he who injures his ownself cannot be expected to do others good.

ये नृशंसा दुरात्मानः प्राणिप्राणहरा नराः।

उद्वेजनीया भूतानां व्याला इव भवन्ति ते॥१४॥

Those cruel and wicked men who destroy the lives of other creatures are always like venomous snakes, a source of trouble to all creatures.

स वै क्षारकमादाय द्विजान् हत्वा वने सदा।
चकार विक्रयं तेषां पतङ्गानां जनाधिप॥१५॥

Taking his nets with him, and killing birds in the forests, he used to sell the meat, O king.

एवं तु वर्तमानस्य तस्य वृत्तिं दुरात्मनः।

अगमत् सुमहान् कालो न चाधर्ममबुध्यत॥१६॥

Thus working, the wicked wretch lived for many long years without ever understanding the sinfulness of his life.

तस्य भार्यासहायस्य रममाणस्य शाश्वतम्।
दैवयोगविमूढस्य नान्या वृत्तिररोचत॥१७॥

He was in the habit of sporting with his wife in the forest for many long years in the pursuit of this profession, and stupefied by destiny, he liked no other profession.

ततः कदाचित् तस्थाय वनस्थस्य समन्ततः।

पातयन्निव वृक्षांस्तान् सुमहान् वातसम्प्रमः॥१८॥

One day as he was wandering through the forest carrying on his business a great storm took place that shook the trees, almost uprooting them.

मेघसंकुलमाकाशं विद्युन्मण्डलमण्डितम्।

संछन्नस्तु मुहूर्तेन नौसाथैरिव सागरः॥१९॥

In a moment dense masses of clouds set in the sky, accompanied with lightning and presenting the view of a sea covered with merchant boats and vessels.

वारिधारासमूहेन सम्प्रविष्टः शतक्रतुः।

क्षणेन पूरयामास सलिलेन वसुन्धराम्॥२०॥

The god of a hundred sacrifices having entered the clouds with a profuse supply of rain, the Earth became flooded with water in a moment.

ततो धाराकुले काले सम्प्रमन् नष्टचेतनः।

शीतार्तस्तद् वनं सर्वमाकुलेनान्तरात्मना॥२१॥

While the rain fell in torrents, the flower lost his sense from fear. Trembling with cold and stricken with fear, he roamed through the forest.

नैव निम्नं स्थलं वापि सोऽविन्दत विहङ्गहा।
पुरितो हि जलौघेन तस्य मार्गो वनस्य च॥२२॥

He could not find any elevated spot (which was not under water). The paths of the forest were all under water.

पक्षिणो वर्षवेगेन हता लीनास्तदाभवन्।
मृगसिंहवराहाश्च स्थलमाश्रित्य शेते॥२३॥

For the force of the rain, many birds dropped down dead on the ground. Securing some elevated spots they had found, lions and bears and to her animals lay down to rest.

महता वातवर्षेण त्रासितास्ते वनौकसः।
भयार्ताश्च क्षुधार्ताश्च बध्नुः सहिता वने॥२४॥

All the dwellers of the forest were stricken with fear for that dreadful storm and rain. Terrified and hungry, they roved through the forest in small and large packs.

स तु शीतहृत्तैर्गात्रैर्न जगाम न तस्थिवान्।
ददर्श पतितां भूमौ कपोतीं शीतविह्वलाम्॥२५॥

With limbs benumbed by cold, the fowler, however, could neither stop where he was, nor could he move. While in this state he saw she-pigeon lying on the ground, benumbed with cold.

दृष्ट्वाऽऽर्तोऽपि हि पापात्मा स तां पञ्जरकेऽक्षिपत्।
स्वयं दुःखाभिभूतोऽपि दुःखमेवाकरोत् परे॥२६॥

पापात्मा पापकारित्वात् पापमेव चकार सः।

Beholding the birds, the sinful person, though he himself was in no better circumstances, picked her up and put her in a cage. Himself afflicted with distress, he did not hesitate to overwhelm a fellow-creature with painful affliction.

सोऽपश्यत् तरुखण्डेषु मेघनीलवनस्पतिम्॥२७॥
सेव्यमानं विहङ्गैश्चैश्छायावासफलार्थिभिः।

Indeed, through force of habit alone, the wretch committed that sin even at such a time. He then saw in midst of that wood a huge tree blue as the clouds.

धात्रा परोपकाराय स साधुरिव निर्मितः॥२८॥
अथाभवत् क्षणेनैव वियद् विमलतारकम्।

It was the refuge of numberless birds seeking shade and shelter, as if it were placed there by the Creator for the behoof of all creatures like a good man in the world.

महत्सर इवोत्फुल्लं कुमुदच्छुरितोदकम्॥२९॥
ताराढ्यं कुमुदाकारमाकाशं निर्मलं बहु।

Soon the sky cleared and became spangled with myriads of stars appearing like a splendid lake smiling with blooming lilies.

घनैर्मुक्तं नभो दृष्ट्वा लुब्धकः शीतविह्वलः॥३०॥
दिशो विलोकयामास विगाढां प्रेक्ष्य शर्वरीम्।

Looking at the clear sky, rich with stars, the fowler began to advance, still trembling with cold. Seeing the sky cleared of clouds, he looked around and finding that he had already been benighted, he began to think.

दूरतो मे निवेशश्च अस्माद् देशादिति प्रभो॥३१॥
कृतबुद्धिर्दुमे तस्मिन् वस्तुं तां रजनीं ततः।

My house is at a great distance from where I am!—He then thought of passing the night under the shade of that tree.

साञ्जलिः प्रणतिं कृत्वा वाक्यमाह वनस्पतिम्॥३२॥
शरणं यामि यान्यस्मिन् दैवतानि वनस्पतौ।

Bowing down to it with clasped hands, he addressed that king of the forest, saying,—I seek refuge with all the gods who have this tree for their resting place.

स शिलायां शिरः कृत्वा पर्णान्यास्तीर्य भूतले।
दुःखेन महताऽऽविशस्ततः सुष्वाप पक्षिहा॥३३॥

Having said so, he spread some leaves for a bed, and laid himself down on it, placing his head on a stone. In spite of his being overwhelmed with affliction, the man soon fell asleep.

CHAPTER 144

(APADDHARMANUSHASANA PARVA)

— Continued

The story of a pigeon on the subject

भीष्म उवाच

अथ वृक्षस्य शाखायां विहङ्गः ससुहृज्जनः।

दीर्घकालोषितो राजस्तत्र चित्रतनूरुहः॥१॥

Bhishma said—

In one of the branches of that tree, a pigeon having beautiful feather, O king, lived for many years with his family.

तस्य कल्पगता भार्या चरितुं नाभ्यवर्तत।

प्राप्तां च रजनीं दृष्ट्वा स पक्षी पर्यतप्यत॥२॥

That morning his wife had gone out in quest of food but had not yet come back. Seeing the approach of night and his wife still not returning, the bird began to bewail, saying—

वातवर्षं महच्चासीन्न चागच्छति मे प्रिया।

किं नु तत् कारणं येन साद्यापि न निवर्तते॥३॥

O, what a great storm and a terrible shower took place to-day! Alas, you have come not come back yet, O dear wife! Woe is on me, what must be the cause of her not returning yet.

अपि स्वस्ति भवेत् तस्याः प्रियाया मम कानने।

तया विरहितं हीदं शून्यमद्य गृहं मम॥४॥

In everything right with that dear wife of mine in the forest? Separated from her, this my home appears to me void.

पुत्रपौत्रवधूभृत्यैराकीर्णमपि सर्वतः।

भार्याहीनं गृहस्थस्य शून्यमेव गृहं भवेत्॥५॥

A house-holder's home, even if filled with sons, grandsons daughters-in-law and servants, is regarded empty if there is no housewife.

न गृहं गृहमित्याहुर्गृहिणी गृहमुच्यते।

गृहं तु गृहिणीहीनमरण्यसदृशं मतम्॥६॥

One's house is not his home; one's wife only is his home. a house without the wife is desolate like a forest.

यदि सा रक्तनेत्रान्ता चित्राङ्गी मधुरस्वरा।

अद्य नायाति मे कान्ता न कार्यं जीवितेन मे॥७॥

If that dear wife of mine, having red eyes, variegated plumes, and sweet voice, does not return to-day, my life itself will have no value.

न भुक्ते मय्यभुक्ते या नास्नाते स्नाति सुव्रता।

नातिष्ठत्युपतिष्ठेत शेते च शयिते मया॥८॥

Practising most excellent vows, she never eats before I eat, and never bathes before I bathe. She never sits before I sit down, and never lies before I lie down.

हृष्टे भवति सा हृष्टा दुःखिते मयि दुःखिता।

प्रोषिते दीनवदना क्रुद्धे च प्रियवादिनी॥९॥

She rejoices when I rejoice, and becomes sorry when I am sorry. She is cheerless when I am away, and she is all sweetness when I am angry.

पतिव्रता पतिगतिः पतिप्रियहिते रता।

यस्य स्यात् तादृशी भार्या धन्यः स पुरुषो भुवि॥१०॥

Always devoted to her husband and ever relying upon him, she always did what was agreeable to and beneficial for her lord. Indeed, such a person deserves praise on Earth who has such a wife.

सा हि श्रान्तं क्षुधार्तं च जानीते मां तपस्विनी।

अनुरक्ता स्थिरा चैव भक्तां स्निग्धा यशस्विनी॥११॥

That amiable creature knows that I am worn out and hungry. Devoted to me and firm in her love, my genial wife is devout in her adoration to me.

वृक्षमूलेऽपि दयिता यस्य तिष्ठति तद् गृहम्।

प्रासादोऽपि तथा हीनः कान्तार इति निश्चितम्॥१२॥

Even the food of a tree is one's home, if he lived there with his wife as a companion. Without one's wife, even a palace is a desolate forest.

धर्मार्थकामकालेषु भार्या पुंसः सहायिनी।

विदेशगमने चास्य सैव विश्वासकारिका॥१३॥

One's wife is his companion in all his acts of virtue, profit and desire. When one starts for a strange country his wife is his trusted companion.

भार्या हि परमो ह्यर्थः पुरुषस्येह पठ्यते।

असहायस्य लोकेऽस्मिल्लोकयात्रासहायिनी॥१४॥

It is said that the wife is the richest treasure of her husband. In this world the wife is the only companion of her husband in all the worldly affairs.

तथा रोगाभिभूतस्य नित्यं कृच्छ्रगतस्य च।

नास्ति भार्यासमं किञ्चिन्नरस्यार्तस्य शेषजम्॥१५॥

One, who is suffered from disease and surrounded with many troubles, his wife is the best of panaceas and good medicine in sickness of that person.

नास्ति भार्यासमो बन्धुर्नास्ति भार्यासमा गतिः।

नास्ति भार्यासमो लोके सहायो धर्मसंग्रहे॥१६॥

There is no friend like wife. There is no refuge better than the wife. There is no better associate in the world than the wife in acts undertaken for the acquisition of religious merit.

यस्य भार्या गृहे नास्ति साध्वी च प्रियवादिनी।

अरण्यं तेन गन्तव्यं यथारण्यं तथा गृहम्॥१७॥

He who has not in his house a wife, chaste and of sweet speech, should go to the forest. For such a one there is no difference between a home and a forest.

CHAPTER 145

(APADDHARMANUSHASANA PARVA)

—Continued

The story of a pigeon on the subject

भीष्म उवाच

एवं विलपतस्तस्य श्रुत्वा तु करुणं वचः।

गृहीता शकुनिघ्नेन कपोती वाक्यमब्रवीत्॥१॥

Bhishma said—

Hearing these piteous cries of the pigeon on the tree, the she-pigeon caught by the fowler began to say aside thus.

अहोऽतीव सुभाग्याहं यस्या मे दयितः पतिः।

असतो वा सतो वापि गुणानेवं प्रभाषते॥२॥

The she-pigeon said—

Whether I have any merit or not, indeed, there is no limit to my good fortune when my dear husband thus speaks of me.

न सा स्त्री ह्यभिमन्तव्या यस्यां भर्ता न तुष्यति।

तुष्टे भर्तरि नारीणां तुष्टाः स्युः सर्वदेवताः॥३॥

अग्निसाक्षिकमित्येव भर्ता वै दैवतं परम्।

She is no wife with whom her husband is not pleased. If their husbands are pleased with women all the gods also become pleased with them. Since the marriage union takes place in the presence of fire, the husband is the wife's greatest god.

दावाग्निनेव निर्दग्धा सपुष्पस्तवका लता॥४॥

भस्मीभवति सा नारी यस्या भर्ता न तुष्यति।

That wife with whom her husband is not pleased is reduced to ashes, like a creeper adorned with flowers in a forest fire.

इति संचिन्त्य दुःखार्ता भर्तारं दुःखितं तदा॥५॥

कपोती लुब्धकेनापि गृहीता वाक्यमब्रवीत्।

Having thought thus, the she-pigeon, stricken with woe, and encaged by the fowler, thus spoke to her woe-stricken husband.

हन्त वक्ष्यामि ते श्रेयः श्रुत्वा तु कुरु तत् तथा॥६॥

शरणागतसंत्राता भव कान्त विशेषतः।

I shall say what is now good for you. Hearing me follow my advice, O dear husband, be you the rescuer of a suppliant.

एष शाकुनिकः शेते तव वासं समाश्रितः॥७॥

शीतार्तश्च क्षुधार्तश्च पूजामस्मै समाचर।

This fowler lies here by your house stricken with cold and hunger. Treat him hospitably.

ये हि कश्चिद् द्विजं हन्याद् गां च लोकस्य मातरम्॥८॥

शरणागतं च यो हन्यात् तुल्यं तेषां च पातकम्।

The sin that a person commits by killing a Brahmana or that mother of the world, viz., a cow, is equal to what one commits by allowing suppliant to die.

अस्माकं विहिता वृत्तिः कपोती जातिधर्मतः॥९॥

सान्याय्याऽत्पवता नित्यं त्वद्विधेनानुवर्तितुम्।

You are endued with the knowledge of self. You should, therefore, follow that course which has been ordained for us as pigeons on account of our birth.

यस्तु धर्मं यथाशक्ति गृहस्थो ह्यनुवर्तते॥१०॥

स प्रेत्य लभते लोकानक्षयानिति शुश्रुम।

We have heard that the house-holder who practises virtue according to his abilities, acquires hereafter endless regions of bliss.

स त्वं संतानवानद्य पुत्रवानसि च द्विज॥११॥

तत् स्वदेहे दयां त्यक्त्वा धर्मार्थो परिगृह्य च।

पूजामस्मै प्रयुङ्क्ष्व त्वं प्रीयेतास्य मनो यथा॥१२॥

You have sons. You have progeny. O bird, casting off all love for your own body, therefore, and for acquiring virtue and profit, adore this fowler so that he may be pleased.

मत्कृते मा च संतापं कुर्वीथास्त्वं विहङ्गम।

शरीरयात्राकृत्यर्थमन्यान् दारानुपैष्यसि॥१३॥

Do not, O bird, grieve for me. You may live, marrying other wives.

इति सा शकुनी वाक्यं पञ्जरस्था तपस्विनी।

अतिदुःखान्विता प्रोक्त्वा भर्तारं समुदैक्षत॥१४॥

The amiable she-pigeon, laden with sorrow, and casting her eyes upon her husband from the fowler's cage within which she had been put, said these words to him.

CHAPTER 146

(APADDHARMANUSHASANA PARVA)

— Continued.

The story of a pigeon on the subject

भीष्म उवाच

स पत्न्या वचनं श्रुत्वा धर्मयुक्तिसमन्वितम्।

हर्षेण महता युक्तो वाक्यं व्याकुललोचनः॥१॥

Bhishma said —

Hearing these words of morality and reason spoken by his wife, the pigeon was filled with great delight and his eyes were bathed in tears of joy.

तं वै शाकुनिकं दृष्ट्वा विधिदृष्टेन कर्मणा।

स पक्षी पूजयामास यत्नात् तं पक्षिजीविनम्॥२॥

Seeing that fowler whose profession was to kill birds, the pigeon honoured him scrupulously according to scriptural rites.

उवाच स्वागतं तेऽद्य बूहि किं करवाणि ते।

संताप्य न कर्तव्यः स्वगृहे वर्तते भवान्॥३॥

Addressing him, he said,—You are welcome to-day. Tell me what I shall do for you. You should not repent. This is your home.

तद् ब्रवीतु भवान् क्षिप्रं किं करोमि किमिच्छसि।

प्रणयेन ब्रवीमि त्वां त्वं हि नः शरणागतः॥४॥

Tell me quickly what I am to do and what is your pleasure. I ask you this in good spirit, for you have sought protection of us.

अरावप्युचितं कार्यमातिथ्यं गृहमागते।

छेत्तुमप्यागते छायां नोपसंहरते द्रुमः॥५॥

Hospitality should be shown to even one's enemy when the latter comes to his house. The tree does not withdraw its shade from even the person who comes for cutting it down.

शरणागतस्य कर्तव्यमातिथ्यं हि प्रयत्नतः।

पञ्चयज्ञप्रवृत्तेन गृहस्थेन विशेषतः॥६॥

One should, with diligence do the duties of hospitality towards a person who seeks shelter. Indeed, one is particularly bound to do so if he leads the life of a house-holder that consists of the five sacrifices.

पञ्चयज्ञांस्तु यो मोहान्न करोति गृहाश्रमे।

तस्य नायं न च परो लोको भवति धर्मतः॥७॥

If one, while living like a house-holder, does, not from want of judgement, celebrate the five sacrifices, one loses, as laid down in the scriptures, both this and the next world.

तद् बूहि मां सुविश्रब्धो यत् त्वं वाचा वदिष्यसि।

तत् करिष्याम्यहं सर्वं मा त्वं शोके मनः कृथाः॥८॥

Tell me then clearly and confidently what your wishes are. I will accomplish them all. Do not think of grieving.

तस्य तद् वचनं श्रुत्वा शकुनेर्लुब्धकोऽब्रवीत्।

वाधते खलु मे शीतं संत्राणं हि विधीयताम्॥९॥

Hearing these words of the bird, the fowler replied to him, saying,—I am benumbed with cold. Just make arrangements for warming me.

एवमुक्तस्ततः पक्षी पर्णान्यास्तीर्य भूतले।

यथाशक्त्या हि पर्णेन ज्वलनार्थं द्रुतं ययौ॥१०॥

Thus addressed, the bird collected a number of dry leaves on the ground, and taking a leaf in his beaks quickly went away for fetching fire.

स गत्वाङ्गारकर्मान्तं गृहीत्वानिमथागतम्।

स संदीप्तं महत् कृत्वा तमाह शरणागतम्।

प्रतापय सुविश्रब्धः स्वगात्राण्यकुतोभयः॥११॥

ततः शुष्केषु पर्णेषु पावकं सोऽप्यदीपयत्॥१२॥

Going where fire is kept, he got a little fire and returned. He then set fire to those dry leaves, and when they blazed up into a powerful fire, he said to his guest, Do you with confidence and fearlessness warm your limbs.

स तथोक्त स्तथेत्युक्त्वा लुब्धो गात्राण्यतापयत्।

अग्निं प्रत्यागतप्राणस्ततः प्राह विहङ्गमम्॥१३॥

हर्षेण महताऽऽविष्टो वाक्यं व्याकुललोचनः।

तथेमं शकुनिं दृष्ट्वा विधिदृष्टेन कर्मणा॥१४॥

दत्तमाहारमिच्छामि त्वया क्षुद् बाधते हि माम्।

स तद्वचः प्रतिश्रुत्य वाक्यमाह विहङ्गमः॥१५॥

न मेऽस्ति विभवो येन नाशयेयं क्षुधां तवा।

उत्पन्नेन हि जीवामो वयं नित्यं वनौकसः॥१६॥

Thus addressed, the fowler said—So be it!— and began to warm his stiffened limbs. Regaining as if his life, the fowler said to his host,—Hunger is distressing me. I wish you to give me some food!—Hearing his words the bird said,—I have nothing in store by which you may satisfy your hunger. We, dwellers of the forest, always live upon what we get every day.

संचयो नास्ति चास्माकं मुनीनामिव भोजने।

इत्युक्त्वा तं तदा तत्र विवर्णवदनोऽभवत्॥१७॥

Like the ascetics of the forest we never amass for the morrow!—Having said so, the bird's face grew pale.

कथं न खलु कर्तव्यमिति चिन्तापरस्तदा।

बभूव भरतश्रेष्ठ गर्हयन् वृत्तिमात्मनः॥१८॥

He began to think aside as to what he should do and mentally blamed his own mode of living.

मुहूर्ताल्लव्यसंज्ञस्तु स पक्षी पक्षिघातिनम्।

उवाच तर्पयिष्ये त्वां मुहूर्तं प्रतिपालय॥१९॥

Soon, however, his mind became clear. Addressing the destroyer of birds, he said,—I shall please you!—Wait for a moment!

इत्युक्त्वा शुष्कपर्णैस्तु समुज्ज्वालय हुताशनम्।

हर्षेण महताऽऽविष्टः स पक्षी वाक्यमब्रवीत्॥२०॥

ऋषीणां देवतानां च पितॄणां च महात्मनाम्।

श्रुतः पूर्वं मया धर्मो महानतिथिपूजने॥२१॥

Saying these words he lighted up a fire with the help of some dry leaves, and filled with joy, said,—I heard formerly from great Rishis, gods and Pitris that there is great merit in honouring a guest.

कुरुष्वानुग्रहं सौम्य सत्यमेतद् ब्रवीमि ते।

निश्चिता खलु मे बुद्धिरतिथिप्रतिपूजने॥२२॥

O amiable one, be kind to me. To tell you the truth my heart is bent upon honouring you my guest.

ततः कृतप्रतिज्ञो वै स पक्षी प्रहसन्निव।

तमग्निं त्रिःपरिक्रम्य प्रविवेश महामतिः॥२३॥

Having thus made up his mind, the great bird, with a smiling face, thrice went round that fire and then entered its flames.

अग्निमध्ये प्रविष्टं तु लुब्धो दृष्ट्वा तु पक्षिणम्।

चिन्तयामास मनसा किमिदं वे मया कृतम्॥२४॥

Seeing the bird enter that fire, the fowler began to think! and asked himself,—What have I done.

अहो मम नृशंसस्य गर्हितस्य स्वकर्मणा।

अधर्मः सुमहान् घोरो भविष्यति न संशयः॥२५॥

Alas, dreadful will be the sin, the outcome of my own acts. I am highly ruthless and blameable.

एवं बहुविधं भूरि विललाप स लुब्धकः।

गार्हयन् स्वानि कर्माणि द्विजं दृष्ट्वा तथागतम्॥२६॥

Indeed, seeing the bird lay down his life, the fowler, considering his own acts, began to bewail thus piteously.

CHAPTER 147

(APADDHARMANUSHASANA PARVA)

—Continued

The story of a pigeon on the subject

भीष्म उवाच

ततः स लुब्धकः पश्यन् क्षुधयापि परिप्लुतः।

कपोतमग्निपतितं वाक्यं पुनरुवाच ह॥१॥

किमीदृशं नृशंसेन मया कृतमबुद्धिना।

भविष्यति हि मे नित्यं पातकं कृतजीविनः॥२॥

Bhishma said—

Beholding the pigeon fall into the fire, the fowler filled with compassion once more said,— Alas, cruel and senseless that I am, what have I done! I am, forsooth, a mean wretch! Great will be my sin which will last for ever.

स विनिन्दंस्तथाऽऽत्मानं पुनः पुनरुवाच ह।

अविश्वास्यः सुदुर्बुद्धिः सदा निकृतिनिश्चयः॥३॥

Thus censuring himself he began to say again and again,— I do not deserve any credit! My understanding is wicked! I am ever sinful!

शुभं कर्म परित्यज्य सोऽहं शकुनिलुब्धकः।

नृशंसस्य ममाद्यायं प्रत्यादेशो न संशयः॥४॥

दत्तः स्वमांसं दहता कपोतेन महात्मना।

Alas, renouncing all sorts of honourable occupation, I have become a fowler! A cruel wretch that I am, forsooth, this noble pigeon, by sacrificing his own life, has taught me a great lesson.

सोऽहं त्यक्ष्ये प्रियान् प्राणान् पुत्रान् दारांस्तथैव च॥५॥

उपदिष्टे हि मे धर्मः कपोतेन महात्मना।

Renouncing wives and sons, I shall certainly cast off my very life which is so dear! The great pigeon has taught me that duty.

अद्यप्रभृति देहं स्वं सर्वभोगैर्विवर्जितम्॥६॥

यथा स्वल्पं सरो ग्रीष्मे शोषयिष्याम्यहं तथा।

From this day, denying every comfort to my body, I shall exhaust it like a shallow tank in summer.

क्षुत्पिपासातपसहः कृशो धमनिसंततः॥७॥

उपवासैर्बहुविधैश्चरिष्ये पारलौकिकम्।

Capable of bearing hunger, thirst, and penances, and being emaciated with veins visible all over, I shall by various sorts of fasts, practise such vows as will take me to the other world.

अहो देहप्रदानेन दर्शितातिथिपूजना॥८॥

तस्माद् धर्मं चरिष्यामि धर्मो हि परमा गतिः।

दृष्टो धर्मो हि धर्मिष्ठे यादृशो विहगोत्तमे॥९॥

Alas, by giving up his body the pigeon has shown how a guest should be adored! Taught by his example, I shall hereafter practise righteousness. Righteousness is the greatest refuge! Indeed, I shall practise the righteousness shown by the virtuous pigeon, that foremost of all winged creatures.

एवमुक्त्वा विनिश्चित्य रौद्रकर्मा स लुब्धकः।

महाप्रस्थानमाश्रित्य प्रययौ संशितव्रतः॥१०॥

Having thus made up his mind and said these words, that fowler, once of dreadful deeds, started on a journey never to end, observing all the while the most rigid vows.

ततो यष्टिं शलाकां च क्षारकं पञ्जरं तथा।

तां च बद्धां कपोतीं स प्रमुच्य विससर्ज ह॥११॥

He threw away his strong staff, his sharp iron-stick, his nets and springes, and his iron cage, and liberated the she-pigeon that he had caught and imprisoned.

CHAPTER 148

(APADDHARMANUSHASANA PARVA)

— Continued.

The story of a pigeon on the subject. 233

भीष्म उवाच

ततो गते शाकुनिके कपोती प्राह दुःखिता।

संस्मृत्य सा च भर्तारं रुदतो शोककर्षिता॥१॥

Bhishma said—

After the fowler had left there, the she-pigeon, remembering her husband and stricken with grief for him, wept profusely and bewailed thus:—

नाहं ते विप्रियं कान्त कदाचिदपि संस्मरे।

सर्वापि विधवा नारी बहुपुत्रापि शोचते॥२॥

शोच्या भवति बन्धूनां पतिहीना तपस्विनी।

I cannot, O dear husband, remember a single instance of your having done me an injury! Widows, even when they are mothers of many children, are still miserable! Bereft of husband, a woman becomes helpless and an object of pity to her friends.

लालिताहं त्वया नित्यं बहुमानाच्च पूजिता॥३॥

वचनैर्मधुरैः स्निग्धैरसंक्लिष्टमनोहरैः।

I was always supported by you and for the great respect you had for me I was always honoured by you with sweet, agreeable, charming, and delightful words.

कन्दरेषु च शैलानां नदीनां निङ्गरेषु च॥४॥

दुमाग्रेषु च रम्येषु रमिताहं त्वया सह।

I have sported with you in valleys of mountains, in springs of rivers and on charming trees.

आकाशगमने चैव विहताहं त्वया सुखम्॥५॥

रमामि स्म पुरा कान्त तन्मे नास्त्यद्य किञ्चन।

I was also made happy by you while passing with you through the skies! I used to sport with you before, O dear husband, but where are those joys now.

मितं ददाति हि पिता मितं भ्राता मितं सुतः॥६॥

अमितस्य हि दातारं भर्तारं का न पूजयेत्।

The gifts of the father, of the brother, and of the son to a woman are but limited. But unlimited are the gifts that her husband alone makes to her! What woman is there that would not, therefore, worship her husband.

नास्ति भर्तृसमो नाथो नास्ति भर्तृसमं सुखम्॥७॥

विसृज्य धनसर्वस्वं भर्ता वै शरणं स्त्रियाः।

A word has no protector like her husband, and no happiness like her husband. Casting off all her riches and possessions, a woman should follow her husband as her only refuge.

न कार्यमिह मे नाथ जीवितेन त्वया विना॥८॥

पतिहीना तु का नारी सती जीवितुमुत्सहेत्।

Useless is life to me, O lord, now that I am separated from you! What chaste woman is there who would, when bereft of her husband, venture to bear the burden of life.

एवं विलाप्य बहुधा करुणं सा सुदुःखिता॥९॥

पतिव्रता सम्प्रदीप्तं प्रविवेश हुताशनम्।

Filled with sorrow and bewailing thus, the she-pigeon, devoted to her husband cast herself on the burning fire.

ततश्चित्राङ्गदधरं भर्तारं सान्वपश्यत्॥१०॥

विमानस्थं सुकृतिभिः पूज्यमानं महात्मभिः।

She then saw her husband bedecked with bracelets, seated on a (celestial) car, and worshipped of many great and meritorious beings standing around him.

चित्रमाल्याम्बरधरं सर्वाभरणभूषितम्॥११॥

विमानशतकोटीभिरावृतं पुण्यकर्मभिः।

Indeed, there he was in the sky, decked with excellent garlands and clad in excellent robes, and adorned with every ornament. There were numberless celestial cars around him ridden by beings who had acted meritoriously while in this world.

ततः स्वर्गं गतः पक्षी विमानवरमास्थितः।

कर्मणा पूजितस्तत्र रेमे स सह भार्यया॥१२॥

Seated on his own celestial car, the bird went to heaven, and getting proper honours for his deeds in this world, continued to sport in joy, accompanied by his spouse.

CHAPTER 149

(APADDHARMANUSHASANA PARVA)

—Continued

The story of a pigeon on the subject

भीष्म उवाच

विमानस्थौ तु तौ राजंल्लुब्धकः खे ददर्श ह।

दृष्ट्वा तौ दम्पती राजन् व्यचिन्तयत तां गतिम्॥१॥

Bhishma said—

It so chanced that the fowler, O king, saw that pair while seated on their celestial car. Seeing the couple he became filled with sorrow and began to think of the means of acquiring the same end.

ईदृशेनैव तपसा गच्छेयं परमां गतिम्।

इति बुद्ध्या विनिश्चित्य गमनायोपचक्रमे॥२॥

And he said to himself,—I must, by austerities like those of the pigeon, acquire such a high end!—Having made this resolution, the fowler, who had lived by the destruction of birds, started on an unreturning journey.

महाप्रस्थानमाश्रित्य लुब्धकः पक्षिजीवकः।

निष्ठेष्टो मरुदाहारो निर्ममः स्वर्गकाङ्क्षया॥३॥

Without any attempt (for getting food) and living upon air alone, he renounced all other desires for acquiring heaven.

ततोऽपश्यत् सुविस्तीर्णं हृद्यं पद्माभिभूषितम्।

नानापक्षिगणाकीर्णं सरः शीतजलं शिवम्॥४॥

After he had gone for some distance, he saw an extensive and charming lake full of cool and pure water, adorned with lotuses and abounding with various sorts of water-fowl.

पिपासार्तोऽपि तद् दृष्ट्वा तृप्तः स्यान्नात्र संशयः।

उपवासकृशोऽत्यर्थं स तु पार्थिव लुब्धकः॥५॥

अनवेक्ष्यैव संहृष्टः श्रापदाध्युषितं वनम्।

महान्तं निश्चयं कृत्वा लुब्धकः प्रविवेश ह॥६॥

प्रविशन्नेव स वनं निगृहीतः सकण्टकैः।

Forsooth, the very sight of such a lake is capable of satisfying the thirst of a person. Physically reduced with fasts, the fowler, however, O king, without casting his eyes upon it, gladly entered into a forest inhabited by beasts of prey, having previously learnt its wide extent. After he had entered the forest, he was painfully cut by sharp-pointed thorns.

स कण्टकैर्विभिन्नाङ्गो लोहितार्द्रकृतच्छविः॥७॥

बभ्राम तस्मिन् विजने नानामृगसमाकुले।

Cut and torn by prickles, and bathed in blood, he began to wander in that forest, shorn of men but abounding with animals of various species.

ततो द्रुमाणां महता पवनेन वने तदा॥८॥

उदतिष्ठत संघर्षात् सुमहान् हव्यवाहनः।

Sometime after, on account of the friction of some huge trees caused by a strong wind, a wide spread forest-fire arose.

तद् वनं वृक्षसम्पूर्णं लताविटपसंकुलम्॥९॥

ददाह पावकः क्रुद्धो युगान्ताग्निसमप्रभः।

The raging element, appearing like the fire at the end of the Cycle, the powerful fire began to consume that large forest abounding with tall trees and thick bushes and creepers.

स ज्वालैः पवनोद्भूतैर्विस्फुलिङ्गैः समन्ततः॥१०॥

ददाह तद् वनं घोरं मृगपक्षिसमाकुलम्।

Indeed, with flames fanned by the wind and numberless sparks flying about in all directions, the all-consuming god began to consume that dense forest teeming with birds and beasts.

ततः स देहमोक्षार्थं सम्प्रहृष्टेन चेतसा॥११॥

अभ्यधावत वर्धन्तं पावकं लुब्धकस्तदा।

The fowler, desirous of renouncing his body, ran with a delighted heart towards that spreading fire.

ततस्तेनाग्निना दग्धो लुब्धको नष्टकल्मषः।

जगाम परमां सिद्धिं ततो भरतसत्तम॥१२॥

Consumed by that fire the fowler became purged of all his sins and acquired, O best of the Bharatas, high success.

ततः स्वर्गस्थमात्मानमपश्यद् विगतज्वरः।

यक्षगन्धर्वसिद्धानां मध्ये भ्रान्तमिन्द्रवत्॥१३॥

The anxiety of his mind gone, he at last saw himself in heaven, shining like Indra in midst of Yakshas and Gandharvas and persons endued with ascetic success.

एवं खलु कपोतश्च कपोती च पतित्वा।

लुब्धकेन सह स्वर्गं गताः पुण्येन कर्मणा॥१४॥

Thus the pigeon and his devoted wife, with the fowler, went to heaven for their meritorious acts.

यापि चैवंविधा नारी भर्तारमुनुवर्तते।

विराजते हि सा क्षिप्रं कपोतीव दिवि स्थिता॥१५॥

The woman who thus follows her husband speedily ascends to heaven and shines there like the she-pigeon of whom I have spoken.

एवमेतत् पुरावृत्तं लुब्धकस्य महात्मनः।

कपोतस्य च धर्मिष्ठा गतिः पुण्येन कर्मणा॥१६॥

This is the ancient history of the great fowler and the pigeon. Thus did they acquire highly meritorious end by their righteous acts.

यश्चेदं शृणुयान्नित्यं यश्चेदं परिकीर्तयेत्।

नाशुभं विद्यते तस्य मनसापि प्रमादतः॥१७॥

No evil overtakes the person who listens every day to this story or who recites it every day, even if error possesses his mind.

युधिष्ठिर महानेष्ट धर्मो धर्मभृतां वर।

गोघ्नेष्वपि भवेदस्मिन्निष्कृतिः पापकर्मणः॥१८॥

O Yudhishtira, O foremost of all righteous persons, the protection of a suppliant is, indeed, a great act of merit. By following this duty, even the killer of a cow may be cleansed of sin.

न निष्कृतिर्भवेत् तस्य यो हन्याच्छरणागतम्।

इतिहासमिमं श्रुत्वा पुण्यं पापप्रणाशनम्।

न दुर्गतिमवाप्नोति स्वर्गलोकं च गच्छति॥१९॥

That man, however, will never be cleansed who kills a suppliant. By listening to this sacred and sin-destroying story one becomes freed from distress and goes to heaven at last.'

CHAPTER 150

(APADDHARMANUSHASANA PARVA)

— Continued.

The purification of a person who commits sin from want of discrimination

युधिष्ठिर उवाच

अबुद्धिपूर्वं यत् पापं कुर्याद् भरतसत्तम।

मुच्यते स कथं तस्मादेतत् सर्वं वदस्व मे॥१॥

Yudhishtira said—

O best of the Bharatas, when a person commits sin from want of discrimination, how may he be purified by it? Tell me all about it.

भीष्म उवाच

अत्र ते वर्तयिष्यामि पुराणमृषिसंस्तुतम्।

इन्द्रोतः शौनको विप्रो यदाह जनमेजयम्॥२॥

Bhishma said—

In this connection I shall recite to you the old narrative, spoken highly of by the Rishis, of what the twice-born Indrota, the son of Shunaka, said to Janamejaya.

आसीद् राजा महावीर्यः परिक्षिज्जनमेजयः।

अबुद्धिपूर्वमागच्छद् ब्रह्महत्यां महीपतिः॥३॥

There was, in days of old, a highly energetic king, called Janamejaya, who was the son of Parikshit. On one occasion from want of discrimination, that king became guilty of Brahmanicide.

ब्राह्मणाः सर्व एवैते तत्यजुः सपुरोहिताः।

स जगाम वनं राजा दह्यमानो दिवानिशम्॥४॥

Upon this, all the Brahmanas together with his priests cast him off. Burning day and night with grief, the king retired into the forest.

प्रजाभिः स परित्यक्तश्चकार कुशलं महत्।

अतिवेलं तपस्तेपे दह्यमानः स मन्युना॥५॥

Deserted by his subjects too, he adopted this course for acquiring great merit. Reduced by repentance, the king practised the most rigid austerities.

ब्रह्महत्यापनोदार्थमपृच्छद् ब्राह्मणान् बहून्।

पर्यटन् पृथिवीं कृत्स्नां देशे देशे नराधिपः॥६॥

For purifying himself of the sin of Brahmanicide he asked many Brahmanas, and travelled from one country to another over the whole Earth.

तत्रेतिहासं वक्ष्यामि धर्मस्यास्योपबृंहणम्।

दहमानः पापकृत्या जगाम जनमेजयः॥७॥

I shall now tell you the story of his expiation. Burning with the recollection of his sin, Janamejaya wandered about.

चरिष्यमाण इन्द्रोतं शौनकं संशितव्रतम्।

समासाद्योपजग्राह पादयोः परिपीडयन्॥८॥

One day, in course of his peregrinations, he met Indrota, the son of Shunaka, of rigid vows, and approaching him touched his feet.

ऋषिर्दृष्ट्वा नृपं तत्र जगर्ह सुभृशं तदा।

कर्ता पापस्य महतो भूणहा किमिहागतः॥९॥

Seeing the king before him, the sage reproved him, saying,—You have committed a great sin. You have been guilty of foeticide. Why have you come here.

किं त्वयास्मासु कर्तव्यामा मां स्त्राक्षीः कथंचन।

गच्छ गच्छ न ते स्थानं प्रीणात्यस्मानिति ब्रुवन्॥१०॥

What have you to do with us? Do not touch me! Go, go away! Your presence does not give us pleasure!

रुधिरस्येव ते गन्धः शवस्येव च दर्शनम्।

अशिवः शिवसंकाशो मृतो जीवन्निवाटसि॥११॥

Your body smells like blood. You look like a corpse. Though impure, you appear as pure, and though dead you move like a living being!

ब्रह्ममृत्युरशुद्धात्मा पापमेवानुचिन्तयन्।

प्रबुद्धयसे प्रस्वपिषि वर्तसे परमे सुखे॥१२॥

Dead within, you are of impure soul for you always wish to commit sin. Though you sleep, and wake, your life, however, is spent in great misery.

मोघं ते जीवितं राजन् परिक्लिष्टं च जीवसि।

पापायैव हि सृष्टोऽसि कर्मणे हि यवीयसे॥१३॥

Useless is your life, O king. You live most miserably. You have been created for ignoble and sinful acts.

बहुकल्याणमिच्छन्ति ईहन्ते पितरः सुतान्।

तपसा दैवतेज्याभिर्वन्दनेन तितिक्षया॥१४॥

Fathers wish for sons for obtaining various kinds of blessings, and hoping they would perform penances and sacrifices, adore the gods, and practise renunciation.

पितृवंशमिमं पश्य त्वत्कृते नरकं गतम्।

निरर्थाः सर्व एवैषामाशाब्रह्म्यास्त्वदाश्रयाः॥१५॥

See all your ancestors have fallen into hell for your acts. All the hopes your fathers had placed upon you have been frustrated.

यान् पूजयन्तो विन्दन्ति स्वर्गमायुर्यशः प्रजाः।

तेषु त्वं सततं द्वेष्टा ब्राह्मणेषु निरर्थकः॥१६॥

You live in vain, for you, always entertain hatred and malice towards the Brahmanas,—by worshipping whom other men acquire long life, fame, and heaven.

इमं लोकं विमुच्य त्वमवाङ्मूर्द्धा पतिष्यसि।

अशाश्वतीः शाश्वतीश्च समाः पापेन कर्मणा॥१७॥

Leaving this world, you shall have to fall (into hell) with head downwards and remain in that posture for numberless years for your sinful deeds.

अर्हमानो यत्र गृध्रैः शितिकण्ठैरयोमुखैः।

ततश्च पुनरावृत्तः पापयोनिं गमिष्यसि॥१८॥

There you will be tortured by vultures and peacocks having iron beaks. Returning thence into this world, you will be born again in a wretched order of creatures.

यदिदं मन्यसे राजन् नायमस्ति कुतः परः।

प्रतिस्मारयितारस्त्वां यमदूता यमक्षये॥१९॥

If you think, O king, that this world is nothing and that the next world is nothing and that the next world is but a shadow, the attendants of Yama in the infernal regions will convince you, removing your scepticism.

CHAPTER 151

(APADDHARMANUSHASANA
PARVA) — Continued

The fruit of satisfying the Brahmanas

भीष्म उवाच

एवमुक्तः प्रत्युवाच तं मुनिं जनमेजयः।

गर्ह्यं भवान् गर्हयते निन्द्यं निन्दति मां पुनः॥१॥

Bhishma said—

Thus accused, Janamejaya replied to the sage, saying,—You chastise one who deserves to be chastised. You censure one who is worthy of being censured.

धिक्कार्यं मां धिक्कुर्वते तस्मात् त्वाहं प्रसादये।

सर्वं हीदं दुष्कृतं मे ज्वलाम्यग्नाविवाहितः॥२॥

You blame me and my acts. I beg you to be kind to me! All my acts have been sinful. I burn, however, with repentance as if I am in the midst of burning fire.

स्वकर्माण्यभिसंधाय नाभिनन्दति मे मनः।

प्राप्यं घोरं भयं नूनं मया वैवस्वतादपि॥३॥

Remembering my deeds, I am cheerless. Indeed, I am much afraid of Yama.

तनु शल्यमनिर्हृत्य कथं शक्यामि जीवितुम्।

सर्वं मन्युं विनीय त्वमग्नि मां वद शौनक॥४॥

How can I live without taking out that dart from my heart! O Shaunaka, suppressing all your anger, instruct me now!

महानासं ब्राह्मणानां भूयो वक्ष्यामि साम्प्रतम्।

अस्तु शेषं कुलस्यास्य मा पराभूदिदं कुलम्॥५॥

Formerly I used to show a great reverence to Brahmanas. I solemnly say that I shall once more show the same respect to them. Let not my family be extinct. Let not the family in which I am born be reduced to the dust.

न हि नो ब्रह्मशप्तानां शेषं भवितुमर्हति।

स्तुतीरलभमानानां संविदं वेदनिष्ठितान्॥६॥

It is not proper that they who have injured Brahmanas and have for that, on account of Védic injunctions, forfeited all claim to the

respect of the world and to social intercourse with their fellowmen, should have any one who will continue the name of their family.

निर्विद्यमानः सुभृशं भूयो वक्ष्यामि शाश्वतम्।

भूयश्चैवाभिरक्षन्तु निर्धनान् निर्जना इव॥७॥

I am overwhelmed with despair. I, therefore, repeat my promises. I pray you to protect me like sages who always protect the poor.

न ह्ययज्ञा अमुं लोकं प्राप्नुवन्ति कथञ्चन।

आपातान् प्रतिष्ठन्ति पुलिन्दशबरा इव॥८॥

Abstaining from sacrifices, sinful persons never attain to heaven. Leaving (this world), they have to pass their time in hell like the degraded tribes of Pulindas and Khasas.

अविज्ञायैव मे प्रज्ञां बालस्येव स पण्डितः।

ब्रह्मन् पितेव पुत्रस्य प्रीतिमान् भव शौनक॥९॥

Ignorant as I am, give me wisdom like a learned preceptor to his pupil or like a father to his son. Be pleased with me, O Shaunaka!

शौनक उवाच

किमाश्चर्यं यदप्राज्ञो बहु कुर्यादसाम्प्रतम्।

इति वै पण्डितो भूत्वा भूतानां नानुकुप्यते॥१०॥

Shaunaka said—

What wonder is there that an ignorant wight should do many improper acts? Knowing this, a really wise person is never angry with foolish creatures.

प्रज्ञाप्रासादमारुह्य अशोच्यः शोचते जनान्।

जगतीस्थानिवांद्भिस्थः प्रज्ञया प्रतिपत्स्यति॥११॥

By getting upon the top of wisdom's palace, one grieves for others, his own self being then too pure to be grieved by others. For his wisdom one surveys all creatures in the world like a person on a mountain-top seeing people below.

न चोपलभ्यते तेन न चाश्चर्याणि कुर्वते।

निर्विण्णात्मा परोक्षो वा धिक्कृतः पूर्वसाधुषु॥१२॥

The person who is censured by good men, who hates good men and who hides himself

from their view, never acquires any blessing and never understands the fitness of acts.

विदितं भवतो वीर्यं माहात्म्यं वेद आगमे

कुरुवेह यथाशान्तिं ब्रह्मा शरणमस्तु ते॥१३॥

तद् वै पारत्रिकं तात ब्राह्मणानामकुप्यताम्।

अथवा तप्यसे पापे धर्ममेवानुपश्य वै॥१४॥

You know the energy and the nobility of the Brahmana as laid down in the Veda and other scriptures. Act now in such a way that you may have tranquillity of heart and let Brahmanas be your refuge. If the Brahmanas do not be angry with you, you will, forsooth, enjoy happiness in heaven. If, again, you repent for sins, your sight will be clear and you will succeed in seeing righteousness.

जनमेजय उवाच

अनुतप्ये च पापेन न च धर्मं विलोपये।

बुभूषुं भजमानं च प्रीतिमान् भव शौनक॥१५॥

Janamejaya said—

I am repenting for my sins. I will never again try to suppress virtue. I wish to obtain blessedness. Be you pleased with me.

शौनक उवाच

छित्त्वा दम्भं च मानं च प्रीतिमिच्छामि ते नृपा।

सर्वभूतहितं तिष्ठ धर्मं चैव प्रतिस्मरन्॥१६॥

Shaunaka said—

Removing arrogance and pride, O king, I wish you to respect me. Do good to all creatures, always remembering the dictates of virtue.

न भयान्न च कार्पण्यान्न लोभात् त्वामुपाह्वये।

तां मे दैवीं गिरं सत्यां शृणु त्वं ब्राह्मणैः सह॥१७॥

I am not blaming you from fear or narrowness of mind or covetousness. Listen now, with these Brahmanas here, to the words of truth.

सोऽहं न केनचिच्चार्थी त्वां च धर्मादुपाह्वये।

क्रोशतां सर्वभूतानां हाहा धिगिति जल्पताम्॥१८॥

I do not ask for anything. I shall, however, instruct you in the ways of virtue. All persons will croak and bray and cry fie on me.

वक्ष्यन्ति मामधर्मज्ञं त्यक्ष्यन्ति सुहृदो जनाः।

ता वाचः सुहृदः श्रुत्वा संज्वरिष्यन्ति मे भृशम्॥१९॥

They will even call me sinful. My kinsmen and friends will renounce me. However, hearing the words I speak, my kinsmen and friends will surely succeed in vigorously crossing the difficulties of life.

केचिदेव महाप्राज्ञाः प्रतिज्ञास्यन्ति तत्त्वतः।

जानीहि मत्कृतं तात ब्राह्मणान् प्रति भारत॥२०॥

यथा ते मत्कृते क्षेमं लभन्ते ते तथा कुरु।

प्रतिजानीहि चाद्रोहं ब्राह्मणानां नराधिप॥२१॥

The wise will understand me aright. Know, O child, what are my views, O Bharata, regarding the Brahmanas. Do you act in such a way that they may, through my efforts, obtain every blessing! Do you also, O king, promise that you will not again injure the Brahmanas.

जनमेजय उवाच

नैव वाचा न मनसा पुनर्जातु न कर्मणा।

द्रोघास्मि ब्राह्मणान् विप्रं चरणावपि ते स्पृशे॥२२॥

Janamejaya said—

I swear, touching even your feet, that I shall never again, in thought, word, or deed, harm the Brahmanas.

CHAPTER 152

(APADDHARMANUSHASANA PARVA)

— Continued.

The purificatory rites of a king

शौनक उवाच

तस्मात् तेऽहं प्रवक्ष्यामि धर्ममावृतचेतसे।

श्रीमान् महाबलस्तुष्टः स्वयं धर्ममवेक्षसे॥१॥

Shaunaka said—

I shall for these reasons describe to you virtue, you whose heart has been exceedingly agitated. Endued with knowledge, great strength, and a contented heart, you seek virtue of your own accord.

पुरस्ताद् दारुणो भूत्वा सुचित्रतरमेव तत्।

अनुगृह्णाति भूतानि स्वेन वृत्तेन पार्थिवः॥२॥

First becoming exceedingly stern, a king then shows mercy and does good to all creatures by his acts. This is certainly very wonderful.

कृत्स्नं नूनं स दहति इति लोको व्यवस्यति।

यत्र त्वं तादृशो भूत्वा धर्ममेवानुपश्यसि॥३॥

People say that that king who begins with sternness consumes the entire world. You were stern before. But you now seek righteousness.

हित्वा तु सुचिरं भक्ष्यं भोज्यांश्च तप आस्थितः।

इत्येतदभिभूतानामद्भुतं जनमेजय॥४॥

Forsaking luxurious food and all articles of enjoyment, you are now practising rigid penances for a long time. All this, O Janamejaya, is sure to appear wonderful to those kings who are sunk in sin.

योऽदुर्लभो भवेद् दाता कृपणो वा तपोधनः।

अनाश्चर्यं तदित्याहुर्नातिदूरेण वर्तते॥५॥

It is not at all wonderful that he who has wealth should become liberal, or that he who has wealth of asceticism should become unwilling to spend it. It has been said that the one does not live far off from the other.

एतदेव हि कार्पण्यं समग्रमसीक्षितम्।

यद्येत्सममीक्ष्यैव स्याद्भवेत्तस्मिस्ततो गुणः॥६॥

An ill-judged thing produces enough of miseries. That, on the other hand, which is done with the help of sound judgement yields excellent results.

यज्ञो दानं दया वेदाः सत्यं च पृथिवीपते।

पञ्चैतानि पवित्राणि षष्ठं सुचरितं तपः॥७॥

तदेव राजां परमं पवित्रं जनमेजय।

Sacrifice, gift, mercy, the Vedas, and truth, O king,—these five,— are purifying. The sixth is penance well-practised. This last, O Janamejaya, is highly purifying for kings.

तेन सम्यग्गृहीतेन श्रेयांसं धर्ममाप्स्यसि॥८॥

पुण्यदेशाभिगमनं पवित्रं परमं स्मृतम्।

By following it duly, you are sure to acquire great merit and blessedness. Pilgrimage

to sacred places has also been described to be highly purifying.

अत्राप्युदाहरन्तीमां गाथां गीतां ययातिना॥९॥

यो मर्त्यः प्रतिपद्येत आयुर्जीवितमात्मनः।

यज्ञमेकान्ततः कृत्वा तत् संन्यस्य तपश्चरेत्॥१०॥

Regarding it is cited the following verse sung by Yayati—That mortal who would acquire life and longevity should, after having celebrated sacrifices with devotion, renounce them and practise penances.

पुण्यमाहुः कुरुक्षेत्रं कुरुक्षेत्रात् सरस्वतीम्।

सरस्वत्याश्च तीर्थानि तीर्थेभ्यश्च पृथुदकम्॥११॥

यत्रावगाह्य पीत्वा च नैनं श्रोमरणं तपेत्।

महासरः पुष्कराणि प्रभासोत्तरमानसे॥१२॥

The field of Kuru has been described to be sacred. The river Sarasvati is considered more so. The Tirthas of the Sarasvati are more sacred than the Sarasvati herself; and the Tirtha called Prithudaka is more sacred than all the Tirthas of the Sarasvati. One that has bathed in Prithudaka and drunk its waters will not have to be sorry for a premature death.

कालोदकं च गन्तासि लब्धायुर्जीविते पुनः।

सरस्वतीद्वयद्वयोः संगमो मानसः सरः॥१३॥

स्वाध्यायशीलः स्थानेषु सर्वेषु समुपस्पृशेत्।

त्यागधर्मः पवित्राणां संन्यासं मनुरब्रवीत्॥१४॥

You should go to Mahāsaras, to all the Tirthas known by the name of Pushkara, to Prabhasa, to the northern lake Manasa, and to Kalodaka. You will then regain life and acquire longevity. Lake Manasa is where the Sarasvati and the Drishadvati join each other. A person endued with Vedic lore should bathe in these places. Manu has said that liberality is the highest of all duties, and that renunciation is better than liberality.

अत्राप्युदाहरन्तीमां गाथाः सत्यवता कृताः।

यथा कुमारः सत्यो वै नैव पुण्यो न पापकृत्॥१५॥

Regarding it is cited the following verse composed by Satyavat (One should act) as a

child full of simplicity and shorn of either merit or sin.

न ह्यस्ति सर्वभूतेषु दुःखमस्मिन् कुतः सुखम्।

एवं प्रकृतिभूतानां सर्वसंसर्गायिनाम्॥१६॥

For all creatures there is in this world neither misery nor happiness. Such is the true nature of all living creatures.

त्यजतां जीवितं श्रेयो निवृत्ते पुण्यपापके।

यत्त्वेव राज्ञो ज्यायिष्ठं कार्याणां तद् ब्रवीमि ते॥१७॥

Of all creatures, they are superior who have betaken themselves to renunciation and abstained from acts both meritorious and sinful, I shall now tell you those acts which are best for a king.

बलेन संविभागैश्च जय स्वर्गं जनेश्वरा।

यस्यैव बलमोजश्च स धर्मस्य प्रभुर्नरः॥१८॥

By showing your power and liberality do you conquer heaven, O king. that man who is endued with might and energy acquired righteousness.

ब्राह्मणानां सुखार्थं हि त्वं पाहि वसुधां नृप।

यथैवैतान् पुराऽऽक्षेप्सीस्तथैवैतान् प्रसादय॥१९॥

Do you govern the Earth, O king, for the sake of the Brahmanas and for the sake of happiness. You used formerly to blame the Brahmanas. Do you please them now.

अपि धिक्क्रियमाणोऽपि त्यज्यमानोऽप्यनेकधा।

आत्मनो दर्शनाद् विप्रात्र हन्तास्मीति मार्गया।

घटमानः स्वकार्येषु कुरु निःश्रेयसं परम्॥२०॥

Though they have censured you and though they have deserted you, do you still, guided by knowledge of self, solemnly promise never to injure them, Engaged in becoming acts, try to do what is for your highest good.

हिमाम्निघोरसदृशो राजा भवति कञ्चना।

लांगलाशनिकल्पो वा भवेदन्यः परंतपः॥२१॥

Amongst kings some one becomes as cool as snow; some one, as fierce as fire; some one becomes like a plough; and some one, again, becomes like a thunder-bolt.

न विशेषेण गन्तव्यमविच्छिन्नेन वा पुनः।

न जातु नाहमस्मीति सुप्रसक्तमसाधुषु॥२२॥

He who wishes to prevent self-destruction, should never mix with wicked persons for general or particular purposes.

विकर्मणा तप्यमानः पापाद् विपरिमुच्यते।

नैतत् कार्यं पुनरिति द्वितीयात् परिमुच्यते॥२३॥

From a sinful act committed only once, one may clear himself by repenting for it. From an act committed twice, one may purify himself by vowing never to repeat the act.

करिष्ये धर्ममेवेति तृतीयात् परिमुच्यते।

शुचिस्तीर्थान्यनुचरन् बहुत्वात्परिमुच्यते॥२४॥

From such an act committed thrice, one may purify himself by determining to act virtuously all along afterwards. By committing such an act again and again, one may purify himself by visiting sacred places.

कल्याणमनुकर्तव्यं पुरुषेण बुभूषता।

ये सुगन्धीनि सेवन्ते तथागन्धा भवन्ति ते॥२५॥

ये दुर्गन्धीनि सेवन्ते तथागन्धा भवन्ति ते।

One who wishes to acquire prosperity should do all that yields blessedness. They who live amidst fragrance themselves become fragrant by virtue thereof. They, on the other hand, who live in the midst of foul smell themselves become foul.

तपश्चर्यापरः सद्यः पापाद् विपरिमुच्यते॥२६॥

संवत्सरमुपास्याग्निमभिःशस्तः प्रमुच्यते।

One who practises ascetic austerities is soon purged of all one's sins. By adoring the sacrificial fire for a year, one sullied by various sins becomes purified.

त्रीणि वर्षाण्युपास्याग्निं भूणहा विप्रमुच्यते॥२७॥

महासरः पुष्कराणि प्रभासोत्तरमानसे।

अभ्येत्य योजनशतं भूणहा विप्रमुच्यते॥२८॥

यावतः प्राणिनो हन्यात् तज्जातीयांस्तु तावतः।

प्रमीयमानानुन्मोच्य प्राणिहा विप्रमुच्यते॥२९॥

One guilty of foeticide is purified by adoring the fire for three years. One guilty for foeticide becomes purified at even a hundred

Yojanas from Mahasara, or the Tirthas called Pushkara, or Prabhasa, or Manasa on the north, if only he sets out for any of them. A slayer of creatures is purged of his sins by saving from impending danger as many creatures of that particular kind as have been killed by him.

अपि चाप्सु निमज्जेत जपस्त्रिरधमर्षणम्।

यथाश्वमेधावभृथस्तथा तन्मनुरब्रवीत्॥३०॥

Manu has said that by diving in water after reciting thrice the sin-destroying Mantras, one reaps the fruits of the final bath in a Horse-sacrifice.

तस्मिन्नुदते पापं सत्कारं लभते यथा।

अपि चैनं प्रसीदन्ति भूतानि जडमूकवत्॥३१॥

Such an act very soon purifies one of all his sins, and he becomes, once again, the esteemed of the world. All creatures obey such a person, like helpless idiots.

बृहस्पतिं देवगुरुं सुरासुराः

सर्वे समेत्याभ्यनुयुज्य राजन्।

धर्म्यं फलं वेत्थ फलं महर्षे

तथैव तस्मिन्नरके पारलोक्ष्ये॥३२॥

Approaching, in days of yore, the celestial preceptor Brihaspati, the gods and Asuras, O king, humbly enquired of him, saying,—You are cognisant, O great Rishi, of the fruits of virtue, as also the fruits of those other acts which lead to hell in the next world.

उभे तु यस्य सदृशे भवेतां

किंस्वित्तयोस्तत्र जयोह्य न स्यात्।

आचक्ष्व नः पुण्यपैलं महर्षे

कथं पापं नुदते धर्मशीलः॥३३॥

Can not that person free himself from both virtue and sin who regards the two (happiness and misery) equally? Tell us, O great Rishi, what are the fruits of righteousness, and how does a virtuous person remove his sins!

बृहस्पतिरुवाच

कृत्वा पापं पूर्वमबुद्धिपूर्वं

पुण्यानि चेत्कुर्वते बुद्धिपूर्वम्।

स तत्पापं नुदते कर्मशीलो

वासो यथा मलिनं क्षारयुक्तम्॥३४॥

Brihaspati answered—

If, having committed sin through foolishness, one performs meritorious acts understanding their nature, he succeeds, by such righteousness, in cleansing himself from sin even as a piece of dirty cloth is washed clean by some saline substance.

पापं कृत्वाभिमन्येत नाहमस्मीति पुरुषः।

तच्चिकीर्षति कल्याणं श्रद्धानोऽनसूयकः॥३५॥

One should not brag after having committed sin. By having faith and by freeing one's self from malice, one acquires blessedness.

छिद्राणि विवृतान्येव साधूनां चावृणोति यः।

यः पापं पुरुषः कृत्वा कल्याणमभिपद्यते॥३६॥

That person who screens the faults of good men, even when exposed, acquires blessedness even after committing sins.

यथाऽऽदित्यः प्रातरुद्यंस्तमः सर्वं व्यपोहति।

कल्याणमाचरन्नेवं सर्वपापं व्यपोहति॥३७॥

As the sun rising on the morning removes all darkness, so does one dissipate all his sins by acting virtuously.

भीष्म उवाच

एवमुक्त्वा तु राजानमिन्द्रो तो जनमेजयम्।

याजयामास विधिवद् वाजिमेधेन शौनकः॥३८॥

Bhishma said—

Having said these words to king Janamejaya, Indrota, the son of Shaunaka, assisted him in the celebration of the Horse-sacrifice.

ततः स राजा व्यपनीतकल्मषः

श्रेयोवृत्तः प्रज्वलिताग्निरूपवान्।

विवेश राज्यं स्वमभिप्रकर्षणो

यथा दिवं पूर्णवपुर्निशाकरः॥३९॥

Purged of his sins, and regaining blessedness, the king shone like a burning fire,

and that slayer of enemies then entered his kingdom like moon in his full form entering the celestial region.

CHAPTER 153

(APADDHARMANUSHASANA PARVA)

— Continued

Whether a man revives after death. The conversation between a Vulture and a Jackal

युधिष्ठिर उवाच

कच्चित् पितामहेनासीच्छ्रुतं वा दृष्टमेव च।

कच्चिन्मर्त्यो मृतो राजन् पुनरुज्जीवितोऽभवत्॥१॥

Yudhishtira said—

Have you, O grandfather, ever seen or heard of any mortal restored to life after having met with death.

भीष्म उवाच

शृणु पार्थ यथावृत्तमितिहासं पुरातनम्।

गृध्रजम्बुकसंवादं यो वृत्तो नैमिषे पुरा॥२॥

Bhishma said—

'Listen, O king, to the discourse between a vulture and a jackal as it took place in days of yore. This incident happened in the forest of Naimisha.

कस्यचिद् ब्राह्मणस्यासीद् दुःखलब्धः सुतो मृतः।

बाल एव विशालाक्षो बालग्रहनिपीडितः॥३॥

Once upon a time a Brahmana had, after great difficulties, got a son of large eyes. The child died of infantile convulsions.

दुःखिताः केचिदादाय बालमप्राप्तयौवनम्।

कुलसर्वस्वभूतं वै रुदन्तः शोकविह्वलाः॥४॥

Violently agitated by grief and bewailing aloud, some of his kinsmen took up the little boy who was the only wealth of his family.

बालं मृतं गृहीत्वाथ श्मशानाभिमुखाः स्थिताः।

अङ्केनैव च संक्रम्य रुदुर्भृशदुःखिताः॥५॥

Taking the dead child they went in the direction of the crematorium. Going there they

began to take the child from one another's breast and cry more bitterly in sorrow.

शोचन्तस्तस्य पूर्वोक्तान् भाषितांश्चासकृत् पुनः।

तं बालं भूतले क्षिप्य प्रतिगन्तुं न शक्नुयुः॥६॥

Remembering with sorrowful hearts the former speeches of their minion again and again, they could not return home casting the body on the naked earth.

तेषां रुदितशब्देन गृध्रोऽभ्येत्य वचोऽब्रवीत्।

एकात्मजमिमं लोके त्यक्त्वा गच्छत मा चिरम्॥७॥

Hearing their cries, a vulture came there and said—Go away, and do not delay, you who have to cast off but one child!

इह पुंसां सहस्राणि स्त्रीसहस्राणि चैव ह।

समानीतानि कालेन हित्वा वै यान्ति बाध्यवाः॥८॥

Kinsmen always go away leaving here thousands of men and women brought here in course of time.

सम्पश्यत जगत् सर्वं सुखदुःखैरधिष्ठितम्।

संयोगो विप्रयोगश्च पर्यायेणोपलभ्यते॥९॥

See, the entire universe is subject to happiness and misery. Union and disunion are seen in turns.

गृहीत्वा ये च गच्छन्ति ये न यान्ति च तान् मृतान्।

तेऽप्यायुषः प्रमाणेन स्वेन गच्छन्ति जन्तवः॥१०॥

They who have come to the crematorium with the dead bodies of their relatives, and they who sit by those bodies themselves go away from the world for their own acts when the allotted periods of their own lives expire.

अलं स्थित्वा श्मशानेऽस्मिन् गृध्रगोमायुसंकुले।

कङ्कालबहुले रौद्रे सर्वप्राणिभयङ्करे॥११॥

There is no necessity of your waiting in the crematorium, this dreadful place, which abounds with vultures, jackals and skeletons and fills every creature with fear.

न पुनर्जीवितः कश्चित् कालधर्ममुपागतः।

प्रियो वा यदि वा द्वेष्यः प्राणिनां गतिरीदृशी॥१२॥

Whether friend or enemy, no one becomes alive having once yielded to the power of

Time. Such, indeed, is the destiny of all creatures.

सर्वेण खलु मर्त्यं मर्त्यलोके प्रसूयता।

कृतान्तविहिते मार्गे मृतं को जीवयिष्यति॥१३॥

In this world of mortals, everyone who is born is sure to die. Who shall restore to life one that is dead and gone on the way ordained by the destroyer?

कर्मान्तविरते लोके अस्तं गच्छति भास्करे।

गम्यतां स्वमधिष्ठानं सुतस्नेहं विसृज्य वै॥१४॥

At this hour when men are about to terminate their daily labours, the Sun is retiring to the setting hills. Go to your homes, renouncing this love for the child.

ततो गृध्रवचः श्रुत्वा प्राक्रोशन्तस्तदा नृप।

बान्धवास्तेऽभ्यगच्छन्त पुत्रमुत्सृज्य भूतले॥१५॥

Hearing these words of the vulture, the grief of the kinsmen seemed to decrease, and placing the child on the naked earth they were about to go away.

विनिश्चित्याथ च तदा विक्रोशन्तस्ततस्ततः।

मृतमित्येव गच्छन्तो निराशास्तस्य दर्शने॥१६॥

Knowing very well that the child had died and giving up every hope to see him again, they began to go back, bewailing loudly.

निश्चितार्थाश्च ते सर्वे संत्यजन्तः स्वमात्मजम्।

निराशा जीविते तस्य मार्गमावृत्य धिष्ठिताः॥१७॥

Firmly assured, and giving up all hopes of restoring the dead to life, they cast off that offspring of their family and prepared to turn back from that spot.

ध्वाक्षपक्षसवर्णस्तु विलान्निःसृत्य जम्बुकः।

गच्छमानान् स्म तानाह निर्घृणाः खलु मानुषाः॥१८॥

At this time a jackal, black as a raven, came out of his hole and said to those departing kinsmen, forsooth, you who are kinsmen of that dead child have no affection.

आदित्योऽयं स्थितो मूढाः स्नेहं कुस्त मा भयम्।

बहुरूपो मुहूर्तश्च जीवेदपि कदाचन॥१९॥

There the Sun still shines in the sky, ye fools! Give vent to your feelings, fearlessly!

Many are the virtues of the hour. This child may regain its life.

यूयं भूमौ विनिक्षिप्य पुत्रस्नेहविनाकृताः।

श्मशाने सुतमुत्सृज्य कस्माद् गच्छत निर्घृणाः॥२०॥

Spreading a few blades of Kusha grass on the ground and leaving that dear child on the crematorium, why do you go away with hearts of steel and renouncing every affection for the darling.

न वोऽस्त्यस्मिन् सुते स्नेहो बाले मधुरभाषिणि।

यस्य भाषितमात्रेण प्रसादमधिगच्छत॥२१॥

Surely, you have no love for that sweet-speeched little child, whose words, as soon as they left his lips, used to please you greatly!

ते पश्यत सुतस्नेहो यादृशः पशुपक्षिणाम्।

न तेषां धारयित्वा तान् कश्चिदस्ति फलागमः॥२२॥

Mark the affection that even birds and beasts cherish for their young ones. They get no return for rearing up their young ones!

चतुष्पात्यक्षिकीटानां प्राणिनां स्नेहसङ्गिणाम्।

परलोकगतिस्थानां मुनियज्ञक्रिया इव॥२३॥

Like the sacrifice of the Rishis, the love of quadrupeds, of birds, and insects, yields no reward in heaven.

तेषां पुत्राभिरामाणामिहलोके परत्र च।

न गुणो दृश्यते कश्चित् प्रजाः संधारयन्ति च॥२४॥

Though they love their children, they are never seen to derive any benefit from the latter either in this world or in the next. Yet they love their young ones.

अपश्यतां प्रियान् पुत्रांस्तेषां शोको न तिष्ठति।

न च पुष्पान्ति संवृद्धास्ते मातापितरौ क्वचित्॥२५॥

Growing up, their children never maintain them in age. Still do they not feel pained when they do not see their title ones?

मानुषाणां कुतः स्नेहो येषां शोको भविष्यति।

इमं कुलकरं पुत्रं त्यक्त्वा क्व नु गमिष्यथ॥२६॥

How is affection to be seen in human beings since they only indulge in grief? Where

would you go leaving here this child who is the perpetuator of his family.

चिरं मञ्जत बाष्पं च चिरं स्नेहेन पश्यत।

एवंविधानि ह्रीष्टानि दुस्त्यजानि विशेषतः॥२७॥

Do you shed tears for him for some time, and look at him a little longer with affection. It is difficult to cast off objects which are so dear.

क्षीणस्यार्थाभियुक्तस्य श्मशानाभिमुखस्य च।

बान्धवा यत्र तिष्ठन्ति तत्रान्यो नार्थितिष्ठति॥२८॥

It is friends and not others who wait by the side of the weak, of the prosecuted in a court of law, and of him who is borne towards the burning place.

सर्वस्य दयिताः प्राणाः सर्वः स्नेहं च विन्दति।

तिर्यग्योनिष्वपि सतां स्नेहं पश्यत यादृशम्॥२९॥

Life is dear to all, and all feel the influence of love. See the affection that is cherished by beasts and birds.

त्यक्त्वा कथं गच्छथेमं पद्मलोलायताक्षिकम्।

यथा नवोद्गाहकृतं स्नानमाल्यविभूषितम्॥३०॥

How can you go away, casting off this boy having eyes large as the lotus petal, and beautiful as a newly-wedded youth washed clean and bedecked with garlands.

जम्बुकस्य वचः श्रुत्वा कृपणं परिदेवतः।

न्यवर्तन्त तदा सर्वे श्वार्यं ते स्म मानुषाः॥३१॥

Hearing these words of the jackal who had been thus giving vent to expressions of grief, the men turned back for the sake of the dead body.

गृध्र उवाच

अहो वत नृशंसेन जम्बुकेनाल्पमेघसा।

क्षुद्रेणोक्ता हीनसत्त्वा मानुषाः किं निवर्तथा॥३२॥

The Vulture said—

Alas, you men shorn of strength of mind, why do you turn back at the call of a cruel, mean and little-witted jackal.

पञ्चेन्द्रियपरित्यक्तं शुष्कं काष्ठत्वमागतम्।

कस्माच्छोचथ तिष्ठन्तमात्मानं किं न शोचथ॥३३॥

Why do you lament for that compound of five elements deserted by their presiding gods, no longer occupied (by the soul), motionless, and stiff as a piece of wood? Why do you not grieve for your own selves.

तपः कुरुत वै तीव्रं मुच्यध्वं येन किल्बिषात्।

तपसा लभ्यते सर्वं विलापः किं करिष्यति॥३४॥

Do you practise austerities by which you will succeed in purifying yourselves from sin! Everything may be got by penances. What will lamentations do?

अनिष्टानि च भाग्यानि जातानि सह मूर्तिना।

येन गच्छति बालोऽयं दत्त्वा शोकमनन्तकम्॥३५॥

Death is born with the body. It is for ill-luck that this boy has departed, plunging you into infinite grief!

धनं गावः सुवर्णं च मणिरत्नमथापि च।

अपत्यं च तपोमूलं तपोयोगाच्च लभ्यते॥३६॥

Wealth, kine, gold, precious gems, children, all originate from penances. Penances again are the outcome of Yoga.

यथाकृता च भूतेषु प्राप्यते सुखदुःखिता।

गृहीत्वा जायते जन्तुर्दुःखानि च सुखानि च॥३७॥

Amongst creatures, the measure of happiness or misery depends on pristine deeds. Every creature is born in the world, taking with him his own measure of happiness and misery.

न कर्मणा पितुः पुत्रः पिता वा पुत्रकर्मणा।

मार्गेणान्येन गच्छन्ति वद्धाः सुकृतदुष्कृतैः॥३८॥

The son is not fettered by the acts of the father, or the father by those of the son. Fettered by their own acts good and bad, all have to wend this common road.

धर्मं चरत यत्नेन न चाधर्मे मनः कृथाः।

वर्तध्वं च यथाकालं दैवतेषु द्विजेषु च॥३९॥

Duly follow all the duties, and abstain from acts of unrighteousness! Reverentially wait, according to scriptural injunctions, upon the gods and the Brahmanas!

शोकं त्यजत दैन्यं च सुतस्नेहान्निवर्तत।

त्यज्यतामयमाकाशे ततः शीघ्रं निवर्तत॥४०॥

Shake off sorrow and cheerlessness, and abstain from parental affection! Leave the child on this open ground, and go away forthwith.

यत् करोति शुभं कर्म तथा कर्म सुदारुणम्।

तत् कर्तैव समश्नानि बान्धवानां किमत्र ह॥४१॥

The doer alone reaps the fruits of his good or bad acts. What concern have kinsmen with them.

इह त्यक्त्वा न तिष्ठन्ति बान्धवा बान्धवं प्रियम्।

स्नेहमुत्सृज्य गच्छन्ति बाष्पपूर्णाविलेक्षणाः॥४२॥

Leaving dead kinsman however dear, kinsman leave this spot. With eyes full of tears, they go away, ceasing to show affection for the dead.

प्राज्ञो वा यदि वा मूर्खः सधनो निर्धनोऽपि वा।

सर्वः कालवशं याति शुभाशुभसमन्वितः॥४३॥

Wise or ignorant, rich or poor, every one yields to Time, endued with good and bad acts.

किं करिष्यथं शोचित्वा मृतं किमनुशोचथ।

सर्वस्य हि प्रभुः कालो धर्मतः समदर्शनः॥४४॥

Of what use is mourning? Why do you grieve for the dead? Time is the master of all, and he by his very nature looks impartially on all things.

यौवनस्थांश्च बालांश्च वृद्धान् गर्भगतानपि।

सर्वानाविशते मृत्युरेवंभूतमिदं जगत्॥४५॥

In proud youth or in helpless infancy, in age or while lying in the mother's womb, every one is subject to be attacked by Death. Such is the course of the world.

जम्बुक उवाच

अहो मन्दीकृतः स्नेहो गृध्रेणोहाल्पबुद्धिना।

पुत्रस्नेहाभिभूतानां युष्माकं शोचतां भृशम्॥४६॥

The Jackal said—

Alas, the love which you entertain for your dead child, and manifested in your sorrowing eyes and mournful looks, has been lessened by that foolish vulture.

समैः सम्यक्प्रयुक्तैश्च वचनैः प्रत्ययोत्तरैः।

यद्गच्छति जनश्चायं स्नेहमुत्सृज्य दुस्त्यजम्॥४७॥

It is, indeed, so, since influenced by his well-applied words teaching tranquility and capable of producing conviction, that man there returns to the town, casting off affection that is so hard to throw off.

अहो पुत्रवियोगेन मृतशून्योपसेवनात्।

क्रोशतां सुभृशं दुःखं विवत्सानां गवामिव॥४८॥

Alas, I had thought that the grief felt by men bewailing aloud for the death of a child and for the corpse on a crematorium, is great like that of kine bereft of calves.

अद्य शोकं विजानामि मानुषाणां महीतले।

स्नेहं हि कारणं कृत्वा ममाप्यश्रूण्यथापतन्॥४९॥

To-day, however, I perceive the extent of grief of human beings on earth. Seeing their great affection I had shed tears myself.

यत्नो हि सततं कार्यस्ततो दैवेन सिद्ध्यति।

दैवं पुरुषकारश्च कृतान्तेनोपपद्यते॥५०॥

One should always exert. From it and through destiny one succeeds. Exertion and destiny, joining together, yield fruits.

अनिर्वेदः सदा कार्यो निर्वेदाद्धि कुतः सुखम्।

प्रयत्नात् प्राप्यते ह्यर्थः कस्माद् गच्छथ निर्दयम्॥५१॥

One should always exert hopefully. How can happiness be secured from despondency? Objects of desire may be acquired by resolution. Why then do you return so heartlessly?

आत्ममांसोपवृत्तं च शरीरार्धमयीं तनुम्।

पितृणां वंशकर्तारं वने त्यक्त्वा क्व यास्यथ॥५२॥

Where do you go, leaving in the forest this your own begotten son, this perpetuator of the race of his father.

अथवास्तंगते सूर्ये संध्याकाल उपस्थिते।

ततो नेष्यथ वा पुत्रमिहस्था वा भविष्यथ॥५३॥

Stay here till the sun sets and the evening comes. You may then take away this boy with yourselves or remain here with him.

गृध्र उवाच

अद्य वर्षसहस्रं मे साग्रं जातस्य मानुषाः।

न च पश्यमि जीवन्तं मृतं स्त्रीपुंनपुंसकम्॥५४॥

The Vulture said—

I am, Ye men, thousand years old this day,
but I have never seen a dead creature, male or
female or eunuch, revive after death.

मृता गर्भेषु जायन्ते जातमात्रा प्रियन्ति च।

चङ्क्रमन्तो प्रियन्ते च यौवनस्थास्तथा परे॥५५॥

Some die in the womb; some die soon after
birth; some die while crawling; some die in
youth; and some in old age.

अनित्यानीह भाग्यानि चतुष्पात्पक्षिणामपि।

जङ्गमानां नगानां वाण्यायुरग्रेऽवतिष्ठते॥५६॥

The fortunes of all creatures, including
beasts and birds, are fickle. The extent of life
of all mobile and immobile creatures is fixed
beforehand.

इष्टदारवियुक्तश्च पुत्रशोकान्वितास्तथा।

दह्यमानाः स्म शोकेन गृहं गच्छन्ति नित्यशः॥५७॥

Shorn of wives and dear ones and filled
with sorrow for children, men leave this spot
every day with aggrieved hearts for returning
home.

अनिष्टानां सहस्राणि तथेष्टानां शतानि च।

उत्सृज्येह प्रयाता वै बान्धवा भृशदुःखिताः॥५८॥

Leaving here thousands of both friends and
enemies, kinsmen stricken with grief go back
to their homes.

त्यज्यतामेष निस्तेजाः शून्यः काष्ठत्वमागतः।

अन्यदेहविषक्तं हि शावं काष्ठत्वमागतम्॥५९॥

त्यक्तजीवस्य चैवास्य कस्माद्धित्वा न गच्छत।

Leave off this dead body which has no
longer any animal heat in it and which is as
stiff as a piece of wood. Why then do you not
go away, leaving the body of this child which
is like a piece of wood and whose life had
entered a new body?

निरर्थको ह्ययं स्नेहो निष्फलश्च परिश्रमः॥६०॥

चक्षुर्भ्यां न च कर्णाभ्यां सं शृणोति समीक्षते।

This your love has no meaning, and this
caressing of the child is useless. He does not
see with his eyes or hear with ears.

कस्मादेनं समुत्सृज्य न गृहान् गच्छताशु वै॥६१॥

मोक्षधर्माश्रितैर्वाक्यैर्हेतुमद्भिः सुनिष्ठुरैः।

मयोक्ता गच्छत क्षिप्रं स्वं स्वमेव निवेशनम्॥६२॥

Leaving him here go away forthwith. Thus
addressed by me in words which are seemingly
cruel but which in reality are reasonable and
are directly connected with the great religion of
emancipation, return he to your respective
homes.

प्रज्ञाविज्ञानयुक्तेन बुद्धिसंज्ञाप्रदायिना।

वचनं श्राविता नूनं मानुषाः संनिवर्तता।

शोको द्विगुणतां याति दृष्ट्वा स्मृत्वा च चेष्टितम्॥६३॥

Addressed thus by the vulture gifted with
wisdom and knowledge and capable of giving
intelligence and awakening the understanding,
those men were about to go away from the
crematorium. Grief becomes two-fold on
seeing its object and on remembering the acts
of that object (in life).

इत्येतद् वचनं श्रुत्वा संनिवृत्तास्तु मानुषाः।

अपश्यत् तं तदा सुप्तं द्रुतमागत्य जम्बुकः॥६४॥

Having heard these words of the vulture,
the men resolved to leave that place. Just at that
time the jackal, coming there quickly, spied the
child lying in the sleep of death.

जम्बुक उवाच

इमं कनकवर्णाभं भूषणैः समलंकृतम्।

गृध्रवाक्यात् कथं पुत्रं त्यजध्वं पितृपिण्डदम्॥६५॥

The Jackal said—

Why, indeed, do you leave, at the vulture's
suggestion, this child bearing golden hue,
adorned with ornaments, and capable of giving
the obsequial cake to his departed manes?

न स्नेहस्य च विच्छेदो विलापरुदितस्य च।

मृतस्यास्य परित्यागात् तापो वै भविता श्रुवम्॥६६॥

If you abandon him, your love will not
terminate, nor these piteous cries. On the other
hand, your grief will multiply itself.

श्रूयते शम्बुके शूद्रे हते ब्राह्मणदारकः।

जीवितो धर्ममासाद्य रामात् सत्यपराक्रमात्॥६७॥

We have heard that a Shudra named Shambuka having been killed and virtue having been upheld by the powerful Rama, a (dead, Brahmana child was restored to life.

तथा श्वेतस्य राजर्षेर्बालो दृष्टान्तमागतः।

श्वेतेन धर्मनिष्ठेन मृतः संजीवितः पुनः॥६८॥

Likewise the son of the royal sage Shveta had died (prematurely). But the virtuous monarch succeeded in reviving his dead child.

तथा कश्चिल्लभेत् सिद्धो मुनिर्वा देवतापि वा।

कृपणानामनुक्रोशं कुर्याद् वो रुदतामिह॥६९॥

Similarly, in your case also, some sage or god may be willing to grant your desire and show mercy to you that are crying piteously.

इत्युक्तास्ते न्यवर्तन्त शोकार्ताः पुत्रवत्सलाः।

अङ्गे शिरः समाधाय रुदुर्बहुविस्तरम्।

तेषां रुदितशब्देन गृध्रोऽभ्येत्य वचोऽब्रवीत्॥७०॥

Thus accosted by the jackal, the men, stricken with grief and full of affection for the child, returned, and placing the child's head on their laps one after another, began the bewail piteously. Hearing their cries, the vulture, coming there, once more spoke to them as follows.

गृध्र उवाच

अश्रुपातपरिविलिन्नः पाणिस्पर्शप्रपीडितः।

धर्मराजप्रयोगाच्च दीर्घनिद्रां प्रवेशितः॥७१॥

The Vulture said—

Why are you bathing this child with your tears? Why are you pressing him with your palms in this way? At the behest of the grim king of justice the child has been sent to that sleep which will never be broken.

तपसापि हि संयुक्ता धनवन्तो महाधियः।

सर्वे मृत्युवशं यान्ति तदिदं प्रेतपत्तनम्॥७२॥

Those who have acquired the merit of penances, those who are gifted with wealth, those who are endued with great intelligence, in fact, all yield to death. This is the place intended for the dead.

बालवृद्धसहस्राणि सदा संत्यज्य बाण्यवाः।

दिनानि चैव रात्रीश्च दुःखं तिष्ठन्ति भूतले॥७३॥

It is always seen that casting off thousands of kinsmen, young and old kinsmen pass their nights and days in grief, rolling on the naked earth.

अलं निर्वन्धमागत्य शोकस्य परिधारणे।

अप्रत्ययं कुतो ह्यस्य पुनरद्येह जीवितम्॥७४॥

Stop this ardour in putting on the trappings of woe. It is impossible that this child would be restored to life again.

मृतस्योत्सृष्टदेहस्य पुनर्देहो न विद्यते।

नैव मूर्तिप्रदानेन जम्बुकस्य शतैरपि॥७५॥

He will not regain his life at the call of the jackal. If a person once dies and deserts his body, this body never regains animation.

शक्यं जीवयितुं ह्येष बालो वर्षशतैरपि।

By sacrificing their own lives, hundreds of jackals will not be able to revive this child in hundreds of years.

अथ रुद्रः कुमारो वा ब्रह्मा वा विष्णुरेव च॥७६॥

वरमस्मै प्रयच्छेयुस्ततो जीवेदयं शिशुः।

If, however, Rudra, Kumara, Brahma, or Vishnu, grant him a boon, then only may this child be restored to life.

नैव बाष्पविमोक्षेण न वा श्वासकृते न च॥७७॥

न दीर्घरुदितेनायं पुनर्जीवं गमिष्यति।

Neither the shedding of tears, nor the heaving of long sighs, nor profuse lamentations, will restore this one to life.

अहं च क्रोष्टुकश्चैव यूयं ये चास्य बाण्यवाः॥७८॥

धर्माश्रितो गृहीत्वैह सर्वे वर्तमानेऽध्वनि।

अग्रियं परुषं चापि परद्रोहं परस्त्रियम्॥७९॥

अधर्ममृतं चैव दूरात् प्राज्ञो विवर्जयेत्।

धर्मं सत्यं श्रुतं न्याय्यं महतीं प्राणिनां दयाम्॥८०॥

अजिह्वत्वमशाठ्यं च यत्नतः परिमार्गता।

मातरं पितरं वापि बाण्यवान् सुहृदस्तथा॥८१॥

जीवतो ये न पश्यन्ति तेषां धर्मविपर्ययः।

Myself, the jackal, you all, and all the relatives of this one, with all our virtues and sins, are vending the same way. Seek with care virtue, truth, the good of others justice, mercy for all creature, sincerity and honesty. They incur sin who, while living, do not take care of their parents, kinsmen and friends.

यो न पश्यति चक्षुर्भ्यां नेङ्गते च कथञ्चन॥८२॥

तस्य निष्ठावसानान्ते रुदन्तः किं करिष्यथ।

What will you profit by crying, for him after death, who does not see with his eyes and stir in the least.

इत्युक्तास्ते सुतं त्यक्त्वा भूमौ शोकपरिप्लुताः।

दह्यमानाः सुतस्नेहात् प्रययुर्वाञ्छवा गृहम्॥८३॥

Thus addressed, the men, laden with sorrow and burning with grief on account of their love for the child, departed for their homes, leaving the body.

जम्बुक उवाच

दारुणो मर्त्यलोकोऽयं सर्वप्राणिविनाशनः।

इष्टवन्धुवियोगश्च तथेहाल्पं च जीवितम्॥८४॥

The jackal said—

Alas, dreadful is this world of mortals! Here no creature can escape. Every creature's life is short. Beloved friends are always going.

वह्नीकमसत्यं चाप्यतिवादाप्रियंवदम्।

इमं प्रेक्ष्य पुनर्भावं दुःखशोकविवर्धनम्॥८५॥

न मे मानुषलोकोऽयं मुहूर्तमपि रोचते।

It is full of vanities and falsehoods, accusations and evil reports! Witnessing again this incident which increases pain and grief, I do not for a moment like this world of men.

अहो धिग् गृध्रवाक्येन यथैवाबुद्ध्यस्तथा॥८६॥

कथं गच्छत निःस्नेहाः सुतस्नेहं विसृज्य च।

प्रदीप्ताः पुत्रशोकेन संनिवर्तत मानुषाः॥८७॥

श्रुत्वा गृध्रस्य वचनं पापस्येहाकृतात्मनः।

Alas, shame on you, you men, who thus return like foolish persons, on hearing the vulture's words, though you are burning with grief on account of the death of this child. You

cruel men, how can you go away, renouncing parental affection upon hearing the words of a sinful vulture of impure soul.

सुखस्यानन्तरं दुःखं दुःखस्यानन्तरं सुखम्॥८८॥

सुखदुःखावृते लोके नेहास्त्येकमनन्तरम्।

इमं क्षितितले त्यक्त्वा बालं रूपसमन्वितम्॥८९॥

कुलशोभाकरं मूढाः पुत्रं त्यक्त्वा क्व यास्यथ।

रूपयौवनसम्पन्नं द्योतमानमिव श्रिया॥९०॥

जीवन्तमेव पश्यामि मनसा नात्र संशयः।

Happiness is followed by misery, and misery by happiness. In this world which has both happiness and misery, none of these two exists without break. You little-witted men, where will go, casting off on the naked earth this beautiful child, this son who is an ornament of your family. Verily, I cannot conceive that this child endued with grace, youth and beauty is dead.

विनाशो नास्य न हि वै सुखं प्राप्स्यथ मानुषाः॥९१॥

पुत्रशोकाभितप्तानां मृतानामद्य वः क्षमम्।

It is not proper that he should die. It seems that you are sure to gain happiness. You who are stricken with grief for the death of this child will, forsooth, have good luck to-day.

सुखसम्भावनं कृत्वा धारयित्वा सुखं स्वयम्।

त्यक्त्वा गमिष्यथ क्वाद्य समुत्सृज्याल्पबुद्धिवत्॥९२॥

Anticipating inconvenience and pain and seeking your own comfort, where will you, like persons of little intelligence, go, leaving this darling.

भीष्म उवाच

तथा धर्मविरोधेन प्रियमिष्ट्याभिधायिना।

श्मशानवासिना नित्यं रात्रिं मृगयता नृप॥९३॥

ततो मध्यस्थतां नीता वचनैरमृतोपमैः।

जम्बुकेन स्वकार्यार्थं बान्धवास्तस्य धिष्ठिताः॥९४॥

Bhishma said—

Thus, O king, the kinsmen of the dead child, unable to settle what they should do, were, for fulfilling his own purpose, induced by that sinful jackal who uttered sweet

falsehoods—that dweller of the crematorium who went there every night in search of food.

गृध्र उवाच

अयं प्रेतसमाकीर्णो यक्षराक्षससेवितः।

दारुणः काननोद्देशः कौशिकैरभिनादितः॥१५॥

The Vulture said—

Dreadful is that spot, this wilderness, which resounds with the screams of owls and is filled with spirits and Yakshas and Rakshasas.

भीमः सुघोश्च तथा नीलमेघसमप्रभः।

अस्मिच्छवं परित्यज्य प्रेतकार्याण्युपासत॥१६॥

It appears dreadful like a mass of blue clouds. Casting off the body, perform the funeral rites.

भानुर्यावत् प्रयात्यस्तं यावच्च विमला दिशः।

तावदेनं परित्यज्य प्रेतकार्याण्युपासत॥१७॥

8. Throwing away the body, perform those rites before the sun sets and before the points of compass are covered with darkness.

नदन्ति परुषं श्येनाः शिवाः क्रोशन्ति दारुणम्।

मृगेन्द्राः प्रतिनन्दन्ति रविरस्तं च गच्छति॥१८॥

9. The hawks are uttering hideous cries. Jackals are howling hideously. Lions are roaring. The sun is setting.

चिताधूमेन नीलेन संरज्यन्ते च पादपाः।

श्मशाने च निराहाराः प्रतिनर्दन्ति देहिनः॥१९॥

The trees on the crematorium are appearing dark for the blue smoke of the funeral pyres. Stricken with hunger the carnivorous animals are yelling in rage.

सर्वे विकृतदेहाश्चाप्यस्मिन् देशे सुदारुणे।

युष्मान् प्रधर्षयिष्यन्ति विकृता मांसभोजिनः॥२०॥

All those creatures of dreadful forms which live in this fearful place, all those grim-visaged animals that haunt this desert, will soon attack you.

क्रूराश्चान्यं वनोद्देशो भयमद्य भविष्यति।

त्यज्यतां काष्ठभूतोऽयं मृष्यतां जाम्बुकं वचः॥२०॥

यदि जम्बुकवाक्यानि निष्फलान्यनृतानि च।

श्रोष्यथ भ्रष्टविज्ञानास्ततः सर्वे विनश्यन्त्य॥२०॥

This forest is certainly dreadful. Danger will beset you. The child is like a dry wood. Indeed, if you listen to these false and useless words of the jackal against your own good sense, all of you will surely meet with death.

जम्बुक उवाच

स्थीयतां नेह भेतव्यं यावत् तपति भास्करः।

तावदस्मिन् सुते स्नेहादनिर्वेदेन वर्तत॥२०॥

The Jackal said—

Remain where you are. There is no fear even in this desert as long as the sun shines. Do you remain here hopefully, moved by parental affection till the sun sets.

स्वैरं रुदन्तो विश्रव्याश्चिरं स्नेहेन पश्यत।

(दारुणेऽस्मिन् वनोद्देशे भयं वो न भविष्यति।

अयं सौम्यो वनोद्देशः पितृणां निधनाकरः॥)

स्थीयतां यावदादित्यः किं च क्रव्यादभापितैः॥२०॥

Without any fear, bewailing as you please, continue to look at this child with loving eyes. Though this forest is dreadful, no danger will overtake you. In sooth, this wilderness is quiet and peaceful. It is here that the Pitris by thousands departed from the world. Wait as long as the sun shines. Of what avail are this vulture's words to you?

यदि गृध्रस्य वाक्यानि तीव्राणि रभसानि च।

गृहीत मोहितात्मानः सुतो वो न भविष्यति॥२०॥

7. If, being stupefied, you follow the cruel and harsh words of the vulture, then your child will never regain life.

भीष्म उवाच

गृध्रोऽस्तमित्याह गतो गतो नेति च जम्बुकः।

मृतस्य तं परिजनमूचतुस्तौ क्षुधान्वितौ॥२०॥

Bhishma said—

The vulture then said to those men, that the sun had set. The jackal said that it was not so. Both the vulture and the jackal fell hungry and thus addressed the kinsmen of the dead child.

स्वकार्यवद्धक्षौ तौ राजन् गृध्रोऽथ जम्बुकः।

क्षुत्पिपासापिश्रान्तौ शास्त्रमालम्ब्य जल्पतः॥१०७॥

Both of them were determined upon accomplishing their respective purposes. Exhausted with hunger and thirst, they thus quarrelled, taking advantage of the scriptures.

तयोर्विज्ञानविदुषोर्द्वयोर्मृगपतत्रिणोः।

वाक्यैरमृतकल्पैस्तैः प्रतिष्ठन्ति व्रजन्ति च॥१०८॥

Moved by these words, sweet as ambrosia, of those two creatures, viz., the bird and the beast, both of whom had wisdom and knowledge, the kinsmen at one time desired to go away and at another to remain there.

शोकदैव्यसमाविष्टा रुदन्तस्तस्थिरे तदा।

स्वकार्यकुशलाभ्यां ते सम्प्राप्यन्ते ह नैपुणात्॥१०९॥

At last, actuated by sorrow and depression, they waited there, bewailing pitcously. They did not know that the beast and the bird, very clever in achieving their ends, had only stupefied them (by their words).

तथा तयोर्विदत्तोर्विज्ञानविदुषोर्द्वयोः।

बान्धवानां स्थितानां चाप्युपातिष्ठत शङ्करः॥११०॥

While both the bird and the beast were thus disputing and while the kinsmen of the dead child sat listening to them, the great god Shankara, urged by his divine consort (Uma), arrived there with eyes bathed in tears of mercy.

देव्या प्रणोदितो देवः कारुण्यार्द्रकृतेक्षणः।

ततस्तानाह मनुजान् वरदोऽस्मीति शङ्करः॥१११॥

ते प्रत्यूचुरिदं वाक्यं दुःखिताः प्रणताः स्थिताः।

एकपुत्रविहीनानां सर्वेषां जीवितार्थिनाम्॥११२॥

पुत्रस्य नो जीवदानाज्जीवितं दातुमर्हसि।

Addressing the kinsmen of the dead child, the god said,—I am Shankara the granter of boons!—With hearts laden with grief, those men laid themselves low before the great god and said to him in reply,—Bereft of this our only child, all of us are on the brink of death. Be you pleased to grant us life by granting life to this our son.

एवमुक्तः स भगवान् वारिपूर्णं चक्षुषा॥११३॥

जीवितं स्म कुमाराय प्रादाद् वर्षशतानि वै।

Thus begged, the illustrious god, taking up some water in his hands, granted to that dead child life extending for a hundred years.

तथा गोमायुगृध्राभ्यां प्राददत् क्षुद्विनाशनम्॥११४॥

वरं पिनाकी भगवान् सर्वभूतहिते रतः।

1Ever engaged in the behoof of all creatures, the illustrious holder of Pinaka granted a boon to both the jackal and the vulture for which their hunger was appeased.

कृतकृत्याः सुखं हृष्टाः प्रातिष्ठन्त तदा विभो।

अनिर्वेदेन दीर्घेण निश्चयेन ध्रुवेण च॥११६॥

देवदेवप्रसादाच्च क्षिप्रं फलमवाप्यते।

ततः प्रणम्य ते देवं प्रायो हर्षसमन्विताः॥११५॥

Filled with joy and having gained great prosperity, the men bowed to the god. Gaining success, they then, O king, left that spot in great glee. Through continued hopefulness and firm determination and the grace of the great god, the fruits of one's acts are gained forthwith.

पश्य दैवस्य संयोगं बान्धवानां च निश्चयम्॥११७॥

कृपणानां तु रुदतां कृतमश्रुप्रमार्जनम्।

Mark the combination of circumstances and the determination of those kinsmen. While crying with heavy hearts, their tears were wiped and dried up.

पश्य चाल्येन कालेन निश्चयान्वेषणेन च॥११८॥

प्रसादं शङ्करात् प्राप्य दुःखिताः सुखमाप्नुवन्।

See, how within only a short time, through their firmness of resolution, they gained the grace of Shankara, and their sorrows removed, they were made happy.

ते विस्मिताः प्रहृष्टाश्च पुत्रसंजीवनात् पुनः॥११९॥

बभूवुर्भरतश्रेष्ठ प्रसादाच्छङ्करस्य वै।

Indeed, through Shankara's favour, O chief of the Bharatas, those sorrowing kinsmen were filled with wonder and joy at the restoration of their child to life.

ततस्ते त्वरिता राजंस्त्यक्त्वा शोकं शिशूद्धवम्॥१२०॥

विविशुः पुत्रमादाय नगरं हृष्टमानसाः।

एषा बुद्धिः समस्तानां चातुर्वर्ण्ये निदर्शिता॥१२१॥

Then, O king, shaking off that grief caused by their child, those Brahmanas, filled with joy, quickly returned to their town; taking the restored child with them. Such a conduct has been laid down for all the four castes.

धर्मार्थमोक्षसंयुक्तमितिहासमिमं शुभम्।

श्रुत्वा मनुष्यः सततमिहामुत्र च मोदते॥१२२॥

By frequently listening to this auspicious story fraught with virtue, profit, and emancipation, a man acquires happiness both in this world and the next.

CHAPTER 154

(APADDHARMANUSHASANA PARVA)

— Continued.

The duty of a king when a neighbouring, but a powerful enemy is offended by him.

युधिष्ठिर उवाच

बलिनः पत्यमित्रस्य नित्यमासन्नवर्तिनः।

उपकारापकाराभ्यां समर्थस्योद्यतस्य च॥१॥

मोहाद् विकत्यनामात्रैरसारोऽल्यबलो लघुः।

वाग्भिरप्रतिरूपाभिरभिद्रुहा पितामह॥२॥

आत्मनो बलमास्थाय कथं वर्तेत मानवः।

आगच्छतोऽतिक्रुद्धस्य तस्योद्धरणरकाम्यया॥३॥

Yudhishtira said—

If a weak, worthless and light-hearted person, O grandfather, does from folly excite, by improper and boastful words, a powerful enemy always living near him, capable of doing good and chastising and always ready for action, how should the former, relying on his own strength, act when the later proceeds against him in anger for extirpating him?

भीष्म उवाच

अत्राप्युदाहरन्तीमितिहासं पुरातनम्।

संवादं भरतश्रेष्ठ शाल्मलेः पवनस्य च॥४॥

Bhishma said—

'Regarding it is cited, O chief of the Bharatas, the old discourse between Shalmali and Pavana.

हिमवन्तं समासाद्य महानासीद् वनस्पतिः।

वर्षपूगाभिसंवृद्धः शाखी स्कन्धी पलाशवान्॥५॥

There was a huge (Shalmali) tree on one of the peaks of Himavat. Having grown for many hundred years, he had spread out his branches wide around. His trunk also was huge and his twigs and leaves were numberless.

तत्र स्म मत्तमातङ्गान् धर्मार्ताः श्रमकर्षिताः।

विश्राम्यन्ति महाबाहो तथान्या पृगजातयः॥६॥

Under his shade elephants, exhausted and covered with temporal juice and sweat, used to rest, and as also many other animals.

नल्वमात्रपरीणाहो घनच्छायो वनस्पतिः।

सारिकाशुकसंजुष्टः पुष्पवान् फलवानपि॥७॥

The circumference of his trunk was four hundred cubits, and the shade of his branches and leaves was dense. Laden with flowers and fruits, it was the abode of numberless parrots male and female.

सार्थिका वणिजश्चापि तापसाश्च वनौकसः।

वसन्ति तत्र मार्गस्थाः सुरभ्ये नगसत्तमे॥८॥

While travelling, caravans of merchants and traders, and ascetics living in the forest, used to rest under the shade of that charming king of the forest.

तस्य ता विपुलाः शाखा दृष्ट्वा स्कन्धं च सर्वशः।

अभिगम्याब्रवीदेनं नारदो भरतर्षभा॥९॥

अहो नु रमणीयस्त्वमहो चासि मनोहरः।

प्रीयामहे त्वया नित्यं तरुप्रवर शाल्मले॥१०॥

One day, O foremost of Bharata's race, seeing the wide-extending and numberless branches of that tree and the circumference of his trunk, the sage Narada, approached and addressed him, saying,— O, you are delightful! O, you are charming! O foremost of trees, O Shalmali, I am always pleased to see you.

सदैव शकुनास्तात मृगाश्चाथ तथा गजाः।

वसन्ति तव संहृष्टा मनोहर मनोहराः॥११॥

O charming tree, beautiful birds of various kinds, and elephants and other animals gladly live on your branches and under their shade.

तव शाखा महाशाख स्कन्धाश्च विपुलांस्तथा।

न वै प्रभग्नान् पश्यामि मास्तेन कथंचन॥१२॥

Your branches, O wide-branched king of the forest, are lofty and majestic as huge is your trunk! I never see any of them broken by the god of wind.

किं नु ते पवनस्तात प्रीतिमानथवा सुहृत्।

त्वां रक्षति सदा येन वनेऽत्र पवनो ध्रुवम्॥१३॥

Is it, O child, because that Wind-god is pleased with you and is your friend so that he protects you always in these woods?

भगवान् पवनः स्थानाद् वृक्षानुच्चावचानपि।

पर्वतानां च शिखराण्याचालयति वेगवान्॥१४॥

The illustrious Pavana of great speed and force unfixes the tallest and strongest trees, and even mountain summits.

शोषयत्येव पातालं वहन् गन्धवहः शुचिः।

सरांसि सरितश्चैव सागरांश्च तथैव च॥१५॥

That sacred carrier of perfumes, blowing at his pleasure dries up rivers, lakes and seas, including the very nether region.

संरक्षति त्वां पवनः सखित्वेन न संशयः।

तस्मात् त्वं बहुशाखोऽपि पर्णवान् पुष्पवानपि॥१६॥

Forsooth, Pavana protects you out of friendship. It is, therefore, that, though possessed of numberless branches, you have still leaves and flowers.

इदं च रमणीयं ते प्रतिभाति वनस्पते।

यदिमे विहगास्तात रमन्ते मुदितास्त्वयि॥१७॥

O king of the forest, this your hue is delightful since these birds, O child, filled with joy, sport on your twigs and branches.

एषां पृथक् समस्तानां श्रूयते मधुरस्वरः।

पुष्पसम्प्रादने काले वाशतां सुमनोहरम्॥१८॥

When you put forth your blossoms, the sweet notes of all these dwellers of your branches are heard separately when they sing their melodious songs.

तथेमे गर्जिता नागाः स्वयूथकुलशोभिताः।

धर्मात्तास्त्वां समासाद्य सुखं विन्दन्ति शाल्मले॥१९॥

Again, O Shalmali, these most beautiful elephants, bathed in sweat and indulging in cries (of joy), approach you and enjoy happiness here.

तथैव मृगजातीभिरन्याभिरभिषोभसे।

तथा सर्वाधिवासैश्च शोभसे मेरुवद्भुम्॥२०॥

Similarly various other animals living in the woods, also adorn you. Indeed, O tree, you appear beautiful even like the mountains of Meru, peopled by all creatures.

ब्राह्मणैश्च तपःसिद्धैस्तापसैः श्रमणैस्तथा।

त्रिविष्टपसमं मन्ये तवायतनमेव हि॥२१॥

Resorted to also by Brahmanas endued with ascetic success, by others engaged in penances, and by Yatis devoted to meditation this your region, I think, is like the celestial region itself.

CHAPTER 155

(Apaddharmanushasana Parva). —

Continued

The conversation between Narada and Shalmali

नारद उवाच

वन्धुत्वादथवा सख्याच्छाल्मले नात्र संशयः।

पालयत्येव सततं भीमः सर्वत्रगोऽनिलः॥१॥

Narada said—

Forsooth, O Shalmali, the dreadful and irresistible god of wind always protects you friendliness.

न्यग्भावं परमं वायोः शाल्मले त्वमुपागतः।

तवाहमस्मीति सदा येन रक्षति मास्तः॥२॥

It seems, O Shalmali, that a close intimacy exists between you and the Wind. It seems, you have said him these words, viz.,—I am

yours—and it is, therefore, that the Wind-god protects you.

न तं पश्याम्यहं वृक्षं पर्वतं वेश्म चेदशम्।

यं न वायुबलाद् भग्नं पृथिव्यामिति मे मतिः॥३॥

I do not see the tree or mountain or palace in this world which may not, I think, be broken by the Wind.

त्वं पुनः कारणैर्नूनं रक्ष्यसे शाल्मले यथा।

वायुना सपरीवारस्तेन तिष्ठस्यसंशयम्॥४॥

Forsooth, you stand here with all your branches and twigs and leaves, simply because, O Shalmali, you are protected by the Wind for some reason or reasons (unknown to us)!

शाल्मलिस्त्वाच

न मे वायुः सखा ब्रह्मन् बन्धुर्न घ मे सुहृत्।

परमेष्ठी तथा नैव येन रक्षति वानिलः॥५॥

The Shalmali said—

The Wind, O twice-born one, is either my friend nor companion nor well-wisher. Nor is he my great Creator that he should protect me.

मम तेजो बलं भीमं वायोरपि हि नारद।

कलामष्टादशीं प्राणैर्न मे प्राप्नोति मारुतः॥६॥

My terrific energy and power, O Narada, are the greater than the Wind's. In sooth, the strength of the Wind is only an eighteenth part of mine.

आगच्छन् परुषो वायुर्यया विष्टम्भितो बलात्।

भञ्जन् दुमान् पर्वतांश्च यच्चान्यदपि किञ्चन॥७॥

When the Wind blows fearfully, tearing up trees and mountains and other things, I abate his strength by displaying mine.

स मया बहुशो भग्नः प्रभञ्जन् वै प्रभञ्जनः।

तस्मान्न बिभ्ये देवर्षे क्रुद्धादपि समीरणात्॥८॥

Indeed, the Wind that breaks many things has himself been again and again broken by me. Therefore, O celestial Rishi, I am not afraid of him even when he comes in fury.

नारद उवाच

शाल्मले विपरीतं ते दर्शनं नात्र संशयः।

न हि वायोर्वलेनास्ति भूतं तुल्यबलं क्वचित्॥९॥

Narada said—

O Shalmali, what you think seems to be quite the reverse of truth. There is no doubt in this. There is no created thing which is so strong as the Wind.

इन्द्रो यमो वैश्रवणो वरुणश्च जलेश्वरः।

नैतेऽपि तुल्या मरुतः किं पुनस्त्वं वनस्पते॥१०॥

Even Indra, Yama, Vaishravana, of Varuna the king of the waters, is not equal to the god of wind in might. What to speak of you who are only a tree.

यच्च किञ्चिदिह प्राणी चेष्टते शाल्मले भुवि।

सर्वत्र भगवान् वायुश्चेष्टाप्राणकरः प्रभुः॥११॥

The illustrious Wind-god is always the root of all the acts of creatures in this world, since it is he that is the giver of life.

एष चेश्यते सम्यक् प्राणिनः सम्यगायतः।

असम्यगायतो भूयश्चेष्टते विकृतं नृषु॥१२॥

When the god does his work properly, he makes all living creatures live at their ease. When, however, he does it improperly, calamities visit the Earth.

स त्वमेवंविधं वायुं सर्वसत्त्वभृतां वरम्।

न पूजयसि पूज्यं तं किमन्यद् बुद्धिलाघवात्॥१३॥

What else can it be but weakness of understanding which induces you not to adore the god of wind, that foremost of beings in the universe, and worthy of adoration.

असाश्चापि दुर्मेधाः केवलं बहु भाषसे।

क्रोधादिभिरवच्छन्नो मिथ्या वदसि शाल्मले॥१४॥

You are worthless and of a wicked understanding, you are but making an idle-boast. Your intelligence being confounded by anger and other passions, you indulge in untruths, O Shalmali.

मम रोषः समुत्पन्नस्त्वय्येवं सम्प्रभाषति।

ब्रवीम्येष स्वयं वायोस्तव दुर्भाषितं बहु॥१५॥

I am certainly angry with you, for your giving vent to such words.

I shall myself communicate to the Wind-god all these derogatory words of yours.

चन्दनैः स्यन्दनैः शालैः सरलैर्देवदारुभिः।

चेतसैर्धन्वनैश्चापि ये चान्ये बलवत्तराः॥१६॥

Chandanas, Syandanas, Shalas, Saralas, Devadarus, Vetasas and Dhanvanas and other noble trees that are far stronger than you, have never, O you of wicked understanding, spoken such evil words against the Wind.

तैश्चापि नैवं दुर्बुद्धे क्षिप्तो वायुः कृतात्मभिः।

तेऽपि जानन्ति वायोश्च बलमात्मन एव च॥१७॥

तस्मात् तं वै नमस्यन्ति श्वसनं तरुसत्तमाः।

All of them are cognisant of the power of the Wind as also the power that each of them possesses. For these reasons those foremost of trees respectfully salute that god.

त्वं तु मोहान्न जानीषे वायोर्वलमनन्तकम्।

एवं तस्माद् गमिष्यामि सकाशं मातरिश्चनः॥१८॥

However, through folly, you are only unaware of the infinite power of the Wind, I shall, therefore, go to that god.

CHAPTER 156

(APADDHARMANUSHASANA PARVA)

— Continued

The same story

भीष्म उवाच

एवमुक्त्वा तु राजेन्द्र शाल्मलिं ब्रह्मवित्तमः।

नारदः पवने सर्वं शाल्मलेर्वाक्यमब्रवीत्॥१॥

Bhishma said—

Having said these words to the Shalmali, that foremost of all persons conversant with Brahma, viz., Narada, communicated to the Wind-god all that the Shalmali had said about him.

नारद उवाच

हिमवत्पृष्ठजः कश्चिच्छाल्मलिः परिवारवान्।

बृहन्मूलो बृहच्छायः स त्वां वायोऽवमन्यते॥२॥

Narada said—

There is a certain Shalmali on the Himalaya, adorned with branches and leaves. His roots have gone deep into the Earth and its branches have spread wide around. That tree, O Wind-god, disrespects you.

बहुव्याक्षेपयुक्तानि त्वामाह वचनानि सः।

न युक्तानि मया वायो तानि वक्तुं तवाग्रतः॥३॥

He spoke many insulting words against yourself. It is not meet, O Wind, that I should repeat them in your hearing.

जानामि त्वामहं वायो सर्वप्राणभृतां वरम्।

वरिष्ठं च गरिष्ठं च क्रोधे वैवस्वतं यथा॥४॥

I know, O Wind, that you are greatest of all created things. I know too that you are a very superior and very powerful being, and that in anger you resemble the Destroyer himself.

भीष्म उवाच

एतत् तु वचनं श्रुत्वा नारदस्य समीरणः।

शाल्मलिं तमुपागम्य क्रुद्धो वचनमब्रवीत्॥५॥

Bhishma said—

Hearing these words of Narada, the Wind-god going to that Shalmali, said to him angrily as follows.

वायुरुवाच

शाल्मले नारदो गच्छंस्त्वयोक्तो मद्विगर्हणम्।

अहं वायुः प्रभावं ते दर्शयाम्यात्मनो बलम्॥६॥

The Wind-god said—

O Shalmali, you have uttered derogatory words against me before Narada, know that I am the God of wind. I shall certainly show you my power and might.

अहं त्वामभिजानामि विदितश्चासि मे दुम।

पितामहः प्रजासर्गे त्वयि विश्रान्तवान् प्रभुः॥७॥

I know you well. You are no stranger to me. While creating the world, the powerful Grandfather had for a time rested under you.

तस्य विश्रमणादेश प्रसादो मत्कृतस्तव।

रक्ष्यसे तेन दुर्बुद्धे नात्मवीर्याद् दुमाधम॥८॥

यन्मां त्वमवजानीषे यथान्यं प्राकृतं तथा।

दर्शयाम्येष चात्मानं यथा मां नावमन्यसे॥१॥

For this incident I have hitherto shown you favour. O worst of trees, it is for this that you stand uninjured and not for your own power. You consider me lightly as if I were a vulgar thing. I shall, however, appear to you in such a way that you may not disrespect me again.

भीष्म उवाच

एवमुक्तस्ततः प्राह शाल्मलिः प्रहसन्निवा

पवन त्वं च मे क्रुद्धो दर्शयात्मानमात्मना॥१०॥

Bhishma said—

Thus addressed, the Shalmali laughed in contempt and replied, saying,—O Wind-god, you are angry with me. Do not stop showing the extent of your power.

मयि वै त्यज्यतां क्रोधः किं मे क्रुद्धः करिष्यसि।

न ते बिभेमि पवन यद्यपि त्वं स्वयं प्रभुः॥११॥

Do you vomit all your anger upon me. By becoming angry, what will you do to me? Even if your power had been all your own, I would not still have been afraid of you. I am superior to you in power. I am not afraid of you.

बलाधिकोऽहं त्वत्तश्च न भीः कार्या मया तव।

ये तु बुद्ध्या हि बलिनस्ते भवन्ति बलीयसः॥१२॥

Those who are strong in understanding are strong in reality. Those who endued with only physical strength are not to be regarded strong.

प्राणमात्रबला ये वै नैव ते बलिनो मताः।

इत्येवमुक्तः पवनः श्रु इत्येवाब्रवीद् वचः॥१३॥

Thus addressed, the Wind-god said,—Tomorrow I shall test your strength,—Thereafter night came.

दर्शयिष्यामि ते तेजस्ततो रात्रिरुपागमत्।

अथ निश्चित्य मनसा शाल्मलिर्वातकारितम्॥१४॥

Determining in his mind the extent of the Wind's might and seeing his ownself to be inferior to the god, the Shalmali began to say aside,—

पश्यमानस्तदाऽऽत्मानमसमं मातरिश्चन।

नारदे यन्मया प्रोक्तं वचनं प्रति तन्मृषा॥१५॥

All that I said to Narada is untrue. I am, forsooth, inferior in power to the Wind. Verily, he is superior in strength.

असमर्थो ह्यहं वायोर्वलेन बलवान् हि सः।

मारुतो बलवान् नित्यं यथा वै नारदोऽब्रवीत्॥१६॥

The Wind, as Narada said, is always powerful. Forsooth, I am weaker than other trees.

अहं तु दुर्वलोऽन्येष्यो वृक्षेष्यो नात्र संशयः।

किं तु बुद्ध्या समो नास्ति मया कश्चिद् वनस्पतिः॥१७॥

But in intelligence no tree is equal to me. Therefore, depending upon my intelligence I shall view this fear which arises from the wind.

तदहं बुद्धिमास्थाय भयं मोक्ष्ये समीरणात्।

यदि तां बुद्धिमास्थाय तिष्ठेयुः पर्णिनो वने॥१८॥

If the other trees in the forest all depend upon the same kind of intelligence, then, no injury can come to them from the Wind-god when he is irate.

अरिष्टाः स्युः सदा क्रुद्धात् पवनान्नात्र संशयः।

ते तु बाला न जानन्ति यथा वै तान् समीरणः।

समीरयति संक्रुद्धो यथा जानाम्यहं तथा॥१९॥

All of them, however, are shorn of understanding, and, therefore, they do not know, as I know, why or how the Wind succeeds in shaking and tearing them up.

CHAPTER 157

(APADDHARMANUSHASANA PARVA)

— Continued.

The same story

भीष्म उवाच

ततो निश्चित्य मनसा शाल्मलिः क्षुभितस्तदा।

शाखाः स्कन्धान् प्रशाखाश्च स्वयमेव व्यशातयत्॥१॥

Bhishma said—

Having thus determined, the Shalmali, himself sorrowfully caused all his branches, man and minor, to be cut off.

स परित्यज्य शाखाश्च पत्राणि कुसुमानि च।

प्रभाते वायुमायान्तं प्रत्यैक्षत वनस्पतिः॥२॥

Casting off his branches, leaves and flowers, in the morning the tree looked firmly at the Wind as he came towards him.

ततः क्रुद्धः श्वसन् वायुः पातयन् वै महादुमान्।

आजगामाथ तं देशमास्ते यत्र स शाल्मलिः॥३॥

Filled with anger and breathing hard, the Wind came, felling large trees, where the Shalmali stood.

तं हीनपर्णं पतिताग्रशाखं

निशीर्णपुष्पं प्रसमीक्ष्य वायुः।

उवाच वाक्यं स्मयमान एवं

मुदा युतः शाल्मलिमुग्रशाखम्॥४॥

Seeing him divested of top, branches, leaves and flowers, the Wind, filled with joy, smilingly said to that lord of the forest which had before such a huge appearance.

वायुरुवाच

अहमप्येवमेव त्वां कुर्वाणः शाल्मले रुषा।

आत्मना यत्कृतं कृच्छ्रं शाखानामपकर्षणम्॥५॥

The Wind said—

Filled with anger, O Shalmali, I would have done to you exactly what you have done to yourself by cutting off all your branches.

हीनपुष्पाग्रशाखस्त्वं शीर्णाकुरपलाशकः।

आत्मदुर्मन्त्रितेनेह मदीर्यवशगः कृतः॥६॥

You are now shorn of your proud top and flowers, and you are now without your shoots and leaves. For your own bad counsels, you have been brought under my control.

भीष्म उवाच

एतच्छ्रुत्वा वचो वायोः शाल्मलिर्व्रीडितस्तदा।

अतप्यत वचः स्मृत्वा नारदो यत् तदाब्रवीत्॥७॥

Bhishma said—

Hearing these words of the Wind, the Shalmali felt great shame. Remembering also the words of Narada, he began to repent greatly for his mistake.

एवं हि राजशार्दूल दुर्बलः सन् बलीयसा।

वैरमारभते बालस्तप्यते शाल्मलिर्यथा॥८॥

तस्माद् वैरं न कुर्वीत दुर्बलो बलवत्तरैः।

शोचेद्भि वैरं कुर्वाणो यथा वै शाल्मलिस्तथा॥९॥

Thus, O foremost of kings, a weak and foolish person, by exciting the enmity of a powerful enemy, is at last compelled to repent like the Shalmali in story. Therefore, a weak person should not behave hostility with a strong person.

न हि वैरं महात्मानो विवृण्वन्त्यपकारिणः।

शनैः शनैर्महाराज दर्शयन्ति स्म ते बलम्॥१०॥

Even when gifted with equal might, people do not suddenly create enmities with those who have injured them. On the other hand, they show their power gradually, O king.

वैरं न कुर्वीत नरो दुर्बुद्धिर्बुद्धिजीविना।

बुद्धिर्बुद्धिमतो याति तृणेष्विव हुताशनः॥११॥

A foolish person should never excite the hostility of an intelligent person. In such cases the intelligence of the intelligent man works like fire penetrating a heap of dry grass.

न हि बुद्ध्या समं किञ्चिद् विद्यते पुरुषे नृप।

तथा बलेन राजेन्द्र न समोऽस्तीह कश्चन॥१२॥

Intelligence is the most valuable thing that a person can have. Likewise, O king, a man can have nothing here more valuable than power.

तस्मात् क्षमेत जालाय जडान्धबधिराय च।

बलाधिकाय राजेन्द्र तद् दृष्टं त्वयि शत्रुहन्॥१३॥

One should, therefore, pass over the wrongs inflicted by a person possessed of superior strength, as one should overlook the acts of a child, an idiot, or one who is blind or deaf. The wisdom of this saying is seen in your case, O slayer of foes.

अक्षौहिण्यो दशैका च सप्त चैव महाद्युते।

बलेन न समा राजन्नर्जुनस्य महात्मनः॥१४॥

The eleven Akshauhinis (of Duryodhana), and the seven (collected by yourself), were not, in power, equal to the single-handed Arjuna of great soul.

निहताश्चैव भग्नाश्च पाण्डवेन यशस्विना।

चरत बलमास्थाय पाकशासनिना मृधे॥१५॥

All the troops (of Duryodhana), therefore, were dispersed and killed by that illustrious Pandava, that son of Paka's chastiser, as he moved about in the field of battle, depending on his own strength.

उक्ताश्च ते राजधर्मा आपद्धर्माश्च भारता।

विस्तरेण महाराज किं भूयः श्रोतुमिच्छसि॥१६॥

I have, O Bharata, described to you the duties of kings and ethics of con-in detail. What else, O king, do you wish to hear.

CHAPTER 158

(APADDHARMANUSHASANA PARVA)

— Continued.

The source and basis of sin

युधिष्ठिर उवाच

पापस्य यदधिष्ठानं यतः पापं प्रवर्तते।

एतदिच्छाम्यहं श्रोतुं तत्त्वेन भरतर्षभा॥१॥

Yudhishtira said—

I wish, O foremost of Bharata's race, to hear fully the source from which sin proceeds and the basis upon which it depends.

भीष्म उवाच

पापस्य यदधिष्ठानं तच्छृणुष्व नराधिप।

एको लोभो महाग्राहो लोभात् पापं प्रवर्तते॥२॥

Bhishma said—

Hear, O king, what is the origin of sin! Covetousness alone is a great destroyer. From covetousness originates sin.

अतः पापमधर्मश्च तथा दुःखमनुत्तमम्।

निकृत्वा मूलमेतद्धि येन पापकृतो जनाः॥३॥

Sin and impiety proceed from this source, along with great misery. This covetousness is the root of also all the cunning and hypocrisy in the world. It is covetousness that makes men perpetrate sin.

लोभात् क्रोधः प्रभवति लोभात् कामः प्रवर्तते।

लोभान्मोहश्च माया च मानः स्तम्भः परासुता॥४॥

अक्षमा ह्रीपरित्यागः श्रीनाशो धर्मसंक्षयः।

अभिध्याप्रख्यता चैव सर्वं लोभात् प्रवर्तते॥५॥

From covetousness originates anger, from covetousness grows lust; and it is covetousness which begets loss of judgement, decision, pride, haughtiness, malice, vindictiveness shamelessness, loss of prosperity, loss of virtue, anxiety, and infamy.

अत्यागश्चातितर्षश्च विकर्मसु च याः क्रियाः।

कुलविद्यामदश्चैव रूपैश्चर्यमदस्तथा॥६॥

सर्वभूतेष्वभिद्रोहः सर्वभूतेष्वसत्कृतिः।

सर्वभूतेष्वविश्वासः सर्वभूतेष्वनार्जवम्॥७॥

हरणं परवित्तानां परदाराभिमर्शनम्।

वाग्वेगो मनसो वेगो निन्दावेगस्तथैव च॥८॥

उपस्थोदरयोर्वेगो मृत्युवेगश्च दारुणः।

ईर्ष्यावेगश्च बलवान् मिथ्यावेगश्च दुर्जयः॥९॥

रसवेगश्च दुर्वार्यः श्रोत्रवेगश्च दुःसहः।

कुत्सा विकल्पा मात्सर्यं पापं दुष्करकारिता॥१०॥

Covetousness also begets miserliness, cupidity, inclination for every sort of improper deed, pride of birth, pride of learning, pride of beauty, pride of riches, mercilessness for all creatures, malevolence towards all, trustlessness in respect of all, insincerity towards all, appropriation of other people's property, ravishment of other people's wives, harshness of speech, anxiety, desire to speak ill of others, strong lustful desire, gluttony, liability to premature death, strong inclination to malice, strong desire for falsehood, irrepressible desire for indulging the passions, insatiable desire for indulging the car, evil-speaking, boastfulness, arrogance, neglect of duties, rashness, and perpetration of every kind of evil deed.

साहसानां च सर्वेषामकार्याणां क्रियास्तथा।

जातौ बाल्ये च कौमारे यौवने चापि मानवाः॥११॥

Men are unable, whether infants or youths or men, to cast off covetousness in life. Such is the nature of covetousness that it never disappears even with the loss of life.

न संत्यजन्त्यात्मकर्म यो न जीर्यति जीर्यतः।

यो न पूरयितुं शक्यो लोभः प्राप्या कुरुद्वह॥१२॥

Like the ocean that can never be filled by the continued flow of even numberless rivers of immeasurable depths, covetousness is incapable of being conquered by any number of acquisitions.

नित्यं गम्भीरतोयाभिरापगाभिरिवोदधिः।

न ग्रह्यति यो लाभैः कामैर्यश्च न तृष्यति॥१३॥

यो न देवैर्न गन्धर्वैर्नासुरैर्न महोरगैः।

ज्ञायते नृप तत्त्वेन सर्वभूतगणैस्तथा॥१४॥

That covetousness, however, which is never satisfied by acquisitions and satiated by the fulfilment of desires, that the real nature of which is not known to the gods, the Gandharvas, the Asuras, the great snakes, and, in fact, to all beings, that irresistible passion, together with that foolishness which draws the heart to the unrealities of the world, should always be conquered by a person of purified soul.

स लोभः सह मोहेन विजेतव्यो जितात्मना।

दम्भो द्रोहश्च निन्दा च पैशुन्यं मत्सरस्तथा॥१५॥

Pride, malice, slander, wiliness and incapacity to hear other people's good, are vices, O Kuru chief, that are to be seen in persons of impure soul under the influence of covetousness.

भवन्त्येतानि कौरव्य लुब्धानामकृतात्मनाम्।

सुमहान्त्यपि शास्त्राणि धारयन्ति बहुश्रुताः॥१६॥

Even highly learned men who recollect all the scriptures, and who are capable of removing the doubts of others, appear very weak in this matter and feel great misery for this passion.

छेत्तारः संशयानां च क्लिश्यन्तीहाल्पबुद्धयः।

द्वेषक्रोधप्रसक्तश्च शिष्टाचारबहिष्कृताः॥१७॥

अन्तःक्रूरा वाङ्मधुराः कूपाश्चक्रान्तास्त्वैरिवा।

Covetous men are swayed by malice and spite. They are beyond the range of good conduct. Wily as they are in their hearts, their

speeches are sweet. They are like dark pits whose mouths are covered with grass.

धर्मवैतं सिकाः क्षुद्रा मुष्णन्ति ध्वजिनो जगत्॥१८॥

कुर्वते च बहून् मार्गास्तान् हेतुबलमाश्रिताः।

सतां मार्गान् विलुप्यन्ति लोभाज्ञानेषु निष्ठिताः॥१९॥

They dress themselves in the hypocritical garb of religion, Low minded as they are, they rob the world, showing the standard of religion and virtue. Depending upon the strength of palpable reasons, they create various divisions in religion. Being anxious to serve cupidity, they destroy the ways of righteousness.

धर्मस्य ह्रियमाणस्य लोभग्रस्तैर्दुरात्मभिः।

या या विक्रियते संस्था ततः सापि प्रपद्यते॥२०॥

When wicked men under the influence of covetousness practise for the mere show of righteousness, the result is that the desecrations committed by them, soon become current among men.

दर्पः क्रोधो मदः स्वप्नो हर्षः शोकोऽतिमानिता।

एव एव हि कौरव्य दृश्यन्ते लुब्धबुद्धिषु॥२१॥

Pride, anger, arrogance, insensibility, fits of joy and sorrow, and self-conceit, all these, O descendant of Kuru, are to be seen in persons under the influence of covetousness.

एतान्शिष्टान् बुध्यस्व नित्यं लोभसमन्वितान्।

शिष्टांस्तु परिपृच्छेथा यान् वक्ष्यामि शुचिद्वतान्॥२२॥

They who are always under the influence of covetousness are wicked. I shall now tell you of those about whom you ask,—those who are called good and whose practices are pure.

येष्वावृत्तिभयं नास्ति परलोकभयं न च।

नामिषेषु प्रसंगोऽस्ति न प्रियेष्वप्रियेषु च॥२३॥

शिष्टाचारः प्रियो येषु दमो येषु प्रतिष्ठितः।

सुखं दुःखं समं येषां सत्यं येषां परायणम्॥२४॥

दातारो न ग्रहीतारो दयावन्तस्तथैव च।

पितृदेवातिथेयाश्च नित्योद्युक्तास्तथैव च॥२५॥

सर्वोपकारिणो वीराः सर्वधर्मानुपालकाः।

सर्वभूतहिताश्चैव सर्वदेयाश्च भारता॥२६॥

They who fear no obligation of returning to this world (after death), they who have no fear of the next world, they who do not take animal food and who have no liking for what is agreeable and no dislike for what is otherwise, they to whom good conduct is always dear, they who practise self-restraint, they who consider pleasure and pain as same, they who have truth for their refuge, they who give but not take, they who have mercy, they who adore, Pitris, gods, and guests, they who are always ready to work (for the behoof of others), they who are universal benefactors, they who are endued with great courage (of mind), they who follow all the duties sanctioned by the scriptures, they who are devoted to the well-being of all, they who can give their all and sacrifice their very lives for others, are considered as good and virtuous, O Bharata.

न ते चालयितुं शक्या धर्मव्यापारकारिणः।

न तेषां भिद्यते वृत्तं यत्पुरा साधुभिः कृतम्॥२७॥

Those promoters of virtue cannot be seduced from the path of virtue. Their conduct, in imitation of that of virtuous men of yore, can never be otherwise.

न त्रासिनो न चपला न रौद्राः सत्पथे स्थिताः।

ते सेव्याः साधुभिर्नित्यं येष्वर्हिंसा प्रतिष्ठिता॥२८॥

They are perfectly fearless; they are tranquil; they are mild; and they always follow the right path. Full of mercy, they are always adored by the good.

कामक्रोधव्यपेता ये निर्ममा निरहंक्रताः।

सुव्रताः स्थिरमर्यादास्तनुपास्व च पृच्छ च॥२९॥

They are free from lust and anger. They are not attached to any worldly object. They have no pride. They observe excellent vows. They always command respect. Do you, therefore, always attend them and seek instruction from them.

न धनार्थं यशोऽर्थं वा धर्मस्तेषां युधिष्ठिर।

अवश्यं कार्यं इत्येव शरीरस्य क्रियास्तथा॥३०॥

They never acquire virtue, O Yudhishtira, for the sake of riches or of fame. They acquire

it only, because they know it as a duty like that of supporting the body.

न भयं क्रोधचापल्ये न शोकस्तेषु विद्यते।

न धर्मध्वजिनश्चैव न गुह्यं कञ्चिदास्थिताः॥३१॥

Fear, anger, restlessness, and sorrow do not live in them. They carry no external garb of religion for misleading their fellow-men. They observe no mystery.

येष्वलोभस्तथामोहो ये च सत्यार्जवे स्थिताः।

तेषु कौन्तेय रज्येथा येषां न भ्रश्यते पुनः॥३२॥

They are perfectly contended. They have error of judgement originating from covetousness. They always follow truth and sincerity. Their hearts never deviate from righteousness. You should always respect them, O son of Kunti!

ये न हृष्यन्ति लाभेषु नालाभेषु व्यथन्ति च।

निर्ममा निरहंकाराः सत्त्वस्थाः समदर्शिनः॥३३॥

They are never overjoyed at any acquisition or pained at any loss. Without being attached to anything, and shorn of pride, they are devoted to the quality of Goodness, and they regard all impartially.

लाभालाभौ सुखदुःखे च तात

प्रियाप्रिये मरणं जीवितं च।

समानि येषां स्थिरविक्रमाणां

बुभुत्सतां सत्त्वपथे स्थितानाम्॥३४॥

Gain and loss, happiness and misery, the agreeable and the disagreeable, life and death, are held in equal estimation by those men of firm mind, engaged in acquiring (divine) knowledge, and wending the path of tranquility and righteousness.

धर्मप्रियांस्तान्सुमहानुभावान्

दान्तोऽप्रमत्तश्च समर्चयेथाः।

दैवान्सर्वे गुणवन्तो भवन्ति

शुभाशुभे वाक्प्रलापास्तथान्ये॥३५॥

Keeping your senses under control and without yielding to carelessness, you should always adore those great persons who bear such love for virtue. O blessed one, one's

words always yield good only through the favour of the gods. Under other circumstances, words beget evil consequence.

CHAPTER 159

(APADDHARMANUSHASANA PARVA)

— Continued.

Covetousness is the root of all evils

युधिष्ठिर उवाच

अनर्थानामधिष्ठानमुक्तो लोभः पितामह।

अज्ञानमपि वै तात श्रोतुमिच्छामि तत्त्वतः॥१॥

Yudhishtira said—

You have said, O grandfather, that the root of all evils is covetousness. I wish, O sire, to hear fully of ignorance.

भीष्म उवाच

करोति पापं योऽज्ञानान्नात्मनो वेत्ति च क्षयम्।

प्रद्वेष्टि साधुवृत्तांश्च स लोकस्यैति वाच्यताम्॥२॥

Bhishma said—

The person who commits sin out of ignorance, who does not know that his end is near, and who always hates persons of good conduct, soon incurs infamy in the world.

अज्ञानान्निरयं याति तथाज्ञानेन दुर्गतिम्।

अज्ञानात् क्लेशमाप्नोति तथापत्सु निमज्जति॥३॥

In consequence of ignorance one goes to hell. Ignorance one suffers miseries and incurs great danger.

युधिष्ठिर उवाच

अज्ञानस्य प्रवृत्तिं च स्थानं वृद्धिक्षयोदयौ।

मूलं योगं गतिं कालं कारणं हेतुमेव च॥४॥

श्रोतुमिच्छामि तत्त्वेन यथावदिह पार्थिव।

अज्ञानप्रसवं हीदं यद् दुःखमुपलभ्यते॥५॥

Yudhishtira said—

I wish, O king, to hear fully the origin, the place, the growth, the decay, the rise, the root, the attribute, the course, the time, the cause, and the result of ignorance. The misery that is felt here is the outcome of ignorance.

रागो द्वेषस्तथा मोहो हर्षः शोकोऽभिमानिता।

कामः क्रोधश्च दर्पश्च तन्त्री चालस्यमेव च॥६॥

इच्छा द्वेषस्तथा तापः परवृद्ध्युपतापिता।

अज्ञानमेतन्निर्दिष्टं पापानां चैव याः क्रियाः॥७॥

Bhishma said—

Attachment, hate, loss of judgement, joy, sorrow, vanity, lust, anger, pride, procrastination, idleness, desire, aversion, jealousy, envy, and all other sinful habits pass by the common name of ignorance.

एतस्य वा प्रवृत्तेश्च वृद्ध्यादीन्यांश्च पृच्छसि।

विस्तरेण महाराज शृणु तच्च विशेषतः॥८॥

Hear fully now, O king, about its nature, growth and other characteristics after which you enquire.

उभावेतौ समफलौ समदोषौ च भारता।

अज्ञानं चातिलोभश्चाप्येकं जानीहि पार्थिव॥९॥

These two, viz., ignorance and covetousness, know, O king, are the same. Both produce the same fruits and same faults, O Bharata.

लोभप्रभवमज्ञानं वृद्धं भूयः प्रवर्धते।

स्थाने स्थानं क्षये क्षेण्यमुपैति विविधां गतिम्॥१०॥

Ignorance originates from covetousness. Ignorance grows along with covetousness. Ignorance exists simultaneously with covetousness. Ignorance decreases with covetousness. It rises with the rise of covetousness. Manifold again is its course.

मूलं लोभस्य मोहो वै कालात्मगतिरेव च।

छिन्ने भिन्ने तथा लोभे कारणं काल एव च॥११॥

तस्याज्ञानाद्धि लोभो हि लोभादज्ञानमेव च।

सर्वदोषास्तथा लोभात् तस्माल्लोभं विवर्जयेत्॥१२॥

The root of covetousness is loss of judgement. Loss of judgement, again, is its inseparable quality. Eternity is ignorance's course. The time when ignorance occurs is when the objects of covetousness are not gained.

जनको युवनाश्वञ्च वृषादर्भिः प्रसेनजित्।

लोभक्षयाद् दिवं प्राप्तास्तथैवान्ये नराधिपाः॥१३॥

From ignorance proceeds covetousness, and from the latter proceeds ignorance. Covetousness produces all faults. For these reasons every one should avoid covetousness. Janaka, Yuvanashva, Vrishadarbhi, Prasenajit, and other kings acquired heaven for their having conquered covetousness.

प्रत्यक्षं तु कुरुश्रेष्ठ त्यज लोभमिहात्मना।

त्यक्त्वा लोभं सुखं लोके प्रेत्य चानुचरिष्यसि॥१४॥

Do you before all persons, avoid covetousness by a strong determination, O Kuru chief. Avoiding covetousness you will acquire happiness both here and in the next world.

CHAPTER 160

(APADDHARMANUSHASANA PARVA)

— Continued.

The most important duties

युधिष्ठिर उवाच

स्वाध्याये कृतयलस्य नरस्य च पितामह।

धर्मकामस्य धर्मात्मन् किं नु श्रेय इहोच्यते॥१॥

Yudhishtira said—

O grandfather, O you of virtuous soul, what, indeed, yields great merit for a person assiduously engaged in the study of the Vedas and desirous of gaining virtue.

बहुधा दर्शने लोके श्रेयो यदिह मन्यसे।

अस्मिँल्लोके परे चैव तन्मे ब्रूहि पितामह॥२॥

That which yields in this world high merit is of various kinds as described in the scriptures. Tell me, O grandfather, about what is regarded as such both in this world and in the next.

महानयं धर्मपथो बहुशाखश्च भारता।

किंस्विदेवेह धर्माणामनुष्ठेयतमं मतम्॥३॥

The path of duty is long and has numberless branches, O Bharata. Amongst those duties what are those few which should, in your

opinion, be observed in preference to all others?

धर्मस्यो महतो राजन् बहुशाखस्य तत्त्वतः।

यन्मूलं परमं तात तत् सर्वं ब्रूह्यशेषतः॥४॥

Tell me, O king, fully about that which is so vast and which has so many branches.

भीष्म उवाच

हन्त ते कथयिष्यामि येन श्रेयो ह्यवाप्स्यसि।

पीत्वामृतमिव प्राज्ञो ज्ञानतृप्तो भविष्यसि॥५॥

Bhishma said—

I shall describe to you that by which you may acquire high merit. Wise as you are, you will be satisfied with the knowledge I will impart to you, like a person gratified with having drunk ambrosia.

धर्मस्य विधयो नैके ये वै प्रोक्ता महर्षिभिः।

स्वं स्वं विज्ञानमाश्रित्य दमस्तेषां परायणम्॥६॥

The rules of duty described by the great Rishis, each depending upon his own wisdom, are many. The highest among them all is self-control.

दमं निःश्रेयसं प्राहुर्वृद्धा निश्चितदर्शिनः।

ब्राह्मणस्य विशेषेण दमो धर्मः सनातनः॥७॥

Those amongst the ancient Rishis that were acquainted with truth said that self-control, leads to the highest merit. Self-control is the eternal duty of the Brahmanas especially.

दमात् तस्य क्रियासिद्धिर्यथावदुपलभ्यते।

दमो दानं तथा यज्ञानधीतं चातिवर्तते॥८॥

It is from self-control that he acquires the due fruition of his acts. Self-control of surpasses (in merit) charity and sacrifice and study of the Vedas.

दमस्तेजो वर्धयति पवित्रं च दमः परम्।

विपाप्मा तेजसा युक्तः पुरुषो विन्दते महत्॥९॥

Self-control increases (his) energy. Self-control is highly sacred. Through self-control a man becomes purified of all his sins and gifted with energy, and therefore, acquires the highest blessedness.

दमेन सदृशं धर्मं नान्यं लोकेषु शुश्रुम।

दमो हि परमो लोके प्रशस्तः सर्वधर्मिणाम्॥१०॥

We have not heard that there is any other duty in all the worlds equal to self-control. Self-control, according to all virtuous persons, is the highest virtues in this world.

प्रेत्य चात्र मनुष्येन्द्र परमं विन्दते सुखम्।

दमेन हि समायुक्तो महान्तं धर्ममश्नुते॥११॥

Through self-control, O foremost of men, a person enjoys the highest happiness both in this world and in the next. Gifted with self-control, one wins great virtue.

सुखं दान्तः प्रस्वपिति सुखं च प्रतिबुध्यते।

सुखं पर्येति लोकांश्च मन्त्रास्य प्रसीदति॥१२॥

The self-controlled man sleeps in happiness and awakes in happiness, and moves through the world in happiness. His mind is always cheerful.

अदान्तः पुरुषः क्लेशमभीक्ष्णं प्रतिपद्यते।

अनर्थाश्च बहूनन्यान् प्रसृजत्यात्मदोषजान्॥१३॥

The man who is without self-control always suffers misery. Such a man brings upon himself many calamities all begotten by his own faults.

आश्रमेषु चतुर्ष्वर्हदममेवोत्तमं व्रतम्।

तस्य लिङ्गानि वक्ष्यामि येषां समुदयो दमः॥१४॥

It has been said that in all the four modes of life self-control is the best of vows. I shall now describe to you the characteristic marks the sum-total of which is called self-control.

क्षमा धृतिरहिंसा च समता सत्यमार्जवम्।

इन्द्रियाभिजयो दाक्ष्यं मार्दवं ह्रीरचापलम्॥१५॥

अकार्पण्यमसंरम्भः संतोषः प्रियवादिता।

अविहिंसानसूया चाप्येषां समुदयो दमः॥१६॥

Forgiveness, patience, abstention from injury, impartiality, truth, sincerity, control of the senses, cleverness, mildness, modesty, firmness, liberality, freedom from anger, contentment, sweetness of words, benevolence, freedom from malice, all these combined make up self-control.

गुरुपूजा च कौरव्य दया भूतेष्वपैशुनम्।

जनवादं मृषावादं स्तुतिनिन्दाविसर्जनम्॥१७॥

कामं क्रोधं च लोभं च दर्पं स्तम्भं विकल्थनम्।

रोषमीर्ष्याविमानं च नैव दान्तो निषेवते॥१८॥

It also consists, O son of Kuru, of respect for the preceptor and mercy for all. The self-controlled man avoids both adulation and slander. Depravity, infamy, falsehood, lust, covetousness, pride, arrogance, self-edification, fear, envy, and disrespect, are all shunned by the self-controlled man.

अनिन्दितो ह्यकापात्मा नाल्पेष्टवर्धनसूयकः।

समुद्रकल्पः स नरो न कथंचन पूर्यते॥१९॥

He never incurs obloquy. He is free from envy. He is never satisfied with trivial acquisitions. He is like the ocean which can never be filled.

अहं त्वयि मयि त्वं च मयि ते तेषु चाप्यहम्।

पूर्वसम्बन्धिसंयोगं नैतद् दान्तो निषेवते॥२०॥

The self-controlled man is never fettered by the attachments originating from earthly connections and sentiments like these,—‘I am yours, You are yours. They are in me, and I am in them.

सर्वा ग्राम्यास्तथाऽऽरण्या यश्च लोके प्रवृत्तयः।

निन्दां चैव प्रशंसां च यो नाश्रयति मुच्यते॥२१॥

Such a man who follows the practices of either cities or the woods, and who never vilifies others nor indulges in adulation, acquires liberation.

मैत्रोऽथ शीलसम्पन्नः प्रसन्नात्माऽऽत्मविच्च यः।

मुक्तस्य विविधैः सङ्गैस्तस्य प्रेत्य फलं महत्॥२२॥

Practising universal friendliness, and virtuous conduct, and possessed of cheerful spirit and psychic knowledge, and freed from the various attachments of the Earth, a person acquires great reward in the next world.

सुवृत्तः शीलसम्पन्नः प्रसन्नात्माऽऽत्मविद् बुधः।

प्राप्येह लोके सत्कारं सुगतिं प्रतिपद्यते॥२३॥

Of excellent behaviour and observant of duties, cheerful and endued with learning and knowledge of self, such a man acquires esteem while in this world and attains to a high end hereafter.

कर्म यच्छुभमेवेह सद्भिराचरितं च यत्।

तदेव ज्ञानयुक्तस्य मुनेर्वर्त्म न हीयते॥२४॥

All acts that are considered as good on Earth,—all those acts that are practised by the righteous, form the path of the ascetic endued with knowledge. A person that is good never transgresses that path.

निष्कम्य वनमास्थाय ज्ञानयुक्तो जितेन्द्रियः।

कालाकाङ्क्षी चरत्येवं ब्रह्मभूयाय कल्पते॥२५॥

Retiring from the world, and living in the woods, that learned person, having a complete mastery over the senses who treads in that path, expecting his own demise, is sure to acquire the state of Brahma.

अभयं यस्य भूतेभ्यो भूतानामभयं यतः।

तस्य देहाद् विमुक्तस्य भयं नास्ति कुतश्चन॥२६॥

He who has no fear of any creature, and whom no creature fears, has, after, the dissolution of his body, no fear to meet.

अवाचिनोति कर्माणि न च सम्प्रचिनोति ह।

समः सर्वेषु भूतेषु मैत्रायणगतिश्चरेत्॥२७॥

He who exhausts his merits without trying to hoard them up, who considers all creatures equally and cherishes friendship for the entire universe, attains to Brahma.

शकुनीनामिवाकाशे जले वारिचरस्य च।

यथा गतिर्न दृश्येत तथा तस्य न संशयः॥२८॥

As the route of birds along the sky or of fowl over the surface of water cannot be made out, so the path of such a person (on Earth) does not attract notice.

गृहानुत्सृज्य यो राजन् मोक्षमेवाभिपद्यते।

लोकास्तेजोमयास्तस्य कल्पन्ते शम्भतीः समाः॥२९॥

O king, many bright worlds await him for eternal enjoyment, who renouncing his domestic life, adopts the religious course of emancipation.

संन्यस्य सर्वकर्माणि संन्यस्य विधिवत्तपः।

संन्यस्य विविधा विद्याः सर्वं संन्यस्य चैव ह॥३०॥

कामे शुचिरनावृत्तः प्रसन्नात्माऽऽत्मविच्छुचिः।

प्राप्येह लोके मत्कारं स्वर्गं समभिपद्यते॥३१॥

If abandoning all acts, abandoning penances in due time, leaving off the various branches of study, in fact, leaving off all things, one becomes pure in his desires, freed from all restraints, of cheerful soul, conversant with self, and of pure heart, he then acquires esteem in this world and at last attains to heaven.

यच्च पैतामहं स्थानं ब्रह्मराशिसमुद्भवम्।

गुहायां पिहितं नित्यं तद् दमेनाभिगम्यते॥३२॥

That eternal region of the grandfather which originates from Vedic penances, and which is concealed in a cave, can only be acquired by self-control.

ज्ञानारामस्य बुद्धस्य सर्वभूताविरोधिनः।

नावृत्तिभयमस्तीह परलोकभयं कुतः॥३३॥

He who finds pleasure in true knowledge, who has become enlightened, and who never injures any creature, has no fear of returning to this world, not to speak of any fear from the other.

एक दव दमे दोषो द्वितीयो नोपपद्यते।

यदेनं क्षमया युक्तमशक्तं मन्यते जनः॥३४॥

There is only one fault in self-control. No second fault is seen in it. A person who has self-control is considered by men as weak and imbecile.

एकोऽस्य सुमहाप्राज्ञः दोषः स्यात् सुमहान् गुणः।

क्षमया विपुला लोकाः सुलभा हि सहिष्णुता॥३५॥

O you of great wisdom, this attribute has only one defect. Its merits are many. By forgiveness, the man of self-control may easily acquire numberless worlds.

दान्तस्य किमरण्येन तथाऽदान्तस्य भारता।

यत्रैव निवसेद् दान्तस्तदरण्यं स चाश्रमः॥३६॥

Of what use is forest to a man of self-control. Likewise, O Bharata, of what use is

the forest to him that has no self-control? That is a forest where the man of self-control lives, and that is even a sacred asylum.

वैशम्पायन उवाच

एतद् भीष्मस्य वचनं श्रुत्वा राजा युधिष्ठिरः।

अमृतेनेव संतृप्तः प्रहृष्टः समपद्यत॥३७॥

Vaishampayana said—

Hearing these words of Bhishma, Yudhishtira became highly pleased as if he had drunk nectar.

पुनश्च परिप्रच्छ भीष्मं धर्मभृतां वरम्।

तपः प्रति स चोवाच तस्मै सर्वं कुरुद्वह॥३८॥

Again the king asked that foremost of virtuous men. That perpetuator of Kuru's race once more began to discourse cheerfully on the subject.

CHAPTER 161

(APADDHARMANUSHASANA PARVA)

— Continued.

Penance is the most important

भीष्म उवाच

सर्वमेतत् तपोमूलं कवयः परिचक्षते।

न ह्यतप्ततपा मूढः क्रियाफलमवाप्नुते॥३९॥

Bhishma said—

They who are endued with knowledge say that everything springs from penance. That foolish person who has not practised penances does not get the rewards of even his own acts.

प्रजापतिरिदं सर्वं तपसैवासृजत् प्रभुः।

तथैव वेदानृषयस्तपसा प्रतिपेदिरे॥४०॥

The powerful Creator created all this universe with the help of penances. In the same way, the Rishis won the Vedas by the power of penances.

तपसैव ससर्जानं फलमूलानि यानि च।

त्रील्लोकांस्तपसा सिद्धाः पश्यन्ति सुसमाहिताः॥४१॥

It was by the help of penances that the Grandfather created food, fruits and roots. It is

by penances that ascetics behold the three worlds, with enraptured souls.

औषधान्यगदादीनि क्रियाश्च विविधास्तथा।

तपसैव हि सिद्ध्यन्ति तपोमूलं हि साधनम्॥४२॥

Medicines and all antidotes to poisonous articles, and the various acts (seen here), produce their intended results through the help of penance. The fulfilment of all purposes depends upon penance.

यद् दुरापं भवेत् किञ्चित् तत्सर्वं तपसो भवेत्।

ऐश्वर्यमृषयः प्राप्तास्तपसैव न संशयः॥४३॥

Whatever things there are which seem to be unattainable are sure to be acquired by penance. forsooth, the Rishis acquired their sixfold divine attributes through penance.

सुरापोऽसम्पत्तादायी भूणहा गुरुतल्पगः।

तपसैव सुतप्तेन नरः पापात् प्रमुच्यते॥४४॥

A person who takes intoxicating liquors, one who appropriates others' properties without their consent, one guilty of foeticide, one who violates his preceptor's bed, are all purified by penance duly performed.

तपसो बहुरूपस्य तैस्तैर्द्वारैः प्रवर्ततः।

निवृत्त्या वर्तमानस्य तपो नानशनात् परम्॥४५॥

Penances are manifold. They throw themselves through various channels. Of all sorts of penance, however, that one may practise after abstaining from pleasure and enjoyment, abstention from food is the greatest and best.

अहिंसा सत्यवचनं दानमिन्द्रियनिग्रहः।

एतेभ्यो हि महाराज तपो नानशनात् परम्॥४६॥

The penance of abstention from food is superior, O king, even to mercy, truthfulness, gifts, and restraint of senses.

न दुष्करतरं दानान्तातिमातरमाश्रयः।

त्रैविद्येभ्यः परं नास्ति संन्यासः परमं तपः॥४७॥

There is not act more hard to perform than gift. There is no mode of life which is superior to serving one's mother. There is no creature

superior to those who are conversant with the three Vedas. Likewise, Renunciation is the highest penance.

इन्द्रियाणीह रक्षन्ति स्वर्गधर्माभिगुप्तये।

तस्मादर्थे च धर्मे च तपो नानशनात् परम्॥१०॥

People restrain their senses for taking care of their virtue and heaven. There is no penance higher than abstention from food in control over the senses as also in the acquisition of virtue.

ऋषयः पितरो देवा मनुष्या मृगपक्षिणः।

यानि चान्यानि भूतानि स्थावराणि चराणि च॥११॥

तपः परायणाः सर्वे सिद्ध्यन्ति तपसा च ते।

इत्येवं तपसा देवा महत्त्वं प्रतिपेदिरे॥१२॥

The Rishis, the gods, human beings, beasts, birds, and all other creatures, mobile or immobile, practise penances, and whatever success they acquire is won through penance. It was through penance that the gods acquired their superiority.

इमानीष्टविभागानि फलानि तपसः सदा।

तपसा शक्यते प्राप्तुं देवत्वमपि निश्चयात्॥१३॥

The luminous bodies in the sky have got their position through penance. Forsooth, through penance the very status of godhead may be gained.

CHAPTER 162

(APADDHARMANUSHASANA PARVA)

— Continued.

The purificatory rites of a king.

युधिष्ठिर उवाच

सत्यं धर्मं प्रशंसन्ति विप्रर्विपितृदेवताः।

सत्यमिच्छाम्यहं श्रोतुं तन्मे ब्रूहि पितामह॥१॥

Yudhishtira said—

Brahmanas, Rishis, Pitris and the gods all speak highly of the duty of truth. I wish to hear of truth. Describe it to me, O grandfather.

सत्यं किलक्षणं राजन् कथं वा तदवाप्यते।

सत्यं प्राप्य भवेत् किं च कथं चैव तदुच्यताम्॥२॥

What are the marks, O king of truth? How may it be acquired? What is acquired by practising truth, and how? Tell me all this.

भीष्म उवाच

चातुर्वर्ण्यस्य धर्माणां संकरो न प्रशस्यते।

अविकारितं सत्यं सर्ववर्णेषु भारता॥३॥

Bhishma said—

A confusion of the duties of the four castes is never highly spoken of. What is called Truth always exists in a pure and unmixed state in every one of those four castes.

सत्यं सत्सु सदा धर्मः सत्यं धर्मः सनातनः।

सत्यमेव नमस्येत सत्यं हि परमा गतिः॥४॥

Truth is always a duty with the good. Indeed, Truth is eternal duty. One should respectfully bow to Truth. Truth is the greatest refuge (of all).

सत्यं धर्मस्तपो योगः सत्यं ब्रह्म सनातनम्।

सत्यं यज्ञः परः प्रोक्तः सर्वं सत्ये प्रतिष्ठितम्॥५॥

Truth is duty; Truth is penance; Truth is Yoga; and Truth is the eternal Brahma. Truth has been said to be a great sacrifice. Everything depends upon Truth.

आचारानिह सत्यस्य यथावदनुपूर्वशः।

लक्षणं च प्रवक्ष्यामि सत्यस्येह यथाक्रमम्॥६॥

I shall now tell you the forms of Truth one after another, and its characteristic marks also in due order.

प्राप्यते च यथा सत्यं तच्च श्रोतुमिहार्हसि।

सत्यं त्रयोदशविधं सर्वलोकेषु भारता॥७॥

You should hear also as to how Truth may be won. Truth, O Bharata, as it exists in all the world, is of thirteen sorts.

सत्यं च समता चैव दमश्चैव न संशयः।

अमात्सर्यं क्षमा चैव ह्रीस्तितीक्ष्णसूयता॥८॥

त्यागो ध्यानमथार्यत्वं धृतिश्च सततं स्थिरा।

अहिंसा चैव राजेन्द्र सत्याकारास्त्रयोदश॥९॥

The various forms of Truth are impartiality, self-control, forgiveness, modesty, endurance,

goodness, renunciation, meditation, dignity, fortitude, compassion, and abstention from injury. These, O great king, are the thirteen forms of Truth.

सत्यं नामाव्ययं नित्यमविकारि तथैव च।

सर्वधर्माविरुद्धेन योगेनैतदवाप्यते॥१०॥

Truth is immutable, eternal, and unchangeable. It may be won through practices which do not oppose any of the other virtues. It may also be won through Yoga.

आत्मनीष्टे तथानिष्टे रिपौ च समता तथा।

इच्छाद्वेषक्षयं प्राप्य कामक्रोधक्षयं तथा॥११॥

When desire and hatred, as also lust and anger, are destroyed, that quality by virtue of which one is able to look impartially upon one's own self and one's enemy, upon one's good and one's evil, is called impartiality.

दमो नान्यस्पृहा नित्यं गाम्भीर्यं धैर्यमेव च।

अभयं रोगशमनं ज्ञानेनैतदवाप्यते॥१२॥

Self-control consists in never wishing for another man's property, in gravity and patience and power to remove the fears of others regarding one's own self, and freedom from disease. It may be won through knowledge.

अमात्सर्यं बुधाः प्राहुर्दने धर्मे च संयमः।

अवस्थितेन नित्यं च सत्येनामात्सरी भवेत्॥१३॥

Devoted to liberality and the performance of all duties are considered by the wise as forming good-will. One gains universal good will by continued devotion to Truth.

अक्षमायाः क्षमायाश्च प्रियाणीहाप्रियाणि च।

क्षमते सम्मतः साधुः साध्वानोति च सत्यवाक्॥१४॥

Regarding unforgiveness and forgiveness, it should be said that the quality by which an esteemed and good man puts up with both what is agreeable and disagreeable, is said to be forgiveness. This virtue may be acquired by the practice of truthfulness.

कल्याणं कुस्ते बाह्वं धीमान् न ग्लायते क्वचित्।

प्रशान्तवाङ्मना नित्यं ह्रीस्तु धर्मादवाप्यते॥१५॥

That virtue by which an intelligent man contended in mind and words performs many

good deeds and is never blamed by others, is called modesty. It is acquired by the help of rightcousness.

धर्मार्थहितोः क्षमते तितिक्षा क्षान्तिरुच्यते।

लोकसंग्रहणार्थं वै सा तु धैर्येण लभ्यते॥१६॥

That virtue which forgives for the sake of virtue and religious profit is called endurance. It is one of the form of forgiveness. It is gained through patience, and its object is to attach people to one's self.

त्यागः स्नेहस्य यत् त्यागो विषयाणां तथैव च।

रागद्वेषप्रहीणस्य त्यागो भवति नान्यथा॥१७॥

The casting off of worldly desires as also of all earthly possessions, is designated renunciation. Renunciation can never be gained except by one who is shorn of anger and malice.

आर्यता नाम भूतानां यः करोति प्रयत्नतः।

शुभं कर्म निराकारो वीतरागस्तथैव च॥१८॥

That virtue under the influence of which one does good, with diligence and care, to all creatures is designated goodness. It has no particular form and consists in the casting off of all selfish attachments.

धृतिर्नाम सुखे दुःखे यथा नाप्नोति विक्रियाम्।

तां भजेत सदा प्राज्ञो य इच्छेद् भूतिमात्मनः॥१९॥

That virtue by which one remains unchanged in weal and woe is called fortitude. That wise man who seeks his own well-being always practises this virtue.

सर्वथा क्षमिणा भाव्यं तथा सत्यपरेण च।

वीतहर्षभयक्रोधो धृतिमाप्नोति पण्डितः॥२०॥

One should always practise forgiveness and be devoted to truth. The wise man who can renounce joy, fear and anger, can gain fortitude.

अद्रोहः सर्वभूतेषु कर्मणा मनसा गिरा।

अनुग्रहश्च दानं च सतां धर्मः सनातनः॥२१॥

Abstention from injury to all creatures in thought, word, and deed, and kindness, and gift, are the permanent duties of the good.

एते त्रयोदशाकाराः पृथक् सत्यैकलक्षणाः।

भजन्ते सत्यमेवेह बृंहयन्ते च भारता॥२२॥

These thirteen qualities, though seemingly different, have but one and the same shape, namely Truth. All these, O Bharata, hold up truth and strengthen it.

नान्तः शक्यो गुणानां च वक्तुं सत्यस्य पार्थिव।

अतः सत्यं प्रशंसन्ति विप्राः सपितृदेवताः॥२३॥

It is impossible, O king, to exhaust the merits of Truth. For these reasons the Brahmanas, the Pitris and the gods speak highly of truth.

नास्ति सत्यात् परो धर्मो नानृतात् पातकं परम्।

स्थितिर्हि सत्यं धर्मस्य तस्मात्सत्यं न लोपयेत्॥२४॥

There is no duty which is higher than Truth, and no sin more dreadful than untruth. Indeed, Truth is the very root of righteousness. Therefore one should never destroy Truth.

उपैति सत्याद् दानं हि तथा यज्ञाः सदक्षिणाः।

त्रेताग्निहोत्रं वेदाश्च ये चान्ये धर्मनिश्चयाः॥२५॥

From Truth originate gifts, and sacrifice with presents as well as the threefold Agnihotras the Vedas and everything else which leads to righteousness.

अश्वमेधसहस्रं च सत्यं च तुलया धृतम्।

अश्वमेधसहस्राद्धि सत्यमेव विशिष्यते॥२६॥

On one occasion a thousand Horse-sacrifices and Truth were weighed against each other and in the balance. Truth proved heavier than a thousand Horse-sacrifices.

CHAPTER 163

(APADDHARMANUSHASANA PARVA)

— Continued

The marks of truth

युधिष्ठिर उवाच

यतः प्रभवति क्रोधः कामो वा भरतर्षभ।

शोकमोहौ विधित्सा च परासुत्वं तथा मदः॥१॥

लोभो मात्सर्यमीर्ष्या च कुत्सासूया कृपा तथा।

एतत् सर्वं महाप्राज्ञ याथातथ्येन मे वद॥२॥

Yudhishtira said—

Tell me, O you of great wisdom, everything about that from which originate anger and lust. O foremost of Bharata's race, and sorrow, loss of judgement, inclination to injure others, jealousy, malice, pride envy, slander, incapacity to see the good of others, unkindness, and fear. Tell me everything truly and fully about all these.

भीष्म उवाच

त्रयोदशैतेऽतिबलाः शत्रवः प्राणिनां स्मृताः।

उपासन्ते महाराज समन्तात् पुरुषानिह॥३॥

Bhishma said—

These thirteen vices are known as very powerful enemies of all creatures. These, O king, approach men and tempt them from all sides.

एते प्रमत्तं पुरुषमप्रमत्तास्तुदन्ति च।

वृका इव विलुम्पन्ति दृष्ट्वैव पुरुषं बलात्॥४॥

They goad and afflict a careless or a foolish man. Indeed, as soon as they see a person, they attack him powerfully like wolves jumping upon their pray.

एभ्यः प्रवर्तते दुःखमेभ्यः पापं प्रवर्तते।

इति मर्त्यो विजानीयात् सततं पुरुषर्षभ॥५॥

From these originate all sorts of grief. From these originate all sorts of sin. Every man, O foremost of men, should always know this.

एतेषामुदयं स्थानं क्षयं च पृथिवीपते।

हन्त ते कथयिष्यामि क्रोधस्योत्पत्तिमादितः॥६॥

I shall now describe to you their origin, the objects upon which they rest, and the means of their destruction, O king. Listen, first, O king, with rapt attention, to the origin of anger truly and fully.

यथातत्त्वं क्षितिपते तदिहैकमनाः शृणु।

लोभात् क्रोधः प्रभवति परदेवैरुदीर्यते॥७॥

Anger originates from covetousness. It is strengthened by the shortcomings of others. Through forgiveness it lies dormant, and through forgiveness it disappears.

क्षमया तिष्ठते राजन् क्षमया विनिवर्तते।

संकल्पाज्जायते कामः सेव्यमानो विवर्धते॥८॥

Regarding lust, it originates from resolution. Indulgence strengthens it. When a wise man resolutely turns away from it, it disappears and dies.

यदा प्राज्ञो विरमते तदा सद्यः प्रणश्यति।

परासुता क्रोधलोभादभ्यासाच्च प्रवर्तते॥९॥

दयया सर्वभूतानां निर्वेदात् सा निवर्तते।

अवद्यदर्शनादेति तत्त्वज्ञानाच्च धीमताम्॥१०॥

Envy of others originates from between anger and covetousness. It disappears by mercy and knowledge of self. For mercy for all creatures, and for disregard for all worldly objects, it disappears. It also springs from seeing the weakness of other people. But in intelligent men it quickly disappears by virtue of true knowledge.

अज्ञानप्रभवो मोहः पापाभ्यासात् प्रवर्तते।

यदा प्राज्ञेषु रमते तदा सद्यः प्रणश्यति॥११॥

Loss of judgement originates from ignorance and sinfulness of habit. When the man whom this fault attacks begins to find pleasure in wise men, the vice at once and immediately disappears.

विरुद्धानीह शास्त्राणि ये पश्यन्ति कुरुद्वह।

विधित्सा जायते तेषां तत्त्वज्ञानान्निवर्तते॥१२॥

Men, O you of Kuru's race find divergent scriptures. Therefrom originates the desire for various kinds of action. When true knowledge has been acquired, that desire is satisfied.

प्रीत्या शोकः प्रभवति वियोगात् तस्य देहिनः।

यदा निरर्थकं वेत्ति तदा सद्यः प्रणश्यति॥१३॥

The sorrow of an embodied creature originates from affection which is created by separation. When, however, one learns that the dead do not come back, it disappears.

परासुता क्रोधलोभादभ्यासाच्च प्रवर्तते।

दयया सर्वभूतानां निर्वेदात् सा निवर्तते॥१४॥

Incapacity to bear other people's good originates from anger and covetousness. Though mercy for every creature and by virtue of indifference to all worldly objects, it is put out.

सत्यत्यागात् तु मात्सर्यमहितानां च सेवया।

एतत् तु क्षीयते तात साधूनामुपसेवनात्॥१५॥

Malice springs from the casting off of truth and indulgence in wickedness. This vice, O child, disappears when one waits upon the wise and good.

कुलाज्ज्ञानात् तथैश्वर्यान्मदो भवति देहिनाम्।

एभिरेव तु विज्ञातैः स च सद्यः प्रणश्यति॥१६॥

Pride, in men, originates from birth, learning and prosperity. When those three, are truly known, that vice immediately disappears.

ईर्ष्या कामात् प्रभवति संहर्षाच्चैव जायते।

इतरेषां तु सत्त्वानां प्रज्ञया सा प्रणश्यति॥१७॥

Jealousy originates from lust and delight in low and mean people. It is destroyed by wisdom.

विभ्रमाल्लोकबाह्यानां द्वेष्यैर्वाक्यैरसम्पतैः।

कुत्सा संजायते राज्ञोल्लोकान् प्रेक्ष्याभिशाम्यति॥१८॥

Slander originates from errors of men's daily conduct and through disagreeable speeches expressing aversion. It disappears, O King, when the whole world is seen.

प्रतिकर्तुं न शक्ता ये बलस्थायापकारिणे।

असूया जायते तीव्रा कारुण्याद् विनिवर्तते॥१९॥

When the person that injures is powerful and the one injured is unable to avenge the injury, hate appears. It disappears, however, through kindness.

कृपणान् सततं दृष्ट्वा ततः संजायते कृपा।

वर्षनिष्ठां यदा वेत्ति तदा शाम्यति सा कृपा॥२०॥

Mercy proceeds from seeing the helpless and miserable persons with whom the world abounds. It disappears when one understands the strength of virtue.

अज्ञानप्रभवो लोभो भूतानां दृश्यते सदा।
अस्थिरत्वं च भोगानां दृष्ट्वा ज्ञात्वा निवर्तते॥२१॥

Covetousness originates from ignorance. It disappears when one sees the instability of all objects of enjoyment.

एतान्येव जितान्याहुः प्रशमाच्च त्रयोदश।
एते हि धार्तराष्ट्राणां सर्वे दोषास्त्रयोदश॥२२॥
त्वया सत्यार्थिना नित्यं विजिता ज्येष्ठसेवनात्॥२३॥

It has been said that tranquility of soul, can alone conquer all these thirteen faults. All these thirteen faults visited the sons of Dhritarashtra. Yourself, always desirous of truth, have conquered all the those vices of virtue of your respect for your elders.

CHAPTER 164

(APADDHARMANUSHASANA PARVA)

— Continued.

The acts of malevolent person

युधिष्ठिर उवाच

आनृशंस्यं विजानामि दशनि सतां सदा।
नृशंसान् विजानामि तेषां कर्म च भारत॥१॥

Yudhishtira said—

I know what benevolence is, because I have always marked the conduct of good people. I do not, however, know them who are malevolent, nor the nature of their deeds, O Bharata.

कण्टकान् कूपमग्निं च वर्जयन्ति यथा नराः।
तथा नृशंसकर्माणं वर्जयन्ति नरा नरम्॥२॥

Indeed, people always shun malevolent persons of ruthless deeds even as they avoid thorns and pitfalls and fire.

नृशंसो दहते नित्यं प्रेत्य चेह च भारत।
तस्मात् त्वं ब्रूहि कौरव्य तस्य धर्मविनिश्चयम्॥३॥

It is evident, O Bharata, that he who is malevolent is sure to be consumed with misery both in this world and in the next. Therefore, O you of Kuru's race, tell me what, in sooth, the acts of such a person are.

भीष्म उवाच

स्पृहा स्याद् गर्हिता चैव विधित्सा चैव कर्मणाम्।
आक्रोष्टा क्रुश्यते चैव वञ्चितो बुद्ध्यते स च॥४॥

Bhishma said—

Malevolent persons always commit sinful acts and feel an irresistible inclination for doing them. They speak ill of others and are themselves censured. They always consider themselves as cheated of what is their due.

दत्तानुकीर्तिर्विषमः क्षुद्रो नैकृतिकः शठः।

असंविभागी मानी च तथा सङ्गी विकृत्यनः॥५॥

A malevolent person always speaks of his own charitable acts. He sees others with malicious eyes. He is very mean. He is deceitful, and wily. He never pays others their dues. He is haughty. He lives in evil company and is always boastful.

सर्वातिशङ्की पुरुषो बलीशः कृपणोऽथवा।

वर्गप्रशंसी सततमाश्रमद्वेषसंकरी॥६॥

He fears and suspects all with whom he mixes. He is foolish in understanding. He is miserly. He praises his companions. He feels excessive aversion and hatred for all hermits who have retired into the forest.

हिंसाविहारः सततमविशेषगुणागुणः।

बह्वलीकोऽमनस्वी च लुब्धोऽत्यर्थं नृशंसकृत्॥७॥

He finds pleasure in injuring others. He is perfectly careless in marking the merits and faults of others. He is a liar. He is discontented. He is highly covetous, and always acts cruelly.

धर्मशीलं गुणोपेतं पापमित्यवगच्छति।

आत्मशीलप्रमाणेन न विश्वसिति कस्यचित्॥८॥

Such a man considers a virtuous and qualified person as a pest, and thinking every one else to be like himself never trusts any one.

परेषां यत्र दोषः स्यात् तद् गुह्यं सम्प्रकाशयेत्।

समानेष्वेव दोषेषु वृत्त्यर्थमुपधातयेत्॥९॥

Such a person trumpets the faults of other people however unsuspected those faults might be. But about similar faults in his ownself, he

does not refer to them even remotely, for the sake of the advantage he reaps from them.

तथोपकारिणं चैव मन्यते वञ्चितं परम्।

दत्त्वापि च धनं काले संतपत्युपकारिणे॥१०॥

He considers the person who does him good as a simpleton whom he has imposed upon. He repents for having at any time made any gift of wealth even to a benefactor.

भक्ष्यं पेयमथालेहं यच्चान्यत् साधु भोजनम्।

प्रेक्षमाणेषु योऽग्नीयानृशंसमिति तं वदेत्॥११॥

Know him for a malevolent and a wicked person who quietly and alone takes choice foods and drinks even when persons stand by with eager eyes.

ब्राह्मणेष्वः प्रदायाग्रं यः सुहृद्भिः सहाश्रुते।

स प्रेत्य लभते स्वर्गमिह चानन्यमश्रुते॥१२॥

He, however, who dedicates the first portion of Brahmanas, and takes the residue, dividing it with friends and kinsmen acquires great felicity in the next world and infinite happiness here.

एष ते भरतश्रेष्ठ नृशंसः परिकीर्तितः।

सदा विवर्जनीयो हि पुरुषेण विजानता॥१३॥

I have now, O foremost of Bharatas, said to you what the marks are of the wicked and malevolent man. Such a person should always be shunned by a wise man.

CHAPTER 165

(APADDHARMANUSHASANA PARVA)

— Continued.

The distribution of wealth among
Brahmanas

भीष्म उवाच

हृतार्थो यक्ष्यमाणश्च सर्ववेदान्तगश्च यः।

आचार्यपितृकार्यार्थं स्वाध्यायार्थमथापि च॥१॥

एते वै साधवो दृष्टा ब्राह्मणा धर्मभिक्षवः।

निःस्वेभ्यो देयमेतेभ्यो दानं विद्या च भारत॥२॥

Bhishma said—

Wealth and knowledge, O Bharata, should be given to such pious and impoverished Brahmanas as have been robbed of their wealth (by thieves), as are engaged in the celebration of sacrifices, as are well-read in all the Vedas, and as are desirous of acquiring the merit of righteousness, so that they may satisfy their duties to preceptors and the Pitris, and spend their days in reciting and studying the scriptures.

अन्यत्र दक्षिणादानं देयं भरतसत्तम।

अन्येभ्योऽपि बहिर्वेदि चाकृतान् विधीयते॥३॥

सर्वरत्नानि राजा हि यथार्हं प्रतिपादयेत्।

Only the Dakshina, O best of the Bharatas, should be given to those Brahmanas who are not poor. Uncooked food should be given beyond the limits of the sacrificial altar, to those Brahmanas that have fallen away (in consequence of their sinful deeds) from their own dignity.

ब्राह्मणा एव वेदाश्च यज्ञाश्च बहुदक्षिणाः।

अन्योन्यं विभवाचारा यजन्ते गुणतः सदा॥४॥

The Brahmanas represent the Vedas themselves and all the sacrifices with profuse presents. Desirous of excelling one another, they always celebrate sacrifices, actuated by their various desires. The king should, therefore, make presents of various sorts of valuable wealth to them.

यस्य त्रैवार्षिकं भक्तं पर्याप्तं भृत्यवृत्तये।

अधिकं चापि विद्येत स सोमं पातुमर्हति॥५॥

That Brahmana who has sufficient stores for feeding his family for three or more years, deserves to drink the Soma.

यज्ञश्चेत् प्रतिरुद्धः स्यादंशेनैकेन यज्वनः।

ब्राह्मणस्य विशेषेण धार्मिके सति राजनि॥६॥

यो वैश्यः स्याद् बहुपशुर्हीनक्रतुरसोमपः।

कुटुम्बात् तस्य तद् वित्तं यज्ञार्थं पार्थिवो हरेत्॥७॥

If in spite of the presence of a pious king on the throne, the sacrifice undertaken by any one, but especially by a Brahmana, cannot be

completed for want of only a fourth part of the estimated cost, then the king should, for the completion of that sacrifice, take away from his relatives the wealth of a Vaishya who has a large flock of cattle but who is averse from sacrifices and abstains from drinking Soma.

आहरेदथ नो किञ्चित् कामं शूद्रस्य वेश्मनः।

न हि यज्ञेषु शूद्रस्य किञ्चिदस्ति परिग्रहः॥८॥

The Shudra is not competent to celebrate a sacrifice. The king should, therefore, take away (wealth for such a purpose) from a Shudra's house.

योऽनाहिताग्निः शतगुरयज्वा च सहस्रगुः।

तयोरपि कुटुम्बाभ्यामाहरेदविचारयन्॥९॥

The king should, also, unscrupulously take away from their kinsmen the wealth of him who does not celebrate sacrifices although he has a hundred kine, and also of him who does not perform sacrifices although he has a thousand kine.

अदातृभ्यो हरेद् वित्तं विख्याप्य नृपतिः सदा।

तथैवाचरतो धर्मो नृपतेः स्यादथाखिलः॥१०॥

The king should, always, publicly take away the wealth of a person who does not perform charities. By acting in this wise the King acquires great merit.

तथैव शृणु मे भक्तं भक्तानि घडनश्नतः।

अश्वस्तनविधानेन हर्तव्यं हीनकर्मणः॥११॥

खलात् क्षेत्रात् तथा रामाद् यतो वायुपपद्यते।

आख्यातव्यं नृपस्यैतत् पृच्छतेऽपृच्छतेऽपि वा॥१२॥

Listen again to me. That Brahmana who has been compelled by want to fast for three days, may take away without permission, according to the rule of a person who cares only for to-day and not for the morrow, only what is necessary for a single meal, from the husking tub or the field or the garden or any other place of even a degraded man. He should, however, whether asked or unasked, inform the king of his deed.

न तस्मै धारयेद् दण्डं राजा धर्मेण धर्मवित्।

क्षत्रियस्य तु बालिश्याद् ब्राह्मणः क्लिश्यते क्षुधा॥१३॥

If the king knows his own duty he should not punish such a Brahmana. He should remember that a Brahmana becomes stricken with hunger only through the fault of the Kshatriya.

श्रुतशीले समाज्ञाय वृत्तिमस्य प्रकल्पयेत्।

अथैनं परिरक्षेत पिता पुत्रमिवौरसम्॥१४॥

Having learnt a Brahmana's learning and conduct, the king should provide for his living and protect him as a father protects his own begotten son.

इष्टिं वैश्वानरीं नित्यं निर्वपेदब्दपर्यये।

अनुकल्पः परो धर्मो धर्मवादैस्तु केवलम्॥१५॥

On the expiry of every year, one should celebrate the Vaishyanara sacrifice. Those who are conversant with religious codes say that the practice of an alternative act, does not destroy virtue.

विश्वेदेवैश्च साध्यैश्च ब्राह्मणैश्च महर्षिभिः।

आपत्सु मरणाद् भीतैर्विधिः प्रतिनिधीकृतः॥१६॥

Fearing death in seasons of distress, the Vishvedevas, the Saddhyas, the Brahmanas, and great Rishis, do not hesitate to follow the alternative provisions laid down in the scriptures.

प्रभुः प्रथमकल्पस्य योऽनुकल्पे न वर्तते।

न साम्प्रयायिकं तस्य दुर्मतेर्विद्यते फलम्॥१७॥

That man, however, who while able to live according to the first provision, as laid down above, follows the alternative, comes to be known as a wicked person and never succeeds in acquiring any happiness in heaven.

न ब्राह्मणो निवेदेत् किञ्चिद् राजनि वेदवित्।

स्ववीर्याद् राजवीर्याच्च स्ववीर्यं बलवत्तरम्॥१८॥

A Brahmana conversant with the Vedas should never mention his power and knowledge to the king. Comparing again the power of a Brahmana with that of the king, the former will always be found to be superior to the latter.

तस्माद् राज्ञः सदा तेजो दुःसहं ब्रह्मवादिनाम्।
कर्ता शास्ता विधाता च ब्राह्मणो देव उच्यते॥१९॥

Therefore the power of the Brahmanas can hardly be borne or resisted by a king. The Brahmana is said to be creator, king, ordainer, and god.

तस्मिन्नाकुशलं ब्रूयान्न शुष्कामीरयेद् गिरम्।
क्षत्रियो बाहुवीर्येण तरेदापदमात्मनः॥२०॥

No abusive word or dry speeches, should be spoken to a Brahmana. The Kshatriya should get over all his difficulties by the help of the power of his arms.

धनैर्वैश्यश्च शूद्रश्च मन्त्रैर्होमैश्च वै द्विजः।
नैव कन्या न युवतिर्नामन्त्रज्ञो न बालिशः॥२१॥
परिवेष्टाग्निहोत्रस्य भवेन्नासंस्कृतस्तथा।
नरकं निपतन्त्येते जुह्वानाः स च यस्य तत्।
तस्माद् वैतानकुशलो होता स्याद् वेदपारगः॥२२॥

The Vaishya and the Shudra should get over their difficulties by riches; the Brahmana should do so by Mantras and Homa. None of these, viz., a maiden, a young woman, a person unacquainted with Mantras, an ignorant person, or one who is impure, is competent to pour libations on the sacrificial fire. If any of these do so he or she is sure to go to hell, with him on whose behalf they act. Therefore none but a Brahmana well-read in the Vedas and skilled in all sacrifices should pour sacrificial libations.

प्राजापत्यमदत्त्वाश्चमन्याधेयस्य दक्षिणाम्।
अनाहिताग्निरिति स प्रोच्यते धर्मदर्शिभिः॥२३॥

They who are well-acquainted with the scriptures hold that man who, having lighted the sacrificial fire, does not give away the dedicated food as Dakshina, is not the kindler of a sacrificial fire.

पुण्यानि यानि कुर्वीत श्रद्धधानो जितेन्द्रियः।
अनाप्तदक्षिणैर्यज्ञैर्न यजेत कथञ्चन॥२४॥

A person should, after having controlled his senses, and with proper devotion, do all the meritorious acts. One should never adore gods in sacrifices in which no Dakshina is given.

प्रजाः पशूंश्च स्वर्गे च हन्ति यज्ञो हृदक्षिणः।
इन्द्रियाणि यशः कीर्तिमायुश्चाप्यवकृन्तति॥२५॥

A sacrifice not completed with Dakshina, encompasses the destruction of one's children, animals, and heaven. Such a sacrifice destroys also the senses, the glory the achievements, and the very life, itself.

उदक्यामासते ये च द्विजाः केचिदनग्नयः।
होमं चाश्रोत्रियं येषां ते सर्वे पापकर्मिणः॥२६॥

Those Brahmanas who know women in their season, or who never celebrate sacrifices, or whose families have no members well-read in the Vedas, are considered as Shudras in act.

उदपानोदके ग्रामे ब्राह्मणो वृषलीपतिः।
उषित्वा द्वादश समाः शूद्रकर्मैव गच्छति॥२७॥

That Brahmana who, having married a Shudra girl, lives for twelve years continually in a village which has only a well to give water, becomes a Shudra in act.

अभार्या शयने बिभ्रच्छूद्रं वृद्धं च वै द्विजः।
अब्राह्मणं मन्यमानस्तृणेष्वसीत पृष्ठतः।

तथा संशुध्यते राजभ्यृणु चात्र वचो मम॥२८॥

That Brahmana who brings to his bed a maiden, or allows a Shudra, knowing him as deserving of respect, to sit upon the same carpet with him, should sit on a bed of dry grass behind some Kshatriya or Vaishya and show him respect in that way. It is in this way that he can be purified. Hear, O king, my words on this subject.

यदेकरात्रेण करोति पापं
निकृष्टवर्णं ब्राह्मणः सेवमानः।

स्थानासनाभ्यां विहरन् व्रती स

त्रिभिर्वर्षैः शमयेदात्मपापम्॥२९॥

The sin that a Brahmana perpetrates in one night by respectfully serving a member of a lower caste or by playing with him in the same spot or on the same bed, is purified by observing the practice of sitting behind by observing the practice of sitting behind a Kshatriya or a Vaishya on a bed of dry grass for three years continually.

न नर्मयुक्तमनृतं हिनस्ति

न स्त्रीषु राजन्न विवाहकाले।

न गुर्वर्थं नात्मनो जीवितार्थे

पञ्चानृतान्याहुरपातकानि॥३०॥

An untruth spoken for jest is not sinful; nor one spoken at the time of wedding; nor one spoken for doing good to one's preceptor; nor one spoken for saving one's own life. These five sorts of falsehood in speech, it has been said, are not sinful.

श्रद्धानः शुभां विद्यां हीनादपि समाप्नुयात्।

सुवर्णमपि चापेक्ष्यादाददीताविचारयन्॥३१॥

One may gain useful knowledge from even a person of degraded calling, with devotion and reverence. One may take up gold, unhesitatingly from even an unclean spot.

स्त्रीरत्नं दुष्कुलाच्चापि विषादप्यमृतं पिबेत्।

अदूष्या हि स्त्रियो रत्नमाप इत्येव धर्मतः॥३२॥

A woman who is the ornament of her sex may be married from even a vile race. Nectar, if extracted from poison, may be drunk; women, jewels and other valuables, as also water, can never, according to the scriptural injunction, be impure or unclean.

गोब्राह्मणहितार्थं च वर्णानां संकरेषु च।

वैश्यो गृहीत शस्त्राणि परित्राणार्थमात्मनः॥३३॥

For the good of Brahmanas and kine, and on occasions when mixture of castes takes place, even a Vaishya may take up weapons for his own safety.

सुरापानं ब्रह्महत्या गुरुतल्पमथापि वा।

अनिर्देश्यानि मन्यन्ते प्राणान्तमिति धारणा॥३४॥

Drinking wine, killing a Brahmana, and the violation of the preceptor's bed, are sins when committed consciously, can never be expiated. The only expiation laid down for them is death.

सुवर्णहरणं सैन्यं विप्रस्वं चेति पातकम्।

विहरन् मद्यपानाच्च अगम्यागमनादपि॥३५॥

The same may be said of stealing gold, and the theft of a Brahmana's property. By

drinking wine, by knowing prohibited women, by mingling with a degraded person, by knowing a Brahmana's woman, one becomes for ever fallen.

पतितैः सम्प्रयोगाच्च ब्राह्मणीयोनितस्तथा।

अचिरेण महाराज पतितो वै भवत्युत॥३६॥

By associating with a fallen person for one whole year in sacrifices and teaching and sexual intercourse, one becomes fallen. One, however, does not become so by associating with a fallen person in riding on the same car, sitting on the same seat, and eating in the same line.

संवत्सरेण पतति पतितेन सहाचरन्।

याजनाध्यापनाद् यौनान्न तु यानासनाशनात्॥३७॥

Excluding the five heinous sins that have been mentioned above, all other sins have expiations. Expiating those sins according to the ordinances laid down for them, one should not commit them again.

एतानि हित्वातोऽन्यानि निर्देश्यानीति भारत।

निर्देश्यानेन विधिना कालेनाव्यसनी भवेत्॥३८॥

अन्नं वीर्यं ग्रहीतव्यं प्रेतकर्मण्यपातिते।

त्रिषु त्वेतेषु पूर्वेषु न कुर्वीत विचारणाम्॥३९॥

Except all those, O Bharata! Many other sins have been described as removable by penance. Thus he gives up the sinful habit. Regarding those who have been guilty of the first three of these five sins, (namely, drinking wine, killing a Brahmana, and violation of the preceptor's bed), their (surviving) kinsmen have no restrictions about taking food and wearing ornaments, even if their funeral rites remain unperformed when they die. The surviving kinsmen need make no scruple about such things at such times.

अमात्यान् वा गुरुन् वापि जह्याद् धर्मेण धार्मिकः।

प्रायश्चित्तमकुर्वाणैर्नैतैरर्हति संविदम्॥४०॥

अधर्मकारी धर्मेण तपसा हन्ति किल्बिषम्।

बुधन् स्तेन इति स्तेनं तावत् प्राप्नोति किल्बिषम्॥४१॥

A virtuous man should, while observing his duties, discard his very friends and elders. In fact, so long as they do not perform expiation, the virtuous should not even talk with those sinners. A man who has committed sins dissipates them by acting virtuously afterwards and by penances. By calling a thief a thief, one commits the sin of theft.

अस्तेनं स्तेन इत्युक्त्वा द्विगुणं पापमाप्नुयात्।

त्रिभागं ब्रह्महत्यायाः कन्या प्राप्नोति दुष्यती॥४२॥

यस्तु दूषयिता तस्याः शेषं प्राप्नोति पाप्मनः।

By calling a person thief who, however, is not a thief, one commits a sin just double the sin of theft. The maiden who spoils her virginity incurs three-fourths of the sin of Brahmanicide, while the man who knows her incurs a sin equal to a fourth part of that of Brahmanicide.

ब्राह्मणानवगर्होह स्पृष्ट्वा गुरुतरं भवेत्॥४३॥

वर्षाणां हि शतं तावत् प्रतिष्ठां नाधिगच्छति।

By speaking against Brahmanas or by striking them, one sinks in infamy for a hundred years.

सहस्रं चैव वर्षाणां निपत्य नरकं वसेत्॥४४॥

तस्मान्नैवावगर्होत नैव जातु निपातयेत्।

By slaying a Brahmana one undergoes the torments of hell for a thousand years. No one should, therefore, speak ill of a Brahmana or slay him.

शोणितं यावतः पांसून् संगृहीयाद् द्विजक्षतात्॥४५॥

तावतीः स समा राजन् नरके प्रतिपद्यते।

If a man wounds a Brahmana with a weapon, he will have to live in hell for as many years as the grains of dust that are soaked by the blood flowing from the body of the wounded.

धूणहाऽऽहवमध्ये तु शुद्ध्यते शस्त्रपाततः॥४६॥

आत्मानं जुहुयादग्नौ समिद्धे तेन शुद्ध्यते।

One guilty of foeticide becomes purified if he dies of wounds received in battle fought for the sake of kine and Brahmanas. He may also

be purified by casting his person on a burning fire.

सुरापो वारुणीमुष्णां पीत्वा पापाद् विमुच्यते॥४७॥

तया स काये निर्दग्धे मृत्युं वा प्राप्य शुद्ध्यति।

लोकांश्च लभते विप्रो नान्यथा लभते हि सः॥४८॥

A drinker of spirituous liquors becomes purified by drinking hot spirit. He is purified by his death, brought on by that hot drink, in the other world. A Brahmana stained by such a sin attains regions of felicity by such a course, and such a course only, and not by any other.

गुरुतल्पमधिष्ठाय दुरात्मा पापचेतनः।

स्त्र्याकारं प्रतिमां लिङ्ग्य मृत्युना सोऽभिः शुद्ध्यति॥४९॥

The wicked and sinful wretch who violates the bed of a preceptor, becomes purified by the death that results from embracing a heated iron statue of a female.

अथवा शिश्नवृषणावादायाज्जलिना स्वयम्॥५०॥

नैर्ऋतीं दिशमास्थाय निपतेत् स त्वजिह्वगः।

Or, emasculating himself and cutting off his organ, and bearing them in his hands, he should go straight way towards the south-west and then give up his ghost.

ब्राह्मणार्थेऽपि वा प्राणान् संत्यजेत् तेन शुद्ध्यति॥५१॥

अश्वमेधेन वापीष्ट्वा अथवा गोसवेन वा।

अग्निष्टोमेन वा सम्यगिह प्रेत्य च पूज्यते॥५२॥

Or, he may cleanse himself of all his sins, by meeting with death for the sake of benefiting a Brahmana. Or, he may regain esteem both in this world and in the next by performing a Horse-sacrifice or a Cow-sacrifice or an Agnishtoma.

तथैव द्वादशसमाः कपाली ब्रह्महा भवेत्।

ब्रह्मचारी भवेन्नित्यं स्वकर्म ख्यापयन् मुनिः॥५३॥

The killer of a Brahmana should practise the vow of Brahmacharya for twelve years, and devoting himself to penances, he should wander, holding in his hands the skull of the killed all the time and the time and proclaiming his sin to all.

एवं वा तपसा युक्तो ब्रह्महा सवनी भवेत्।

एवं तु समभिज्ञातामात्रेयीं वा निपातयेत्॥५४॥

He should even adopt such a course, devoted to penances and leading the life of an ascetic. Even such is the expiation provided for one who kills a woman quick with child, knowing her condition.

द्विगुणा ब्रह्महत्या वै आत्रेयीनिधने भवेत्।

सुरापो नियताहारो ब्रह्मचारी क्षितीशयः॥५५॥

उर्ध्वं त्रिभ्योऽपि वर्षेभ्यो यजेताग्निष्ठता परम्।

ऋषभैकसहस्रं वा गा दत्त्वा शौचमाप्नुयात्॥५६॥

The man that knowingly kills such a woman incurs double the sin that follows from Brahmanicide. A drinker of spirituous liquor should live on spare diet, practising Brahmacharya vows, and sleep on the naked earth, and perform, for more than three years the sacrifice next to the Agnishtoma. He should then present a thousand kine with one bull (to a good Brahmana). He would then regain his purity by doing all this.

वैश्यं हत्वा तु वर्षे द्वे ऋषभैकशतं च गाः।

शूद्रं हत्वाब्देमेवैकमृषभं च शतं च गाः॥५७॥

श्ववराहखरान् हत्वा शौद्रमेव व्रतं चरेत्।

Having killed a Vaishya one should perform such a sacrifice for two years and present a hundred kine with one bull. Having killed a Shudra, one should perform such a sacrifice for one year and present a hundred kine with one bull. Having killed a dog or a bear or a camel, one should perform the same penance that is laid down for killing a Shudra.

मार्जारचाषमण्डूकान् काकं व्यालं च मूषिकम्॥५८॥

उक्तः पशुसमो दोषो राजन् प्राणिनिपातनात्।

For killing a cat, a chasa, a frog, a crow, a reptile or a rat, it has been said, one incurs the sin of animal slaughter O king.

प्रायश्चित्ताभ्यामन्यानि प्रवक्ष्याम्यनुपूर्वशः॥५९॥

अल्पे वाप्यथ शोचेत पृथक् संवत्सरं चरेत्।

I shall now tell you of other kinds of expiations one after the other. For all minor

sins one should repent or practise some vow for one year.

त्रीणि श्रोत्रियभार्यायां परदारे च द्वे स्मृते॥६०॥

काले चतुर्थे भुञ्जानो ब्रह्मचारी व्रती भवेत्।

For ravishing the wife of a Brahmana well read in the Vedas, one should, for three years, practise the vow of Brahmacharya, living on spare diet at the fourth part of the day. For ravishing any other woman one should undergo similar penances for two years.

स्थानासनाभ्यां विहरेत् त्रिरह्नाभ्युपयन्नपः।

एवमेव निराकर्ता यश्चाग्नीनपविष्यति॥६१॥

For enjoying oneself in the company of a woman as by sitting with her on the same spot or on the same seat, one should live only on water for three days. By doing this he may purify himself of his sin. The same is laid down for one who befouls a burning fire (by throwing impure things on it.)

त्यजत्यकारणे यश्च पितरं मातरं गुरुम्।

पतितः स्यात्स कौरव्य यथा धर्मेषु निश्चयः॥६२॥

ग्रासाच्छादनमात्रं तु दद्यादिति निदर्शनम्।

(ब्रह्मचारी द्विजेभ्यश्च दत्त्वा पापात् प्रमुच्यते।)

भार्यायां व्यभिचारिण्यां निरुद्धायां विशेषतः।

यत् पुंसः परदारेषु तदेनां चारयेद् व्रतम्॥६३॥

He who, without sufficient reason leaves his father or mother or preceptor, forsooth, becomes degraded, O ye scion of Kuru's race, as is laid down in the scriptures. Only food and clothes shall be given to a wife guilty of fornication or one confined in a prison. Indeed, the vows that are laid down for a male person guilty of fornication should also be forced on a woman who is as well guilty of the same.

श्रेयांसं शयनं हित्वा यान्यं पापं निगच्छति।

श्रमिस्तामर्दयेद् राजा संस्थाने बहुविस्तरे॥६४॥

That woman who abandoning a husband of a superior caste, commits adultery with a vile person (of a lower order), should be made by the king to be devoured by dogs in a public

place in the midst of a large number of spectators.

पुमांसमुन्नयेत् प्राज्ञः शयने तप्त आयसे।

अप्यादधीत दारूणि तत्र दह्येत पापकृत्॥६५॥

A wise king should make the male person, committing adultery under such circumstances to be placed upon a heated bed of iron and then, placing woods underneath, burn the sinner thereon.

एष दण्डो महाराज स्त्रीणां भर्तृष्वतिक्रमात्।

संवत्सरोऽभिशस्तस्य दुष्टस्य द्विगुणो भवेत्॥६६॥

The same punishment, O king, holds for the woman who is guilty of adultery. The wicked sinner who does not perform expiatory rite within a year of the perpetration of the sin incurs demerit that is double of what attaches to the original sin.

द्वे तस्य त्रीणि वर्षाणि चत्वारि सहसेविनि।

कुचरः पञ्चवर्षाणि चरेद् भैक्ष्यं मुनिव्रतः॥६७॥

One who mixes with such a person for two years must walk over the Earth, devoting himself to penances and living upon alms. One mixing with a sinner for four years should follow such a mode of life for five years.

परिव्रित्तिः परिवेत्ता या चैव परिविद्यते।

पाणिग्रहास्त्वधर्मेण सर्वे ते पतिताः स्मृताः॥६८॥

If a young brother marries before his elder brother, then the younger brother, the elder brother, and the woman that is married, all three, on account of such wedding, become degraded.

चरेयुः सर्व एवैते वीरहा यद् व्रतं चरेत्।

चान्द्रायणं चरेन्मासं कृच्छ्रं वा पापशुद्धये॥६९॥

परिवेत्ता प्रयच्छेत् तां स्नुषां परिव्रित्तये।

All of them should observe the vows laid down for a person who has neglected his sacrificial fire, or practise the vow of Chandrayana for month, or some other painful vow, for purging themselves off their sin.

ज्येष्ठेन त्वभ्यनुज्ञातो यवीयानप्यनन्तरम्।

एवं च मोक्षमाप्नोति तौ च सा चैव धर्मतः॥७०॥

The younger brother, marrying should give his wife to his unmarried elder brother. Having acquired the permission of the elder brother, the younger brother may take back his wife. By such means all three may be cleansed of their sin.

अमानुषीषु गोवर्ज्यमनावृष्टिर्न दुष्यति।

अधिष्ठात्रवमन्तारं पशूनां पुरुषं विदुः॥७१॥

By killing animals except a cow, the killer is not stained. The learned hold that man has supremacy over all the lower animals.

परिधायोर्ध्ववालं तु पात्रमादाय मृन्मयम्।

चरेत् सप्तगृहान्नित्यं स्वकर्म परिकीर्तयन्॥७२॥

तत्रैव लब्धभोजी स्याद् द्वादशाहात्स शुद्ध्यति।

चरेत् संवत्सरं चापि तद् व्रतं येन कृन्तति॥७३॥

Holding in his hand a yak-tail and an earthen pot, a sinner should go about, giving a publicity to his sin. He should every day beg of only seven families, and live upon what may thus be got. By doing this for twelve days he may be purified of his sin. He who cannot hold in his hand the yak-tail while practising this vow should become a mendicant (as stated above) for one whole year.

भवेत्तु मानुषेष्वेवं प्रायश्चित्तमनुत्तमम्।

दानं वा दानशक्तेषु सर्वमेतत् प्रकल्पयेत्॥७४॥

Amongst men such expiation ranks foremost. The practice of charity has been sanctioned in all such cases for those that are able to practise charity.

अनास्तिकेषु गोमात्रं दानमेकं प्रचक्षते।

श्ववराहमनुष्याणां कुक्कुटस्य खरस्य च॥७५॥

Those who have faith and virtue may purify themselves by giving away only one cow.

मांसं मूत्रं पुरीषं च प्राश्य संस्कारमर्हति।

ब्राह्मणास्तु सुरापस्य गन्धमादाय सोमपः॥७६॥

अपस्त्र्यहं पिबेदुष्णं त्र्यहमुष्णं पयः पिबेत्।

त्र्यहमुष्णं पयः पीत्वा वायुभक्षो भवेत् त्र्यहम्॥७७॥

एवमेतत् समुद्दिष्टं प्रायश्चित्तं सनातनम्।

ब्राह्मणस्य विशेषेण यदज्ञानेन सम्भवेत्॥७८॥

One who eats or drinks the flesh, ordure, or urine of a dog, a boar, a man, a cock or a camel must have the ceremony of putting on the sacred thread performed again. If a Soma-drinking Brahmana smells alcohol from the mouth of one who has drunk it, he should drink warm water for three days or warm milk for the same period. Or, drinking warm water for three days he should live for that period upon air alone. These are the eternal injunctions prescribed for the expiation of sin, especially for a Brahmana who has perpetrated these sins through ignorance and want of judgement.

CHAPTER 166

(APADDHARMANUSHASANA PARVA)

— Continued.

वैशम्पायन उवाच

कथान्तरमथासाद्य खड्गयुद्धविशारदः।

नकुलः शरतल्पस्थमिदमाह पितामहम्॥१॥

Vaishampayana said—

When this discourse was finished, Nakula who was an expert swordsman thus questioned the Kuru grandfather lying on his bed of arrows.

नकुल उवाच

धनुः प्रहरणं श्रेष्ठमतीवात्र पितामह।

मतस्तु मम धर्मज्ञ खड्ग एव सुसंशितः॥२॥

विशीर्णे कार्मुके राजन् प्रक्षीणेषु च वाजिषु।

खड्गेन शक्यते युद्धे साध्वात्मा परिरक्षितुम्॥३॥

Nakula said—

The bow, O grand-father, known as the foremost of weapons in this world. I, however, prefer the sword, since when the bow, O king, is cut off or broken, when horses are dead or weakened, a good warrior, well-trained in the sword, can protect himself by means of his sword.

शरासनधरांश्चैव गदाशक्तिधरांस्तथा।

एकः खड्गधरो वीरः समर्थः प्रतिबाधितुम्॥४॥

A hero armed with the sword can, alone, withstand many bowmen and many antagonists armed with maces and arrows.

अत्र मे संशयश्चैव कौतूहलमतीव च।

किंस्वित् प्रहरणं श्रेष्ठं सर्वयुद्धेषु पार्थिव॥५॥

I have this doubt, and I am anxious to know the truth. Which, O king, is really the foremost of weapons in all battles.

कथं चोत्पादितः खड्गः कस्मै चार्थाय केन च।

पूर्वाचार्यं च खड्गस्य प्रबूहि प्रपितामह॥६॥

How was the sword first created and why? Who also was the first teacher in that weapon? Tell me all this, O grandfather.

वैशम्पायन उवाच

तस्य तद्वचनं श्रुत्वा माद्रीपुत्रस्य धीमतः।

स तु कौशलं संयुक्तं सूक्ष्मचित्रार्थसम्पत्म्॥७॥

ततस्तस्योत्तरं वाक्यं स्वरवर्णोपपादितम्।

शिक्षया चोपपन्नाय द्रोणशिष्याय भारत॥८॥

उवाच स तु धर्मज्ञो धनुर्वेदस्य पारगः।

शरतल्पगतो भीष्मो नकुलाय महात्मने॥९॥

Vaishampayana said—

Hearing these words of the intelligent son of Madri, the virtuous Bhishma, that perfect master of the science of the bow, lying upon his bed of arrows, answered in many refined words of great significance, of sweet cadence, and showing considerable skill, to the great Nakula, that discipline of Drona of skilful training.

भीष्म उवाच

तत्त्वं शृणुष्व माद्रेय यदेतत् परिपृच्छसि।

प्रबोधितोऽस्मि भवता धातुमानिव पर्वतः॥१०॥

Bhishma said—

Hear the truth, O son of Madri, about what you have asked me! I am worked up by this question of yours, like a hill of red chalk.

सलिलैकार्णवं तात पुरा सर्वमभूदिदम्।

निष्कम्पमनाकाशमनिर्देश्यमहीतलम्॥११॥

In days of yore the universe was one vast sheet of water, fixed and skylless, and without this Earth existing in it.

तमसाऽऽवृतमस्पर्शमतिगम्भीरदर्शनम्।

निःशब्दं चाप्रमेयं च तत्र जज्ञे पितामहः॥१२॥

Covered with darkness, and unseen, it presented a dreadful aspect. Perfect silence prevailed everywhere and it was immeasurable in extent. In his own proper time the Grandfather (of the universe) was born.

सोऽसृजद् वातमग्निं च भास्करं चापि वीर्यवान्।

आकाशमसृजच्चोर्ध्वमधो भूमिं च नैर्ऋतीम्॥१३॥

नभः सचन्द्रतारं च नक्षत्राणि ग्रहांस्तथा।

संवत्सरानृतून् मासान् पक्षानथ लवान् क्षणान्॥१४॥

He then created wind, and fire, and the highly powerful sun. He also created the sky, the heavens, the nether regions, Earth, the quarters, the firmament with the moon and the stars, the constellations, the planets, the year, the seasons, the months, the two fortnights and the smaller divisions of time.

ततः शरीरं लोकस्थं स्थापयित्वा पितामहः।

जनयामास भगवान् पुत्रानुत्तमतेजसः॥१५॥

Assuming a visible form the divine Grandfather then begot (by the power of his will) some highly energetic sons.

मरीचिमृषिमित्रिं च पुलस्त्यं पुलहं क्रतुम्।

वसिष्ठाङ्गिरसौ चोभौ रुद्रं च प्रभुमीश्वरम्॥१६॥

प्राचेतसस्तथा दक्षः कन्याषष्टिमजीजनत्।

ता वै ब्रह्मर्षयः सर्वाः प्रजार्थं प्रतिपेदिरे॥१७॥

They are the sages Marichi, Atri, Pulastya, Pulaha, Kratu, Vashishtha, Angiras, and the mighty and powerful lord Rudra, and Prachetas. The last beget Daksha, who in his turn beget sixty daughters. All those daughters were accepted by the twice-born sages for the purpose of begetting children upon them.

ताभ्यो विश्वानि भूतानि देवाः पितृगणास्तथा।

गन्धर्वाप्सरसश्चैव रक्षांसि विविधानि च॥१८॥

पतत्रिप्रगमीनाश्च प्लवङ्गाश्च महोरगाः।

तथा पक्षिगणाः सर्वे जलस्थलविचारिणः॥१९॥

उद्भिदः स्वेदजाश्चैव साण्डजाश्च जरायुजाः।

जज्ञे तात जगत्सर्वं तथा स्थावरजङ्गमम्॥२०॥

From them originated all the creatures of the universe, including the gods, Pitris, Gandharvas, Apsaras all sorts of Rakshasas, birds, animals, fishes, monkeys, great snakes, and various species of fowl ranging in the air or the water and vegetables, and all oviparous or viviparous being or those or born of filth. In this wise the whole universe consisting of mobile and immobile creatures came into being.

भूतसर्गमिमं कृत्वा सर्वलोकपितामहः।

शाश्वतं वेदपठितं धर्मं प्रयुयुजे ततः॥२१॥

Having thus created all mobile and immobile creatures, then the universal Grandfather preached the eternal religion of the Vedas.

तस्मिन् धर्मे स्थिता देवाः सहाचार्यपुरोहिताः।

आदित्या वसवो रुद्राः ससाध्या मरुदतश्चिनः॥२२॥

भृग्वत्र्यङ्गिरसः सिद्धाः काश्यपाश्च तपोधनाः।

वसिष्ठगौतमागस्त्यास्तथा नारदपर्वतौ॥२३॥

ऋषयो वालखिल्याश्च प्रभासाः सिकतास्तथा।

धृतपाः सोमवायव्या वैश्वानरमरीचिपाः॥२४॥

अकृष्टाश्चैव हंसाश्च ऋषयो वाग्निगोनयः।

वानप्रस्थाः पृश्नयश्च स्थिता ब्रह्मानुशासने॥२५॥

That religion was accepted by the gods, with their preceptors and priests, the Adityas, the Vasus, the Rudras, the Saddhyas, the Maruts, the Ashvins, Bhrgu, Atri, Angiras, the Siddhas, Kashyapa of Penances, Vashishtha, Gautama, Agastya, Narada, Parvata, the Valkhilya Rishis, those other Rishis known as Prabhasas, the Sikatas, the Ghratapras, the Somavayavyas, the Vaishvanaras, the Marichipas, the Akrishtas, the Hansas, those born of Fire, the Vanaprasthas, and the Prashins. All of them followed the commands of Brahman.

दानवेन्द्रास्त्वतिक्रम्य तत् पितामहशासनम्।

धर्मस्यापचयं चक्रुः क्रोधलोभसमन्विताः॥२६॥

Disregarding the commands of the Grandfather, and giving way to anger and covetousness, the foremost of the Danavas, however, began to bring about the destruction of virtue.

हिरण्यकशिपुश्चैव हिरण्याक्षो विरोचनः।

शम्भरो विप्रचित्तिश्च विराधो नमुचिर्बलिः॥२७॥

They were Hiranyakashipu, Hiranyaksha, Virochana, Shamvara, Viprachitti, Prahlada, Namuchi and Vali.

एते चान्ये च बहवः सगणा दैत्यदानवाः।

धर्मसेतुमतिक्रम्य रेमिरेऽधर्मनिश्चयाः॥२८॥

Disregarding all restraints of duty and religion, these and many other Daityas and Danavas sported and found pleasure in all sorts of wicked acts.

सर्वे तुल्याभिजातीया यथा देवास्तथा वयम्।

इत्येवं धर्ममास्थाय स्पर्धमानाः सुरर्षिभिः॥२९॥

Considering themselves equal in point of birth with the gods, they began to challenge them and the pure sages.

न प्रियं नाप्यनुक्रोशं चक्रुर्भूतिषु भारता।

त्रीनुपायानतिक्रम्य दण्डेन रुद्ध्युः प्रजाः॥३०॥

They never did any good to the other creatures of the universe or showed mercy for any of them. Neglecting the three well-known means, they began to persecute and assail all creatures by holding only the rod of chastisement.

न जग्मुः संविदं तैश्च दर्पादसुरसत्तमाः॥३१॥

तदा हिमवतः शृङ्गे सुरम्ये पद्मतारके।

शतयोजनविस्तारे मणिरत्नचयाचिते॥३२॥

Indeed, those foremost of Asuras, filled with pride did not treat other creatures as friends. Accompanied by the twice-born ones the divine Brahman, proceeded to a delightful summit of Himavat, extending for a hundred Yojanas in area, adorned with various sorts of

jewels and gems, and upon whose surface the stars existed like so many lotuses on a lake.

तस्मिन् गिरिवरे पुत्र पुष्पितद्रुमकानने।

तस्थौ स विबुधश्रेष्ठो ब्रह्मा लोकार्थसिद्धये॥३३॥

On that king of mountains, O sire, filled with forests of blossoming trees, that foremost of the gods, viz., Brahmana, lived for sometime for accomplishing the business of the world.

ततो वर्षसहस्रान्ते वितानमकरोत् प्रभुः।

विधिना कल्पदृष्टेन यथावच्चोपपादितम्॥३४॥

After the expiration of a thousand years, the powerful lord made arrangements for a grand sacrifice according to the ordinances prescribed in the scriptures.

ऋषिभिर्यज्ञपटुभिर्यथावत् कर्मकर्तृभिः।

समिद्धिः परिसंकीर्णं दीप्यमानैश्च पावकैः॥३५॥

The sacrificial altar was adorned with Rishis skilled in sacrifice and capable of performing all acts, with sacrificial fuel, and with burning fires.

काञ्चनैर्यज्ञभाण्डैश्च भ्राजिष्णुभिरलंकृतम्।

वृतं देवगणैश्चैव प्रवरैर्यज्ञमण्डलम्॥३६॥

And it looked highly beautiful for the sacrificial plates and vessels having been all made of gold. All the leading gods sat there.

तथा ब्रह्मर्षिभिश्चैव सदस्यैरुपशोभितम्।

तत्र घोरतमं वृत्तमृषीणां मे परिश्रुतम्॥३७॥

The platform was further adorned with Sadasyas who were all high regenerate Rishis. I have heard from the Rishis that something very awful soon took place in that sacrifice.

चन्द्रमा विमलं व्योम यथाभ्युदिततारकम्।

विकीर्याग्निं तथा भूतमुत्थितं श्रूयते तदा॥३८॥

It is heard that a creature came out (from the sacrificial fire) scattering the flames around him, and whose effulgence equalled that of the Moon himself when he rises in the sky be spangled with stars.

नीलोत्पलसवर्णाभं तीक्ष्णदंष्ट्रं कुशोदरम्।

प्रांशुं सुदुर्ध्वतरं तथैव ह्यमितौजसम्॥३९॥

His complexion was dark like that of the petals of the blue lotus. His teeth were keen. His stomach was lean. His stature was tall. He appeared highly irresistible and energetic.

तस्मिन्नुत्पतमाने च प्रचचाल वसुधरा।

महोर्मिकलितावर्तश्चुक्षुभे स महोदधिः॥४०॥

When that being appeared, the Earth shook. The Ocean became agitated with mountain billows and dreadful eddies.

पेतुरुल्का महोत्पाताः शाखाश्च मुमुचुर्दुमाः।

अप्रशान्ता दिशः सर्वाः पवनश्चाशिवो ववौ॥४१॥

मुहुर्मुहुश्च भूतानि प्राव्यन्त भयात् तथा।

Meteors, foreboding great calamities, passed through the sky. The branches of trees began to fall down. All the points of the horizon became unquiet. Inauspicious winds blew. All creatures began to tremble with fear every moment.

ततः स तुमुलं दृष्ट्वा तं च भूतमुपस्थितम्॥४२॥

महर्षिसुरगन्धर्वानुवाचेदं पितामहः।

Seeing that dreadful agitation of the universe and that Being originated from the sacrificial fire, the Grandfather said to the great Rishis, the gods, and the Gandharvas.

मयैवं चिन्तितं भूतमसिर्नामैष वीर्यवान्॥४३॥

रक्षणार्थाय लोकस्य वधाय च सुरद्विषाम्।

This Being was thought of by me. Highly energetic his name is Asi (sword or scimitar). I have created him for the protection of the world and the destruction of the enemies of the celestials.

ततस्तद्वपुस्तुज्य बभौ निस्त्रिंश एव सः॥४४॥

विमलस्तीक्ष्णधास्त्र कालान्तक इवोद्यतः।

Leaving off the form he had first assumed, that being then took the shape of a sword of great effulgence, highly polished, sharp-edged, and sprang like the all-destructive Being at the end of the cycle.

ततः स शितिकण्ठाय रुद्रायार्षभकेतवे॥४५॥

ब्रह्मा ददावसि तीक्ष्णमधर्मप्रतिवारणम्।

Then Brahman handed over that sharp weapon to the blue-throated Rudra who has for his emblem the foremost of bulls, for empowering him to suppress irreligion and sin.

ततः स भगवान् रुद्रो महर्षिजनसंस्तुतः॥४६॥

प्रगृह्णासिमयेयात्मा रूपमन्यच्चकार ह।

At this, the divine and great Rudra, praised by the great Rishis, took up that sword and assumed a different form.

चतुर्बाहुः स्पृशन् मूर्ध्ना भूस्थितोऽपि दिवाकरम्॥४७॥

उर्ध्वदृष्टिर्महलिङ्गे मुखाज्ज्वालाः समुत्सृजन्।

Displaying four arms, he became so tall that though he stood on the Earth he touched the very sun with his head. With eyes turned upwards, and with every limb extended wide, he began to eject flames of fire from his mouth.

विकुर्वन् बहुधा वर्णान् नीलपाण्डुरलोहितान्॥४८॥

बिभ्रत्कृष्णाजिनं वासो हेमप्रवरतारकम्।

नेत्रं चैकं ललाटेन भास्करप्रतिमं वहन्॥४९॥

शुशुभातेऽतिविमले द्वे नेत्रे कृष्णपिङ्गले।

Assuming various hues such as blue, white and red, and wearing a black deer-skin set with stars of gold, he bore on his forehead a third eye resembling the effulgent sun. His two other eyes, one of which was black and the other twany, shone very brilliantly.

ततो देवो महादेवः शूलपाणिर्भगाक्षिह॥५०॥

सम्प्रगृह्य तु निस्त्रिंशं कालाग्निसमवर्चसम्।

त्रिकूटं चर्म चोद्यम्य सविद्युतमिवाम्बुदम्।

चचार विविधान् मार्गान् महाबलपराक्रमः॥५१॥

विद्युन्वन्नसिमाकाशे तथा युद्धचिकीर्षया।

Taking up the sword which was effulgent like the all-destructive Yuga fire, and wielding a large shield with three high bosses which shone like a mass of dark clouds stricken with flashes of lightning, the divine Mahadeva, the bearer of the Shula, the tearer of Bhaga's eye, began to perform various kinds of evolutions. Endued with great with great prowess, he began to whirl the sword in the sky, seeking an encounter.

तस्य नादं विनदतो महाहासं च मुञ्चतः॥५२॥

बभौ प्रतिभयं रूपं तदा रुद्रस्य भारता

He uttered loud roars and awful was the sound of his laughter. Indeed, O Bharata, then Rudra assumed an exceedingly terrible appearance.

तद्रूपधारिणं रुद्रं रौद्रकर्मचिकीर्षया॥५३॥

निशाम्य दानवाः सर्वे हृष्टाः समभिदुदुवुः।

अश्मभिश्चाभ्यवर्षन्त प्रदीप्तैश्च तथोल्मुकैः॥५४॥

Hearing that Rudra had assumed that form for performing dreadful deeds, the Danavas, filled with joy, began to come towards him quickly, showering huge rocks upon him as they came, and burning brands of wood, and various kinds of terrible weapons made of iron each sharp as of a razor.

घोरैः प्रहरणैश्चान्यैः क्षुरधारैरयोमयैः।

ततस्तु दानवानीकं सम्प्रणेतारमुच्यतम्॥५५॥

However, seeing that foremost of all beings, the indestructible powerful Rudra, swelling with might, the Danavas army became stupefied and began to tremble.

रुद्रं दृष्ट्वा बलोद्धूतं प्रमुमोह चचाल च।

चित्रं शीघ्रपदत्वाच्च चरन्तमसिपाणिनम्॥५६॥

तमेकमसुराः सर्वे सहस्रमिति मेनिरे।

Although Rudra was alone and single-handed, yet so quickly did he move about on the field of battle with the sword in his hand that the Asuras thought there were a thousand Rudras fighting with them.

छिन्दन् भिन्दन् रुजन् कृन्तन् दारयन् पोथयन्नपि॥५७॥

अचरद् वैरिसङ्घेषु दावाग्निरिव कक्षगः।

Tearing and piercing and assailing and cutting and lopping off and grinding down, the great god moved about quickly among the large number of his enemies like a forest-fire amid heaps of dry grass spread around.

असिवेगप्रभङ्गास्ते छिन्नबाहूरुवक्षसः॥५८॥

सम्प्रकीर्णान्नगात्राश्च पेतुरुर्व्यां महाबलाः।

Assailed by the god with his sword, with arms and thighs and chests cut off and pierced, and with heads cut off, the powerful Asuras began to drop down on the Earth.

अपरे दानवा भङ्गाः खड्गपातावपीडिताः॥५९॥

अन्योन्यमभिनर्दन्तो दिशः सम्प्रतिपेदिरे।

Stricken with strokes of the sword, other Danavas broke and fled in all directions, cheering up one another as they fled.

भूमिं केचित् प्रविविशुः पर्वतानपरे तथा॥६०॥

अपरे जम्बुराकाशमपरेऽम्भः समाविशन्।

Some entered into the bowels of the Earth; others got into the caves of mountains. Some went upwards; others entered into the sea.

तस्मिन् महति संवृत्ते समरे भृशदारुणे॥६१॥

बभूव भूः प्रतिभया मांसशोणितकर्दमा।

During that dreadful and fierce battle, the Earth was covered with flesh and blood, and dreadful spectacles appeared on all sides.

दानवानां शरीरैश्च पतितैः शोणितोक्षितैः॥६२॥

समाकीर्णा महाबाहो शैलैरिव सकिंशुकैः।

Covered with the fallen bodies of Danavas bathed in blood, the Earth looked as if overspread with mountain summits filled with Kinshukas.

स रुद्रो दानवान् हत्वा कृत्वा धर्मोत्तरं जगत्॥६३॥

रौद्रं रूपमथोत्क्षिप्य चक्रे रूपं शिवं शिवः।

Having killed the Danavas and re-established virtue on Earth, the auspicious Rudra cast off his dreadful form and put on his beneficent shape.

ततो महर्षयः सर्वे सर्वे देवगणास्तथा॥६४॥

जयेनाद्भुतकल्पेन देवदेवं तथार्चयन्।

Then all the Rishis and all the gods adored that god of gods with loud cries of his victory.

ततः स भगवान् रुद्रो दानवक्षतजोक्षितम्॥६५॥

असिं धर्मस्य गोप्तारं ददौ सत्कृत्य विष्णवे।

After this the divine Rudra gave the sword, that protector of religion, covered with the

blood of Danavas, to Vishnu with proper adorations.

विष्णुर्मरीचये प्रादान्मरीचिर्भगवानपि॥६६॥

महर्षिभ्यो ददौ खड्गमृषयो वासवाय च।

Vishnu gave it to Marichi. The divine Marichi gave it to all the great Rishis. the latter gave it to Vasava.

महेन्द्रो लोकपालेभ्यो लोकपालास्तु पुत्रक॥६७॥

मनवे सूर्यपुत्राय ददुः खड्गं सुविस्तरम्।

Vasava gave it to the Regents of the quarters. The Regents, O son, gave that large sword to Manu the son of the Sun-god.

उचुश्चैनं तथा वाक्यं मानुषाणां त्वमीश्वरः॥६८॥

असिना धर्मगर्भेण पालयस्व प्रजा इति।

At the time of giving it to Manu, they said— You are the lord of all men. Protect all creatures with this sword having religion within its womb.

धर्मसेतुमतिक्रान्ताः स्थूलसूक्ष्मात्मकारणात्॥६९॥

विभज्य दण्डं रक्ष्यास्तु धर्मतो न यदृच्छया।

Properly punishing those who have disregarded the restraints of virtue for the sake of the body or the mind, they should be protected according to the ordinances but never according to caprice.

दुर्वाचा निग्रहो दण्डो हिरण्यबहुलस्तथा॥७०॥

व्यङ्गता च शरीरस्य वधो वानल्पकारणात्।

Some should be punished with rebukes, fines and forfeitures. Loss of limb or death should never be inflicted for slight offences.

असेरेतानि रूपाणि दुर्वारादीनि निर्दिशेत्॥७१॥

असेरेवं प्रमाणानि परिपाल्य व्यतिक्रमात्।

These punishments, having rebukes as their first, are considered as so many forms of the sword. They are the forms that the sword assumes for the sins of persons under the protection (of the king).

स विसृज्याथ पुत्रं स्वं प्रजानामधिपं ततः॥७२॥

मनुः प्रजानां रक्षार्थं क्षुपाय प्रददावसिम्।

In time Manu installed his own son Kshupa as the king of all creatures, and gave him the sword for their protection.

क्षुपाज्जग्राह चेक्ष्वाकुरिक्ष्वाकोश्च पुरुरवाः॥७३॥

आयुश्च तस्माल्लेभे तं नहुषश्च ततो भुवि।

Kshupa gave it to Ikshaku, and Ikshaku to Pururavas. Pururavas gave it to Ayus, and Ayus to Nahusha.

ययातिर्नहुषाच्चापि पूरुस्तस्माच्च लब्धवान्॥७४॥

अमूर्तरयसस्तस्मात्ततो भूमिशयो नृपः।

Nahusha gave it to Yayati, and Yayati to Puru. Puru gave it to Amurttaraya. From Amurttaraya it went to the royal Bhumishaya.

भरतश्चापि दौष्यन्तिर्लेभे भूमिशयादसिम्॥७५॥

तस्माल्लेभे च धर्मज्ञो राजनैलविलस्तथा।

Bhumishaya gave it to Dhushmanta's son Bharata. Bharata, O king, gave it to the righteous Ailavila.

ततस्त्वैलविलाल्लेभे धुन्धुमारो नरेश्वरः॥७६॥

धुन्धुमाराच्च काम्बोजो मुचुकुन्दस्ततोऽलभत्।

Ailavila gave it to king Dhundumara. Dhundumara gave it to Kamvoja, and Kamvoja to Muchukunda.

मुचुकुन्दान्मस्तश्च मरुतादपि रैवतः॥७७॥

रैवताद् युवनाश्वश्च युवनाश्वान्ततो रघुः।

Muchukunda gave it to Marutta, and Marutta to Raivata. Raivata gave it to Yuvanashva, and Yuvanashva to Raghu.

इक्ष्वाकुर्वंशजस्तस्माद्धरिणाश्वः प्रतापवान्॥७८॥

हरिणाश्वदसिं लेभे शुनकः शुनकादपि।

उशीनरो वै धर्मात्मा तस्माद् भोजः स यादवः॥७९॥

Raghu gave it to the valiant Harinashva. Harinashva gave the sword to Sunaka, and Sunaka to the righteous-souled Ushinara. From the last it was taken by the Bhojas and the Yadavas.

यदुभ्यश्च शिबिलेभे शिबेश्चापि प्रतर्दनः।

प्रतर्दनादष्टकश्च पृषदश्वोऽष्टकादपि॥८०॥

The Yadus gave it to Shivi. Shivi gave it to Pratarddana. Pratarddana gave it to Ashtaka, and Ashtaka to Prishadashva.

पृषदश्वाद् भरद्वाजो द्रोणस्तस्मात् कृपस्ततः।

ततस्त्वं भ्रातृभिः सार्धं परमासिमवाप्तवान्॥८१॥

Prishadashva gave it to Bharadwaja, and Bharadwaja to Drona. Drona gave it to Kripa. Kripa gave that best of swords to you and your brothers.

कृत्तिकास्तस्य नक्षत्रमसेरग्निश्च दैवतम्।

रोहिणी गोत्रमस्याथ रुद्रश्च गुरुस्तमः॥८२॥

The constellation under which the sword was born in Kritika. Agni is its god, and Rohini is its Gotra. Rudra is its great preceptor.

असेरष्टौ हि नामानि रहस्यानि निबोध मे।

पाण्डवेय सदा यानि कीर्तयन् लभते जयम्॥८३॥

The sword has eight names which are not generally known. Hear as I name them to you. If one mentions these names, O son of Pandu, one may always acquire victory.

असिर्विशसनः खड्गस्तीक्ष्णधारो दुरासदः।

श्रीगर्भो विजयश्चैव धर्मपालस्तथैव च॥८४॥

Those names then are Asi, Vaishasana, Khadga, Sharp-edged, hard of acquisition, Shrigarbha, victory and protector of virtue.

अग्रयः प्रहरणानां च खड्गो माद्रवतीसुत।

महेश्वरप्रणीतश्च पुराणे निश्चयं गतः॥८५॥

Of all weapons, O son of Madravati, the sword is the greatest. The Puranas truly say that it was first held by Mahadeva.

पृथुस्तृप्तादयामास धनुराद्यपरिदमः।

तेनेयं पृथिवी दुग्धा सस्यानि सुबहून्पि।

धर्मेण च यथापूर्वं वैद्येन परिरक्षिता॥८६॥

Regarding the bow, again, O chastiser of enemies, it was Prithu who first created it. It was with the help of this weapon that that son of Vena, while he ruled the Earth virtuously for many years, milked her profusely of crops and grain.

तदेतदार्धं माद्रेय प्रमाणं कर्तुमर्हसि।

असेश्च पूजा कर्तव्या सदा युद्धविशारदैः॥८७॥

You should, O son of Madri, consider what the Rishis have said as sufficient proof. All persons skilled in battle should adore the sword.

इत्येष प्रथमः कल्पो व्याख्यातस्ते सुविस्तरात्।

असेरुत्पत्तिसंसर्गो यथावद् भरतर्षभ॥८८॥

I have now told you truly the first portion of your question fully, about the origin and creation of the sword, O foremost of Bharata's family.

सर्वथैतदिदं श्रुत्वा खड्गसाधनमुत्तमम्।

लभते पुरुषः कीर्तिं प्रेत्य चानन्त्यमश्नुते॥८९॥

By hearing of this excellent story of the origin of the sword, a man acquires fame in this world and eternal happiness in the next.'

CHAPTER 167

(APADDHARMANUSHASANA PARVA)

— Continued.

The question of Nakula—the first creation of the sword and the author thereof

वैशम्पायन उवाच

इत्युक्तवति भीष्मे तु तूष्णींभूत युधिष्ठिरः।

पप्रच्छावसथं गत्वा भ्रातृन् विदुरपञ्चमान्॥९०॥

धर्मे चार्थे च कामे च लोकवृत्तिः समाहिता।

तेषां गरीयान् कतमो मध्यमः को लघुश्च कः॥९१॥

Vaishampayana said—

When after having said this, Bhishma became silent, Yudhishtira (and the others) returned home. Addressing his brothers with Vidura forming the fifth, the king said,—'The course of the world depends upon Virtue, Profit and Desire. Amongst these three, which is the foremost, which the second, and which the last, in importance.

कस्मिंश्चात्मा निधातव्यस्त्रिवर्गविजयाय वै।

संहृष्टा नैष्ठिकं वाक्यं यथावद् वक्तुमर्हथ॥९२॥

For suppressing the three vices, viz., lust, anger and covetousness), upon which of the first three (viz., Virtue, Profit and Desire)

should the mind be fixed? You should all cheerfully answer this question in true words.

ततोऽर्थगतितत्त्वज्ञः प्रथमं प्रतिमानवान्।

जगाद विदुरो वाक्यं धर्मशास्त्रमुस्मरन्॥४॥

Thus addressed by the Kuru chief, Vidura, who was conversant with the science of Profit, with the course of the world and with the real nature of thing, and endued with great intellect, spoke first these words, remembering the contents of the scriptures.

विदुर उवाच

बाहुश्रुत्यं तपस्यागः श्रद्धा यज्ञक्रिया क्षमा।

भावशुद्धिर्देया सत्यं संयमश्चात्मसम्पदः॥५॥

Vidura said—

Study of the various scriptures, asceticism, gift, faith, celebration of sacrifices, forgiveness, sincerity of purpose, mercy, truth, self-control,—these form the possessions of Virtue.

एतदेवाभिपद्यस्व मा तेऽभूच्चलितं मनः।

एतन्मूलौ हि धर्मार्थावितदेकपदं हि मे॥६॥

Do you adopt Virtue. Let not your heart go away from it. Both virtue and worldly profit originate from these. I think that all these may be signified by one term.

धर्मेणैवर्षयस्तीर्णा धर्मे लोकाः प्रतिष्ठिताः।

धर्मेण देवा वृष्टुर्धर्मे चार्थः समाहितः॥७॥

It is by virtue that the Rishis have crossed the world. All the worlds depend upon virtue. It is by virtue that the gods acquired their superior position. Upon Virtue, Profit or Wealth depends.

धर्मो राजन् गुणः श्रेष्ठो मध्यमो ह्यर्थ उच्यते।

कामो यवीयानिति च प्रवदन्ति मनीषिणः॥८॥

Virtue, O king, is foremost of all. Profit is said to be middling. Desire it is said by the wise, is the lowest of the three.

तस्माद् धर्मप्रधानेन भवितव्यं यथात्मना।

तथा च सर्वभूतेषु वर्तितव्यं यथात्मनि॥९॥

Therefore, one should live with controlled soul, paying his best attention to Virtue. One should also treat all creatures as he should do himself.

वैशम्पायन उवाच

समाप्तवचने तस्मिन्नर्थशास्त्रविशारदः।

पार्थो धर्मार्थतत्त्वज्ञो जगौ वाक्यं प्रचोदितः॥१०॥

Vaishampayana said—

After Vidura had finished his say, Pritha's son Arjuna, well-skilled in the science of Profit, and conversant also with the truths of both Virtue and Profit, urged on (by Yudhishthira's question), said.

अर्जुन उवाच

कर्मभूमिरियं राजन्निह वार्ता प्रशस्यते।

कृषिर्वाणिज्यगोरक्षं शिल्पानि विविधानि च॥११॥

अर्थ इत्येव सर्वेषां कर्मणामव्यतिक्रमः।

न ह्यतेऽर्थेन वर्तेत धर्मकामाविति श्रुतिः॥१२॥

Arjuna said—

This world O king, is the field of work. Action, therefore, is spoken highly of here. Agriculture, trade, tending of cattle, and various kinds of arts, form what is called profit. Profit, again, is the end of all such acts. Without profit or wealth, both virtue and desire cannot be acquired. This is the injunction of the Shruti.

विषयैर्यवान् धर्ममाराधयितुमुत्तमम्।

कामं च चरितुं शक्ते दुष्पामकृतात्मभिः॥१३॥

Even persons of impure souls, if possessed of various sorts of wealth, can perform the highest acts of virtue and gratify desires that cannot be easily satisfied.

अर्थस्यावयवावेतौ धर्मकामाविति श्रुतिः।

अर्थसिद्ध्या विनिर्वृत्तावुभावेतौ भविष्यतः॥१४॥

Virtue and Desire are the limbs of Wealth as the Shruti says. With the acquisition of Wealth, both Virtue and the objects of desire may be acquired.

तद्वतार्थं हि पुरुषं विशिष्टतरयोनयः।

ब्रह्माणमिव भूतानि सततं पर्युपासते॥१५॥

Like all creatures adoring Brahman, even persons of superior birth adore a man possessed of Wealth.

जटाजिनधरा दान्ताः पङ्कदिग्धा जितेन्द्रियाः।

मुण्डा निस्तन्तवश्चापि वसन्त्यर्थार्थिनः पृथक्॥१६॥

Even they who are clad in deerskins and bear matted locks on their heads, who are self-controlled, who smear their bodies with mire, who have their senses under complete control, even they who have bald heads and that are devoted Brahmacharins, and who live separated from one another, cherish a desire for Wealth.

काषायवसनश्चान्ये श्मश्रुला ह्रीनिषेविणः।

विद्वांसश्चैव शान्ताश्च मुक्ताः सर्वपरिग्रहैः॥१७॥

अर्थार्थिनः सन्ति केचिदपरे स्वर्गकाङ्क्षिणः।

कुलप्रत्यागमश्चैके स्वं स्वं धर्ममनुष्ठिताः॥१८॥

Other clad in yellow robes, bearing long beards endued with modesty, and learning, contented, and freed from all attachments seek Wealth. Others, following the conduct of their ancestors, and observing their respective duties, and others desirous of heaven, do the same.

आस्तिका नास्तिकाश्चैव नियताः संयमे परे।

अप्रज्ञानं तमोभूतं प्रज्ञानं तु प्रकाशिता॥१९॥

Believers and unbelievers, and those who practise the highest Yoga all speak of the excellence of Wealth.

भृत्यान् भोगैर्द्विषो दण्डैर्यो योजयति सोऽर्थवान्।

एतन्मतिमतां श्रेष्ठ मतं मम यथातथम्।

अनयोस्तु निबोध त्वं वचनं वाक्यकण्ठयोः॥२०॥

He, indeed, is said to be truly possessed of Wealth who pleases his dependants with objects of enjoyment, and punishes his enemies. This, O foremost of intelligent men, is my opinion. Hear now Nakula and Sahadeva, who are about to speak.

वैशम्पायन उवाच

ततो धर्मार्थकुशलौ माद्रीपुत्रावनन्तरम्।

नकुलः सहदेवश्च वाक्यं जगदतुः परम्॥२१॥

Vaishampayana continued—

After Arjuna had ceased, the two sons of Madri, viz., Nakula and Sahadeva, said these words of high import.

नकुलसहदेवावूचतुः

आसीनश्च शयानश्च विचरन्नपि वा स्थितः।

अर्थयोगं दृढं कुर्याद् योगैरुच्चावचैरपि॥२२॥

Nakula and Sahadeva said—

Sitting or lying, walking or standing, one should try to acquire Wealth even by the most difficult means.

अस्मिस्तु वै विनिर्वृते दुर्लभे परमप्रिये।

इह कामानवाप्नोति प्रत्यक्षं नात्र संशयः॥२३॥

If Wealth, which is difficult of acquisition and highly agreeable, be acquired, the person who has acquired it, forsooth, is seen to earn all the objects of Desire.

योऽर्थो धर्मेण संयुक्तो धर्मो यश्चार्थसंयुतः।

तद्धि त्वामृतसंवादं तस्मादेतौ मतविह॥२४॥

That Wealth which is connected with Virtue, as also that Virtue which is connected with Wealth, is certainly like ambrosia. For this reason we hold these opinions.

अनर्थस्य न कामोऽस्ति तथार्थोऽधर्मिणः कुतः।

तस्मादुद्विजते लोको धर्मार्थाद् यो बहिष्कृतः॥२५॥

A person without wealth cannot satisfy any desire; likewise, there can be no Wealth in one who is destitute of virtue. He, therefore, who has no virtue, or wealth, is feared by the world.

तस्माद् धर्मप्रधानेन साध्योऽर्थः संयतात्मना।

विश्वस्तेषु हि भूतेषु कल्पते सर्वमेव हि॥२६॥

One should, therefore, try to acquire Wealth with a devoted mind, without neglecting the requirements of Virtue. They who have faith in this injunction succeed in gaining whatever they desire.

धर्मं समाचरेत् पूर्वं ततोऽर्थं धर्मसंयुतम्।

ततः कामं चरेत् पश्चात् सिद्ध्यर्थः स हि तत्परम्॥२७॥

One should first practise Virtue; next amass Wealth without sacrificing virtue; and then seek the gratification of Desire; for this should be the last act of one who has successfully acquired Wealth.

वैशम्पायन उवाच

विरेमन्तुस्तु तद् वाक्यमुक्त्वा तावन्निनोः सुतौ।

भीमसेनस्तदा वाक्यमिदं वक्तुं प्रचक्रमे॥२८॥

Vaishampayana continued—

After having said these words, the twin son of the Ashvins remained silent. Then Bhimasena began to say.

भीमसेन उवाच

नाकामः कामयत्यर्थं नाकामो धर्ममिच्छति।

नाकामः कामयानोऽस्ति तस्मात् कामो विशिष्यते॥२९॥

Bhimasena said—

One without Desire never seeks Wealth. One without Desire never seeks Virtue. One who is destitute of Desire has no wish. Desire, therefore, is the foremost of all the three.

कामेन युक्ता ऋषयस्तपस्येव समाहिताः।

पलाशफलमूलादा वायुमक्षाः सुसंयताः॥३०॥

It is under the influence of Desire that the very Rishis practise penances, living upon fruits, or living upon roots or air only.

वेदोपवेदेष्वपरे युक्ताः स्वाध्यायपारगाः।

श्राद्धयज्ञक्रियायां च तथा दानप्रतिग्रहे॥३१॥

Others endued with Vedic learning always read the Vedas and their auxiliaries or perform rites of faith and sacrificial acts, or make gifts or accept them.

वणिजः कर्षका गोपाः कारवः शिल्पिनस्तथा।

देवकर्मकृतश्चैव युक्ताः कामेन कर्मसु॥३२॥

Traders, agriculturists, cattle-keepers, artists and artisans, and those who are engaged in rites of propitiation, all act from Desire.

समुद्रं वा विशन्त्यन्ये नराः कामेन संयुताः।

कामो हि विविधाकारः सर्वं कामेन संततम्॥३३॥

There are some who go into the depths of the ocean, actuated by Desire. Desire, indeed, assumes various forms. Every thing is permeated by the principle of Desire.

नास्ति नासीन्नाभविष्यद् भूतं कामात्मकात् परम्।

एतत् सारं महाराज धर्मार्थावत्र संस्थितौ॥३४॥

A man who has no Desire never is, was, or will be, seen in this world. This, O king, is the truth. Both Virtue and Wealth depend upon Desire.

नवनीतं यथा दध्नस्तथा कामोऽर्थधर्मतः।

श्रेयस्तैलं हि पिण्याकाद् घृतं श्रेय उदञ्चितः।

As butter is the essence of curds, so is Desire the essence of Profit and Virtue. Oil is better than oil-seeds. Clarified butter is better than sour milk.

श्रेयः पुष्पफलं काष्ठात् कामो धर्मार्थयोर्वरः॥३५॥

पुष्पतो मध्विव रसः काम आभ्यां तथा स्मृतः।

कामो धर्मार्थयोर्योनिः कामश्चाथ तदात्मकः॥३६॥

Flowers and fruits are better than wood. Likewise, Desire is better than Virtue and Profit. As honey is extracted from flowers, so is desire from these two. Desire is the father of Virtue and profit. Desire is the soul of these two.

नाकामतो ब्राह्मणाः स्वन्नमर्था-

न्नाकामतो ददति ब्राह्मणेभ्यः।

नाकामतो विविधा लोकचेष्टा

. तस्मात्कामः प्राक् त्रिवर्गस्य दृष्टः॥३७॥

Without Desire the Brahmanas would never give either sweets or riches to Brahmanas. Without Desire the various kinds of action which are seen in the world would never have been seen. For these reasons, Desire is the foremost of the three objects.

सुचारुवेष्टाभिरलंकृताभि-

र्मदोत्कटाभिः प्रियदर्शनाभिः।

रमस्व योषाभिरुपेत्य कामं

कामो हि राजन्यरमो भवेन्नः॥३८॥

Approaching beautiful women clad in excellent robes, decorated with ornaments and up with sweet wines, do you sport with them. Desire, O king, is the foremost of the three with us.

बुद्धिर्ममैषा परिखास्थितस्य

माभृद्विचारस्तव धर्मपुत्र।

स्यात् संहितं सन्दिरफल्गुसारं

ममेति वाक्यं परमानुशंसम्॥३९॥

Thinking upon the question to its very roots, I have arrived at this conclusion. Do not hesitate to accept this conclusion, O son of Dharma! These words of mine are not shallow. Fair as they are, they will be acceptable to all good men.

धर्मार्थकामाः सममेव सेव्या

यो ह्येकभक्तः स नरो जयन्त्यः।

तयोस्तु दाक्ष्यं प्रवदन्ति मध्यं

स उत्तमो योऽभिरतस्त्रिवर्गे॥४०॥

Virtue, Profit, and Desire should all be equally pursued. That man who follows only one of them is certainly not a superior person. He is middling who follows only two of them. He, on the other hand, is the best who follows all the three.

प्राज्ञः सुहृच्चन्दनसारलिप्तो

विचित्रमाल्याभरणैरुपेतः।

ततो वचः संग्रहविस्तरेण

प्रोक्त्वाथ वीरान् विरराम भीमः॥४१॥

Having said these words both briefly and fully, to those heroes, Bhima endued with wisdom, surrounded by friends smeared with sandal-paste, and decorated with beautiful garlands and ornaments, remained silent.

ततो मुहूर्तादथ धर्मराजो

वाक्यानि तेषामनुचिन्त्य सम्यक्।

उवाचवाचावितथं स्मयन् वै

लब्धश्रुतां धर्मभृतां वरिष्ठः॥४२॥

Then the just king Yudhishtira, that foremost of virtuous men, endued with great

learning, thinking only for some time upon the words spoken by all of them, and thinking all those speeches to be false philosophy himself spoken as follows :

युधिष्ठिर उवाच

निःसंशयं निश्चितधर्मशास्त्राः

सर्वे भवन्तो विदितप्रमाणाः।

विज्ञातुकामस्य ममेह वाक्य-

मुक्तं यद्वै नैष्ठिकं तच्छ्रुतं मे।

Yudhishtira said—

Forsooth, all of you have settled conclusions regarding the scriptures, and all of you know well the authorities. I have heard these words.

इदं त्ववश्यं गदतो ममापि

वाक्य निबोधध्वमनन्यभावाः॥४३॥

यो वै न पापे निरतो न पुण्ये

नार्थे न धर्मे मनुजो न कामे।

विमुक्तदोषः सपलोष्टकाञ्चनो

विमुच्यते दुःखसुखार्थसिद्धेः॥४४॥

Listen now, with rapt attention, to what I say to you. He who is not employed in virtue or in sin, he who does not attend to Profit, or Virtue, or Desire, who is above all shortcomings, who regards gold and a clod of Earth with equal eyes, becomes freed from pleasure and pain and the necessity of accomplishing his purposes.

भूतानि जातिस्मरणात्मकानि

जराविकारैश्च समन्वितानि।

भूयश्च तैस्तैः प्रतिबोधितानि।

मोक्षं प्रशंसन्ति न तं च विद्वाः॥४५॥

All creatures are subject to birth and death. All are liable to decay and change. Risen to their senses by the various benefits and evils of life, all of them speak highly of liberation. We do not know, however, what liberation is.

स्नेहेन युक्तस्य न चास्ति मुक्ति-

रिति स्वयम्भूर्भगवानुवाच।

बुधाश्च निर्वाणपरा भवन्ति

तस्मान्न कुर्यात् प्रियमप्रियं चा॥४६॥

The Self-sprung and divine Brahman has said that there is no liberation for him who is fettered with ties of attachment and love. The learned, however, seek Extinction. Therefore, one should never regard anything as either pleasant or unpleasant.

एतत् प्रधानं च न कामकारो

यथा नियुक्तोऽस्मि तथा करोमि।

भूतानि सर्वाणि विधिर्नियुक्ते

विधिर्वलीयानिति वित्त सर्वे॥४७॥

This view seems to be the best. Not one in this world can act as he likes. I act precisely as I am made to do. The great Creator makes all creatures move as He wills. The Creator is Supreme. Know this, all of you.

न कर्मणाऽऽप्नोत्यनवाप्यमर्थे

यद्भावि तद्वै भवतीति वित्त।

त्रिवर्गहीनोऽपि हि विन्दतेऽर्थं

तस्मादहो लोकहिताय गुह्यम्॥४८॥

No one can, by his deed, acquire what is unobtainable. That which is to be, occurs. Know this. And since one who has withdrawn himself from the three-fold objects may acquire liberation, it seems, therefore, that liberation yields the highest good.

वैशम्पायन उवाच

ततस्तदग्र्यं वचनं मनोमुगं

समस्तमाज्ञाय ततो हि हेतुमत्।

तदा प्रणोदुश्च जहृषिरे च ते

कुरुप्रवीराय च चक्रिरेऽञ्जलिम्॥४९॥

Vaishampayana continued—

Having heard all these most significant reasonable and pleasant words, Bhima and others were filled with joy and joining their hands, bowed to that prince of Kuru's race.

सुचारुवर्णाक्षरचारुभूषितां

मनोनुगां निर्धुतवाक्यकण्टकाम्।

निशम्य तां पार्थिव पार्थभाषितां

गिरं नरेन्द्राः प्रशशंसुरेव ते॥५०॥

O king, having heard those sweet words of the king, acceptable to the heart, and divested of dissonant sounds and words, indeed, those foremost of men began to speak highly of Yudhishtira.

स चापि तान् धर्मसुतो महामना-

स्तदा प्रतीतान् प्रशशंस वीर्यवान्।

पुनश्च पप्रच्छ सरिद्वरासुतं

ततः परं धर्ममहीनचेतसम्॥५१॥

The great and highly energetic son of Dharma, in return, praised his auditors; and once more the king addressed Bhishma, possessed of a high soul, for enquiring about duties.

CHAPTER 168

(APADDHARMANUSHASANA PARVA)

— Continued

Vidura's discourse on virtue, Profit and Pleasure. An account of men gentle by nature and of true friends

युधिष्ठिर उवाच

पितामह महाप्राज्ञ कुरूणां प्रीतिवर्धन।

प्रश्नं कञ्चित्प्रवक्ष्यामि तन्मे व्याख्यातुमर्हसि॥१॥

Yudhishtira said—

O grandfather, O you of great wisdom, I shall ask you a question. You should, O enhancer of the joy of the Kurus, to describe it fully to me.

कीदृशा मानवाः सौम्याः कैः प्रीतिः परमा भवेत्।

आयत्यां च तदात्वे च के क्षमास्तान् वदस्व मे॥२॥

What kind of man are gentle by nature? With whom may the best friendship exist? Tell us also who are able to do good now and in the future.

न हि तत्र धनं स्फीतं न च सम्बन्धिबान्धवाः।

तिष्ठन्ति यत्र सुहृदस्तिष्ठन्तीति मतिर्ममा॥३॥

I think that neither increasing wealth, nor relatives, nor kinsmen occupy that place which well-meaning friends do.

दुर्लभो हि सुहृच्छ्रोता दुर्लभश्च हितः सुहृत्।
एतद् धर्मभृतां श्रेष्ठ सर्वं व्याख्यातुमर्हसि॥४॥

A friend capable of hearing beneficial advice, and also of doing good, is highly rare! You should O foremost of virtuous men, describe fully those subjects.

भीष्म उवाच

संघेयान् पुरुषान् राजन्नसंघेयांश्च तत्त्वतः।
वदतो मे निबोध त्वं निखिलेन युधिष्ठिर॥५॥

Bhishma said—

Hear, O Yudhishtira, as I speak to you fully of those men with whom friendships may be contracted and those with whom friendships should not be made.

लुब्धः क्रूरस्त्यक्तधर्मा निकृतिः शठ एव च।
क्षुद्रः पापसमाचारः सर्वशङ्की तथासः॥६॥
दीर्घसूत्रोऽनृजुः क्रुष्टो गुरुदारप्रधर्षकः।
व्यसने यः परित्यागी दुरात्मा निरपन्नपः॥७॥
सर्वतः पापदर्शी च नास्तिको वेदनिन्दकः।
सम्प्रकीर्णोन्द्रियो लोके यः कामं निरतश्चरेत्॥८॥
असत्यो लोकविद्विष्टः समये चानवस्थितः।
पिशुनोऽथाकृतप्रज्ञो मत्सरी पापनिश्चयः॥९॥
दुःशीलोऽथाकृतात्मा च नृशंसः कितवस्तथा।
मित्रैरपकृतिर्नित्यमिच्छतेऽर्थं परस्य यः॥१०॥
ददतश्च यथाशक्ति यो न तुष्यति मन्दधीः।
अधैर्यमपि यो युङ्क्ते सदा मित्रं नरर्षभ॥११॥
अस्थानक्रोधनोऽयुक्तो यश्चाकस्माद् विरुध्यते।
सुहृदश्चैव कल्याणानां तु त्यजति किल्बिषी॥१२॥
अल्पेऽप्यपकृते मूढस्तथाज्ञानात् कृतेऽपि च।
कार्यसेवी च मित्रेषु मित्रद्वेषी नराधिप॥१३॥
शत्रुमित्रमुखो यश्च जिह्वाप्रेक्षी विलोचनः।
न विरज्यति कल्याणे यस्त्यजेत् तादृशं नरम्॥१४॥

One who is covetous, one who has cast off the duties of his castes, one who is dishonest, one who is a knave, one who is mean, one who is of sinful deeds, one who suspects all, one

who is idle, one who is procrastinating, one who is of a crooked nature, one who is a butt of universal censure one who dishonours the life of his preceptor, one who is addicted to the seven well-known vices, one who shuns distressed friends, one who is wicked, one who is shameless, one whose eyes are always on sin, one who is an atheist, one who vilifies the Vedas, one whose senses are not under control, one who is lustful, one who is untruthful, one who is forsaken by all, one who disregards all restraints, one who is deceitful, one who is destitute of wisdom, one who is envious, one who is sinful, one whose conduct is bad, one whose soul is not been purified, one who is cruel, one who is a gambler, one who always tries to injure friends, one who covets an other's wealth, that wicked man who is never content with what another may give him according to his means, one who is never pleased with his friends, O foremost of men, one who becomes angry on bad occasions, one who is of restless mind, one who quarrels without cause, that sinful man who feels no scruple in deserting well-meaning friends, that wretch who always seeks his own interests and who, O king, falls out with friends when these do him a very slight injury or do him a wrong unknowingly, one who acts like an enemy but speaks like a friend, one who is perverse in perception, one who does not see his own good, one who never finds pleasure in what is good for himself or others, should be shunned.

पानपो द्वेषणः क्रोधी निर्घृणः परुषस्तथा।

परोपतापी मित्रशुक् तथा प्राणिवधे रतः॥१५॥

कृतघ्नश्चाधमो लोके न संघेयः कदाचन।

छिद्रान्वेषी ह्यसंघेयः संघेयानपि मे शृणु॥१६॥

One who drinks wine, one who hates others, one who is angry, one who is merciless, one who feels pain on seeing other's happiness, one who injures friends, one who always kills living creatures, one who is ungrateful, one who is vile, should be shunned. Friendship should never be contracted with any of them.

Likewise, no friendship should be made with him who is always busy with seeing the faults of others. Listen now to me as I mention the persons, with whom friendship may be contracted.

कुलीना वाक्यसम्पन्ना ज्ञानविज्ञानकोविदाः।

रूपवन्तो गुणोपेतास्तथाऽलुब्धा जितश्रमाः॥१७॥

सन्मित्राश्च कृतज्ञाश्च सर्वज्ञा लोभवर्जिताः।

माधुर्यगुणसम्पन्नाः सत्यसंधा जितेन्द्रियाः॥१८॥

व्यायामशीलाः सततं कुलपुत्राः कुलोद्भवाः।

दोषैः प्रमुक्ताः प्रथितास्ते ग्राह्याः पार्थिवैरनराः॥१९॥

The well-born, the eloquent, the polite, the learned and scientific men, they that are of beautiful and pleasant features, the accomplished and meritorious persons, those who are free from covetousness, those who are never worn out with labour those who are good to their friends, the grateful, those who keep varied information and knowledge, those who are shorn of avarice, those who are endued with agreeable qualities, those who are firm in truth, those who have subjugated their senses, those who are devoted to athletic and other exercises, those who are nobly born, those who multiply their families, those who are shorn of faults, those who are possessed of fame, should be accepted by kings for making friendship with them.

यथाशक्ति समाचाराः सम्प्रतुष्यन्ति हि प्रभो।

नास्थाने क्रोधवन्तश्च न चाकस्माद् विरागिणः।

विरक्तश्च न दुष्यन्ति मनसाप्यर्थकोविदाः॥२०॥

आत्मानं पीडयित्वापि सुहृत्कार्यपरायणाः।

विरज्यन्ति न मित्रेभ्यो वासो रक्तमिवाविकम्॥२१॥

क्रोधाच्च लोभमोहाङ्गं नानर्थं युवतीषु च।

न दर्शयन्ति सुहृदो विश्वस्ता धर्मवत्सलाः॥२२॥

लोष्टकाञ्चनतुल्यार्थाः सुहृत्सु दृढबुद्धयः।

ये चरन्त्यभिमानानि सृष्टार्थमनुषङ्गिनः॥२३॥

संगृह्यन्तः परिजनं स्वाम्यर्थपरमाः सदा।

ईदृशैः पुरुषश्रेष्ठैर्यः संधिं कुरुते नृपः॥२४॥

तस्य विस्तीर्यते राज्यं ज्योत्स्ना ग्रहपतेरिव।

Those, again, O king, who become pleased and contented if one treats them according to the best of his powers, those who never get angry on occasions when anger should be displayed, those who never become displeased without sufficient cause, those persons who are well-read in the science of Profit and who even when annoyed, can keep their minds quiet, those who give themselves up to the service of friends at personal sacrifice, those who never cast off their friends, but who remain unchanged (in their attachment) like a red blanket made of wool, those who never disregard, from anger, those who are poor, those who never dishonour young women by giving way to lust and loss of judgement, those who never show wrong paths to friends, those who are trustworthy, those who always, practise righteousness, those who consider gold and clod of earth with an equal eye, those who are devoted to friends and well-wishers, those who collect their own people and try to be friend them, without caring for their own dignity and their own respectability, should be considered as persons with whom (friendship) should be formed. Indeed, the kingdoms of that king spread on all sides, like the light of the moon, who makes friendship with such superior men.

शास्त्रनित्या जितक्रोधा बलवन्तो रणे सदा॥२५॥

जन्मशीलगुणोपेताः संधेयाः पुरुषोत्तमाः।

Friendship should be formed with men who are well-practised in weapons, who have completely subjugated their anger, who are always strong in battle and are highly born, and are of good behaviour, and varied accomplishments.

ये च दोषसमायुक्ता नराः प्रोक्ता मयानघा॥२६॥

तेषामप्यधमा राजन् कृतघ्ना मित्रघातकाः।

त्यक्तव्यास्तु दुराचाराः सर्वेषामिति निश्चयः॥२७॥

Amongst the vicious men, O sinless one, that I have mentioned, the vilest, O king, are those who are ungrateful and who injure friends. Those wicked persons should be shunned by all. This, indeed, is a settled injunction.

युधिष्ठिर उवाच

विस्तरेणाथ सम्बन्धं श्रोतुमिच्छामि तत्त्वतः।

मित्रद्रोही कृतघ्नश्च यः प्रोक्तस्तद् वदस्व मे॥२८॥

Yudhishtira said—

I wish to hear fully this description. Tell me who they are who injure friends and ungrateful persons.

भीष्म उवाच

हन्त ते वर्तयिष्येऽहमितिहासं पुरातनम्।

उदीच्यां दिशि यद् वृत्तं प्लेच्छेषु मनुजाधिप॥२९॥

Bhishma said—

I shall recite to you an old story the incidents of which took place in the country, O king, of the Mlecchas that lies to the north.

ब्राह्मणो मध्यदेशीयः कश्चिद् वै ब्रह्मवर्जितः।

ग्रामं वृन्दियुतं वीक्ष्य प्राविशद् भैक्ष्यकाङ्क्षया॥३०॥

There was a certain Brahmana of the middle country. He had no Vedic learning. (One day), seeing a prosperous village, the man entered it from desire of getting alms.

तत्र दस्युर्धनयुतः सर्ववर्णविशेषवित्।

ब्रह्मण्यः सत्यसंघश्च दाने च निरतोऽभवत्॥३१॥

In that village lived a very rich robber conversant with the characteristics of all the castes, devoted to the Brahmanas, firm in truth, and always engaged in making gifts.

तस्य क्षयमुपागम्य ततो भिक्षामयाचत।

प्रतिश्रयं च वासार्थं भिक्षां चैवाथ वार्षिकीम्॥३२॥

Going to the house of that robber, the Brahmana begged for alms. Indeed, he prayed for a house to live in and the necessities of life lasting for a year.

प्रादात् तस्मै स विप्राय वस्त्रं च सदृशं नवम्।

नारीं चापि वयोपेतां भर्त्रा विरहितां तथा॥३३॥

Thus begged by the Brahmana, the robber gave him a piece of new cloth with its ends complete, and a young widow.

एतत् सम्प्राप्य हृष्टात्मा दस्योः सर्वं द्विजस्तथा।

तस्मिन् गृहवरे राजंस्तथा रेमे स गौतमः॥३४॥

Getting all those things from the robber, the Brahmana became filled with joy. Gautama began to live happily in that big house given to him by the robber.

कुटुम्बार्थं च दास्याश्च साहाय्यं चाप्यथाकरोत्।

तत्रावसत् स वर्षाश्च समृद्धे शबरालये॥३५॥

He began to help the relatives and kinsmen of the female slave the robber-chief gave him. Thus he lived for many years in that prosperous village of hunters.

बाणवेधे परं यत्नमकरोच्चैव गौतमः।

चक्राङ्गान् स च नित्यं वै सर्वतो वनगोचरान्॥३६॥

जघान गौतमो राजन् यथा दस्युगणास्तथा।

हिंसापटुर्घृणाहीनः सदा प्राणिवधे रतः॥३७॥

गौतमः संनिकर्षेण दस्युभिः समतामियात्।

He began to practise with great zeal the art of archery. Every day, like the other robbers living there, Gautama, O king, went into the forest and killed a large number of wild cranes. Always engaged in killing living creatures, he became well-skilled in that act and soon became shorn of mercy. For his intimacy with robbers he became one like one of them.

तथा तु वसतस्तस्य दस्युग्रामे सुखं तदा॥३८॥

अगमन् बहवो मासा निघ्नतः पक्षिणो बहून्।

Living happily in that robber village for many months, he killed a number of wild cranes.

ततः कदाचिदपरो द्विजस्तं देशमागतः॥३९॥

जटाचीराजिनधरः स्वाध्यायपरमः शुचिः।

One day another Brahmana came to that village. He was clad in rags and deer-skins and bore matted locks on his head. Of highly pure conduct, he was devoted to the study of the Vedas.

विनीतो नियताहारो ब्रह्मण्यो वेदपारगः॥४०॥

स ब्रह्मचारी तद्देश्यः सखा तस्यैव सुप्रियः।

Of a humble disposition, of restricted diet, devoted to the Brahmanas, well-read in the

Vedas, and observant of Brahmacharya vows, that Brahmana had been a dear friend of Gautama and belonged to that part of the country from which Gautama had come.

तं दस्युग्राममगमद् यत्रासौ गौतमोऽवसत्॥४१॥

स तु विप्रगृहान्वेषी शूद्रान्नपरिवर्जकः।

In course of his peregrinations, as already said, the Brahmana came to that robber village where Gautama was living. He never accepted any food if given by a Shudra and, therefore, began to look for the house of a Brahmana there.

ग्रामे दस्युसमाकीर्णे व्यचरत् सर्वतोदिशम्॥४२॥

ततः स गौतमगृहं प्रविवेश द्विजोत्तमः।

गौतमश्चापि सम्प्राप्तस्तावन्त्योन्त्येन संगतौ॥४३॥

चक्राङ्गभारस्कन्धं तं धनुष्याणि धृतायुधम्।

रुधिरैणावसिक्ताङ्गं गृहद्वारमुपागतम्॥४४॥

Accordingly he wandered in every direction in that village filled with robber-families. At last that foremost of Brahmanas came to the house of Gautama. It so happened that just then Gautama also, returning from the forest, was entering his house. The two friends met. Armed with bow and sword, he carried on his shoulders a load of killed cranes, and his body was covered with the blood that trickled down from the bag on his shoulders.

तं दृष्ट्वा पुरुषादामपध्वस्तं क्षयागतम्।

अभिज्ञाय द्विजो व्रीडन्निदं वाक्यमथाब्रवीत्॥४५॥

Seeing that man who looked like a cannibal and who had fallen away from the pure practices of his caste, and entering his house, the newly-arrived guest, recognising him, O king, said these words —

किमिदं कुरुष्व मोहाद् विप्रस्त्वं हि कुलोद्बहः।

मध्यदेशपरिज्ञातो दस्युभावं गतः कथम्॥४६॥

पूर्वान् स्मर द्विज ज्ञातीन् प्रख्यातान् वेदपारगान्।

तेषां वंशेऽभिजातस्त्वमीदृशः कुलपांसनः॥४७॥

What is this that you are doing here out of ignorance. You are a Brahmana, and the perpetuator of a Brahmana family. Born in a

respectable family belonging to the Middle country, how is it that you have become like a robber in your conduct.

अवबुध्यात्मनाऽऽत्मानं सत्त्वं शीलं श्रुतं दमम्।

अनुक्रोशं च संस्पृश्य त्यज वासमिमं द्विज॥४८॥

Recollect, O twice-born one, your famous kinsmen of former times, all of whom were well-read in the Vedas. Born in their family, alas, you have sullied it.

स एवमुक्तः सुहृदा तेन तत्र हितैषिणा।

प्रत्युवाच ततो राजन् विनिश्चित्य तदार्तवत्॥४९॥

Awake yourself by your own exertions. Remembering the power, the conduct, the learning, the self-control, the mercy (which belong to your caste), leave this your present house, O twice-born one.

निर्धनोऽस्मि द्विजश्रेष्ठ नापि वेदविदप्यहम्।

वित्तार्थमिह सम्प्राप्तं विद्धि मां द्विजसत्तम॥५०॥

Thus spoken to by that well-meaning friend of his, O king, Gautama answered him in great distress of heart, saying,—O foremost of twice-born ones, I am poor. I have no knowledge of the Vedas. Know, O best of Brahmanas, that I have taken up my quarters here for the sake of money only.

त्वद्दर्शनात् तु विप्रेन्द्र कृतार्थोऽस्म्यद्य वै द्विज।

आवां हि सह यास्यावः श्रो वसस्वाद्य शर्वरीम्॥५१॥

Seeing you, however, I am blessed to-day. We shall together leave this place tomorrow. Do you spend the night here with me.

स तत्र न्यवसद् विप्रो घृणी किञ्चिदसंस्पृशन्।

क्षुधितश्छन्दमानोऽपि भोजनं नाभ्यनन्दत॥५२॥

Thus accosted, the newly-arrived Brahmana, full of mercy as he was, passed the night there, without touching anything. Though hungry and requested again and again, the guest refused to touch any food in that house.

CHAPTER 169

(APADDHARMANUSHASANA PARVA)

— Continued

Sojourn of Goutama

भीष्म उवाच

तस्यां निशायां व्युष्टायां गते तस्मिन् द्विजोत्तमे।

निष्क्रम्य गौतमोऽगच्छत् समुद्रं प्रति भारत॥१॥

Bhishma said—

After the expiration of that night, and that best of Brahmanas had left the house, Gautama issuing from his house, began to proceed towards the sea, O Bharata.

सामुद्रिकान् स वणिजस्ततोऽपश्यत् स्थितान् पथि।

स तेन सह सार्थेन प्रययौ सागरं प्रति॥२॥

O the way he saw some sea-faring merchants. With that caravan of merchants he proceeded towards the sea.

स तु सार्थो महान् राजन् कस्मिंश्चिद् गिरिगह्वरे।

मत्तेन द्विदेनाथ निहतः प्रायशोऽभवत्॥३॥

It so took place, however, O king, that large caravan was attacked, while passing through a mountain valley, by an infuriate elephant. Almost all the persons were killed.

स कथंचिद् भयात् तस्माद् विमुक्तो ब्राह्मणस्तथा।

कादिग्भूतो जीवितार्थी प्रदुद्रोवातरां दिशम्॥४॥

Somehow escaping from the great danger, the Brahmana fled towards the north for saving his life, not knowing where he went.

स तु सार्थपरिभ्रष्टस्तस्माद् देशात् तथा च्युतः।

एकाकी व्यववत् तत्र वने किंपुरुषो यथा॥५॥

Separated from the caravan and gone to a great distance, he began to travel alone in a forest, like a Kimpurusha.

स पन्थानमथासाद्य समुद्राभिसरं तदा।

आससाद वनं रम्यं दिव्यं पुष्पितपादपम्॥६॥

At last coming upon a road leading towards the ocean, he travelled on till he reached a charming and heavenly forest filled with blossoming trees.

सर्वतुङ्कैराम्रवणैः पुष्पितैरुपशोभितम्।

नन्दनोद्देशसदृशं यक्षकिन्नरसेवितम्॥७॥

It was adorned with mango trees which carried flowers and fruits throughout the year. It appeared like the garden of Nandana (in heaven) and was inhabited by Yakshas and Kinnaras.

शालैस्तालैस्तमालैश्च कालागुरुवनैस्तथा।

चन्दनस्य च मुख्यस्य पादपैरुपशोभितम्।

It was also decked with Shalas Palmyras, Tamalas, and with clusters of black aloes, and many large sandal trees.

गिरिप्रस्थेषु रम्येषु तेषु तेषु सुगन्धिषु॥८॥

समन्ततो द्विजश्रेष्ठास्तत्राकूजन्त वै तदा।

Upon the charming tablelands that he beheld there, fragrant with perfumes of various kinds, birds of the best species were always heard to send out their sweet notes.

मनुष्यवदनाश्चान्ये भारुण्डा इति विश्रुताः॥९॥

भूलिङ्गशकुनाश्चान्ये सामुद्राः पर्वतोद्भवाः।

Other birds, called Bharundas and having faces like human beings, and those called Bhulingas, and others belonging to mountainous regions and to the sea, poured forth their sweet notes.

स तान्यतिमनोज्ञानि विहगानां स्तानि वै॥१०॥

शृण्वन् सुरमणीयानि विप्रोऽगच्छत् गौतमः।

Gautama went through that forest, listening, as he went, to those delightful and charming notes of nature's songsters.

ततोऽपश्यत् सुरम्येषु सुवर्णसिकताचिते॥११॥

देशे समे सुखे चित्रे स्वर्गोद्देशसमे नृप।

On his way he saw a very charming and level spot of land covered with golden sands and resembling heaven itself, O king, in its beauty.

श्रिया जुष्टं महावृक्षं न्यग्रोधं च सुमण्डलम्॥१२॥

शाखाभिरनुरूपाभिर्भूयिष्ठं क्षत्रसंनिभम्।

On that plot was huge and beautiful banian with a spherical top. Having numberless branches which wore like the parent tree in beauty and size, that banian looked like an umbrella set over the plain.

तस्य मूलं च संसिक्तं वरचन्दनवारिणा॥१३॥

दिव्यपुष्पान्वितं श्रीमत् पितामहसभोपमम्।

The spot underneath that beautiful tree was drenched with water perfumed with the most fragrant sandal. Highly beautiful and abounding with sweet flowers all around, the spot appeared like the court of the Grandfather himself.

तं दृष्ट्वा गौतमः प्रीतो मनःकान्तमनुत्तमम्॥१४॥

मेघ्यं सुरगृहप्रख्यं पुष्पितैः पादपैर्वृतम्।

Seeing that charming and peerless spot, filled with blossoming trees, sacred, and looking like the house of a very god, Gautama was highly pleased.

तमासाद्य मुदा युक्तस्तस्याधस्तादुपाविशत्॥१५॥

तत्रासीनस्य कौन्तेय गौतमस्य सुखः शिवः।

पुष्पाणि समुपमृश्य प्रववावनिलः शुभः।

ह्लादयन् सर्वगात्राणि गौतमस्य तदा नृप॥१६॥

Arrived there, he sat himself down with a delighted mind. While sitting there, O son of Kunti, a sweet, charming, and auspicious breeze, carrying the perfume of many kinds of flowers, began to blow softly, cooling the limbs of Gautama and filling him with divine pleasure, O king.

स तु विप्रः प्रशान्तश्च स्पृष्टः पुण्येन वायुना।

सुखमासाद्य सुष्वाप भास्करास्तमभ्ययात्॥१७॥

Fanned by that sweet-scented breeze, the Brahmana became refreshed, and for the pleasure he felt he soon fell asleep. Meanwhile the sun set behind the setting hills.

ततोऽस्तं भास्करे याते संध्याकाल उपस्थिते।

आजगाम स्वभवनं ब्रह्मलोकात् खगोत्तमः॥१८॥

When the shining luminary entered his chambers in the west and the evening twilight came, a bird that was the best of his species, returned there, which was his home, from the regions of Brahman.

नाडीजह्नू इति ख्यातो दयितो ब्रह्मणः सखा।

बकराजो महाप्राज्ञः कश्यपस्यात्मसम्भवः॥१९॥

His name was Nadijanga and he was a great friend of the Creator. He was a prince of Cranes; endued with great wisdom, and a son of (the sage) Kashyapa.

राजधर्मेति विख्यातो बभूवाप्रतिमो भुवि।

देवकन्यासुतः श्रीमान् विद्वान् देवसमप्रभः॥२०॥

He was also known widely on Earth by the name of Rajdharman. Indeed, he excelled every one on Earth in fame and wisdom. The child of a celestial maiden, endued with great beauty and learning, he shone like a celestial.

मृष्टाभरणसम्पन्नो भूषणैरर्कसंनिभैः।

भूषितः सर्वगात्रेषु देवगर्भः श्रिया ज्वलन्॥२१॥

Decorated with the many ornaments that he wore and that were as brilliant as the sun himself, that child of a celestial girl shone in great beauty.

तमागतं खगं दृष्ट्वा गौतमो विस्मितोऽभवत्।

क्षुत्पिपासापरिश्रान्तो हिंसार्थी चाभ्यवैक्षत॥२२॥

Seeing that bird arrived there, Gautama was stricken with wonder. Worn out with hunger and thirst, the Brahmana began to look at the bird from desire of killing him.

राजधर्मोवाच

स्वागतं भवतो विप्र दिष्ट्या प्राप्तोऽसि मे गृहम्।

अस्तं च सविता यातः संध्येयं समुपस्थिता॥२३॥

Rajdharman said—

Welcome, O Brahmana! By good luck have I got you to-day in my house! The sun is set. The evening twilight has come.

मम त्वं निलय प्राप्तः प्रियातिथिरनिन्दितः।

पूजितो यास्यसि प्रातर्विधिदृष्टेन कर्मणा॥२४॥

Having come to my house you are to-day my dear and excellent guest! Having received my adorations according to the rites laid down in the scriptures, you may go where you like tomorrow morning.

CHAPTER 170

(APADDHARMANUSHASANA PARVA)

— Continued.

The meeting of Goutama with the
Rakshasa chief

भीष्म उवाच

गिरं तां मधुरां श्रुत्वा गौतमो विस्मितस्तदा।

कौतूहलान्वितो राजन् राजधर्माणमैक्षत॥१॥

Bhishma said—

Hearing these sweet words Gautama was filled with wonder. Feeling at the same time a great curiosity, he looked at Rajadharman without being able to withdraw his eyes from him.

राजधर्मोवाच

भोः कश्यपस्य पुत्रोऽहं माता दाक्षायणी च मे।

अतिथिस्त्वं गुणोपेतः स्वागतं ते द्विजोत्तम॥२॥

Rajadharman said—

O Brahmana, I am the son of Kashyapa by one of the daughters of (the sage) Dhaksha. Highly meritorious as you are, you are my guest to-day! You are welcome, O foremost of Brahmana.

भीष्म उवाच

तस्मै दत्त्वा स सत्कारं विधिदृष्टेन कर्मणा।

शालपुष्पर्यो दिव्यां वृक्षीं वै समकल्पयत्॥३॥

Bhishma said—

Having offered him hospitality according to the scriptural rites, the crane made an excellent bed of the Shala flowers that lay all around.

भगीरथरथाक्रान्तदेशान् गङ्गानिषेवितान्।

ये चरन्ति महामीनास्तांश्च तस्यान्वकल्पयत्॥४॥

He also gave him several large fishes caught from the deep waters of the Bhagirathi.

वह्निं चापि सुसंदीप्तं मीनांश्चापि सुपीवरान्।

स गौतमायातिथये न्यवेदयत् काश्यपिः॥५॥

Indeed, the son of Kashyapa offered for the acceptance of his guest Gautama a burning fire and certain large fishes.

भुक्तवन्तं च तं विप्रं प्रीतात्मानं महातपाः।

क्लमापनयनार्थं स पक्षाभ्यामभ्यवीजयत्॥६॥

After the Brahmana had eaten and became satisfied, the bird having asceticism for his wealth began to fan him with his wings for removing his fatigue.

ततो विश्रान्तमासीनं गोत्रप्रश्नमपृच्छत।

सोऽब्रवीद् गौतमोऽस्मीति ब्रह्म नान्यदुदाहरत्॥७॥

Seeing his guest seated at his ease, he asked him about his birth. The man answered, saying, — I am a Brahmana by the name of Gautama!— and then became silent.

तस्मै पर्णमयं दिव्यं दिव्यपुष्पाधिवासितम्।

गन्धाढ्यं शयनं प्रादात् स शिष्ये तत्र वै सुखम्॥८॥

The bird offered his guest a soft bed made of leaves and perfumed with many sweet-scented flowers. Gautama lay on it, and felt great happiness.

अथोपविष्टं शयने गौतमं धर्मराट् तदा।

पप्रच्छ काश्यपो वाग्मी किमागमनकारणम्॥९॥

When Gautama had laid himself down, the eloquent son of Kashyapa, who was like Yama himself in his knowledge of duties, asked him about the cause of his arrival there.

ततोऽब्रवीद् गौतमस्तं दरिद्रोऽहं महामते।

समुद्रगमनाकाङ्क्षी द्रव्यार्थमिति भारत॥१०॥

Gautama answered him, saying, I am, O great one, very poor. For acquiring riches I wish to go to the sea.

तं काश्यपोऽब्रवीत् प्रीतो नोत्कण्ठां कर्तुमर्हसि।

कृतकार्यो द्विजश्रेष्ठ सद्रव्यो यास्यसे गृहान्॥११॥

The son of Kashyapa cheerfully told him,— You should not feel any anxiety. You shall succeed, O foremost of Brahmanas, and shall return home with property.

चतुर्विधा ह्यर्थसिद्धिर्बृहस्पतिमतं यथा।

पारम्पर्यं तथा दैवं काम्यं मैत्रमिति प्रभो॥१२॥

The sage Brihaspati has mentioned four kinds of expedients for the acquisition of wealth, viz., inheritance, sudden acquisition

due to good luck or the favour of the gods, acquisition by labour, and acquisition through the help or kindness of friends.

प्रादुर्भूतोऽस्मि ते मित्रं सुहृत्त्वं च मम त्वयि।

सोऽहं तथा यतिष्यामि भविष्यसि यथार्थवान्॥१३॥

I have become your friend. I entertain good feelings towards you! I shall, therefore, try in such a way that you may acquire wealth.

ततः प्रभातसमये सुखं दृष्ट्वाब्रवीदिदम्।

गच्छ सौम्य पथानेन कृतकृत्यो भविष्यसि॥१४॥

The night passed away and morning came. Seeing his guest rise cheerfully from bed, the bird said, Go, O amiable one, along this very path and you are sure to succeed.

इतस्त्रियोजनं गत्वा राक्षसाधिपतिर्महान्।

विरूपाक्ष इति ख्यातः सखा मम महाबलः॥१५॥

At the distance of about three Yojanas from this place, there is a powerful king of the Rakshasas. Highly strong as he is, his name is Virupaksha, and he is a friend of mine.

तं गच्छ द्विजमुख्यं त्वं स मद्वाक्यप्रचोदितः।

कामानभीप्सितांस्तुभ्यं दाता नास्त्यत्र संशयः॥१६॥

Go to him, O foremost of Brahmanas! That chief, at my request, will, forsooth, give you as much wealth as you wish to have.

इत्युक्तः प्रययौ राजन् गौतमो विगतक्लमः।

फलान्यमृतकल्पानि भक्षयन् स यथेतः॥१७॥

Thus addressed, O king, Gautama cheerfully started from that place, eating on the way, to his best satisfaction, fruits sweet as nectar.

चन्दनागुरुमुख्यानि त्वक्पत्राणां वनानि च।

तस्मिन् पथि महाराज सेवमानो द्रुतं ययौ॥१८॥

Seeing the sandal and aloe and birch trees that stood along the road, and enjoying their refreshing shade, the Brahmana went on quickly.

ततो मेरुव्रजं नाम नगरं शैलतोरणम्।

शैलप्राकारवप्रं च शैलयन्त्राकुलं तथा॥१९॥

He then reached the city of Meruvraja. It had large porches made of stone, and high stone

walls. It was also girted on all sides with a ditch, and large pieces of rock and engines of many kinds were kept in readiness on the ramparts.

विदितश्चाभवत् तस्य राक्षसेन्द्रस्य धीमतः।

प्रहितः सुहृदा राजन् प्रीयमाणः प्रियातिथिः॥२०॥

He soon became known to the highly intelligent Rakshasa chief O king, as a dear guest sent to him by the chief's friend (the crane). The chief received Gautama very gladly.

ततः स राक्षसेन्द्रः स्वान् प्रेष्यानाह युधिष्ठिरा।

गौतमो नगरद्वाराच्छीघ्रमानीयतामिति॥२१॥

The king of the Rakshasas then, O Yudhishthira, ordered his attendants, saying,—Bring Gautama soon here from the gate.

ततः पुरवरात् तस्मात् पुकषाः श्येनचेष्टनाः।

गौतमेत्यभिभाषन्तः पुरद्वारमुपागमन्॥२२॥

At the behest of the king, certain persons, quick as hawks, went out from the splendid palace of their ruler, and proceeding to the gate accosted Gautama.

ते तमूचुर्महाराज राजप्रेष्यास्तदा द्विजम्।

त्वरस्व तूर्णमागच्छ राजा त्वां द्रष्टुमिच्छति॥२३॥

The royal messengers, O monarch, said to that Brahmana,—Come quickly, the king wishes to see you.

राक्षसाधिपतिर्वीरो विरूपाक्ष इति श्रुतः।

स त्वां त्वरति वै द्रष्टुं तत् क्षिप्रं संविधीयताम्॥२४॥

You may have heard of the king of the Rakshasas, Virupaksha by name, endued with great courage. He is impatient of seeing you! Come quickly and delay not.

ततः स प्राद्रवद् विप्रो विस्मयाद् विगलक्लमः।

गौतमः परमर्षिं तां पश्यन् परमविस्मितः॥२५॥

Thus accosted, the Brahmana, forgetting is exhaustion in his surprise, ran with the messengers. Seeing the great prosperity of the city, he was filled with wonder.

तैरेव सहितो राज्ञो वेश्म तूर्णमुपाद्रवत्।

दर्शनं राक्षसेन्द्रस्य काङ्क्षमाणो द्विजस्तदा॥२६॥

He soon entered the king's palace in the company of the messengers, desirous of seeing the king of the Rakshasas.

CHAPTER 171

(APADDHARMANUSHASANA PARVA)

— Continued.

The same subject

भीष्म उवाच

ततः स विदितो राज्ञः प्रविश्य गृहमुत्तमम्।
पूजितो राक्षसेन्द्रेण निषादासनोत्तमे॥१॥

Bhishma said—

Conducted into a spacious apartment, Gautama was introduced to the king of the Rakshasas. Adored by the latter, he sat on an excellent seat.

पृष्ठश्च गोत्रचरणं स्वाध्यायं ब्रह्मचारिकम्।
न तत्र व्याजहारान्यद् गोत्रमात्रादृते द्विजः॥२॥

The king asked him about his caste and his practices, his study of the Vedas and his observance of the Brahmacharya vow. The Brahmana, however, without answering the other questions, only stated his name and caste.

ब्रह्मवर्चसहीनस्य स्वाध्यायोपरतस्य च।
गोत्रमात्रविदो राजा निवासं समपृच्छत॥३॥

Having ascertained only the name and the caste of his guest, and finding that he was shorn of Brahmanic splendour and Vedic studies, the king next enquired about the country of his residence.

राक्षस उवाच

क्वते निवासः कल्याण किं गोत्रा ब्राह्मणी च ते।
तत्त्वं ब्रूहि न भीः कार्या विश्वसस्व यथा सुखम्॥४॥

The Rakshasa said—

Where is your residence, O blessed one, and to what race does your wife belong? Tell us truly. Do not fear. Trust us without anxiety.

गौतम उवाच

मध्यदेशप्रसूतोऽहं वासो मे शबरालये।

शूद्रा पुनर्भूर्यार्या मे सत्यमेतद् ब्रवीमि ते॥५॥

Gautama said—

I belong by birth to the Middle country. I live in a village of hunters. I have married a Shudra woman who had been a widow. What I tell you is the truth.

भीष्म उवाच

ततो राजा विमृशे कथं कार्यमिदं भवेत्।
कथं वा सुकृतं मे स्यादिति बुद्ध्यान्वचिन्तयत्॥६॥

Bhishma said—

The king then began to think as to what he should do. Indeed, the king began to think how he might acquire merit.

अयं वै जन्मना विप्रः सुहृत् तस्य महात्मनः।
सम्प्रेषितश्च तेनायं काश्यपेन ममान्तिकम्॥७॥

He said to himself,—This man is by birth a Brahmana. He is, again, a friend of the great Rajadharman. He has been sent to me by that son of Kashyapa.

तस्य प्रियं करिष्यामि स हि मामाश्रितः सदा।
भ्राता मे बान्धवश्चासौ सखा च हृदयङ्गमः॥८॥

I must do as my friend desires me. He is very intimate with me. He is my brother, and a dear relative. He is, indeed a friend, of my heart.

कातिक्यामद्य भोक्ताः सहस्रं मे द्विजोत्तमाः।
तत्रायमपि भोक्ता च देयमस्मे च मे धनम्॥९॥

On this day of the month of Kartika, a thousand Brahmanas of the highest order are to be entertained in my house. This Gautama also shall be entertained with them and I shall give wealth to him too.

स चाद्य दिवसः पुण्यो ह्यतिथिश्चायमागतः।
संकल्पितं चैव धनं किं विचार्यमतः परम्॥१०॥

This is a sacred day. Gautama has come here as a guest. The wealth that is to be given away is ready. What is there then to think of.

ततः सहस्रं विप्राणां विदुषां समलंकृतम्।
स्नातानामनुसम्प्राप्तं सुमहत् क्षौमवाससाम्॥११॥

Just about this time a thousand Brahmanas, endued with great learning, with bodies purified by baths and adorned with sandal-paste and flowers, and clad in long robes of linen, came there.

तानागतान् द्विजश्रेष्ठान् विरूपाक्षो विशाम्पते।

यथाहं प्रतिजग्राह विधिदृष्टेन कर्मणा॥१२॥

The Rakshasa king Virupaksha, O monarch, received the guests, as they came, duly and according to the rites sanctioned in the scriptures.

वृत्स्यस्तेषां तु संन्यस्ता राक्षसेन्द्रस्य शासनात्।

भूमौ वरकुशाः स्तीर्णाः प्रेष्यैर्मरतसत्तम्॥१३॥

By the order of the king, skins were spread out of them. The royal servants then, O best of the Bharatas, spread mats of Kusha grass on the ground.

तासु ते पूजिता राज्ञा निषण्णा द्विजसत्तमाः।

तिलदर्भोदकेनाथ अर्चिता विधिवद् द्विजाः॥१४॥

Having been duly adored by the king, those foremost of Brahmanas, sat down on those seats. The Rakshasa chief once more adored his guests, according to the ordinance, with sesame seeds, green blades of grass, and water.

विश्वेदेवाः सपितरः सामन्यश्चोपकल्पिताः।

विलिप्ताः पुष्पवन्तश्च सुप्रचाराः सुपूजिताः।

व्यराजन् महाराज नक्षत्रपतयो यथा॥१५॥

Some of them were selected for representing the Vishvedevas, the Pitris, and the gods of fire. These were smeared with sandal-paste, and flowers were offered to them. They were also worshipped with the other sorts of costly offerings.

ततो जाम्बूनदीः पात्रीर्वज्राङ्गा विमलाः शुभाः।

वरान्नपूर्णा विप्रेभ्यः प्रादान्मधुघृतप्लुताः॥१६॥

तस्य नित्यं सदाऽऽषाढ्यां माध्यां च बहवो द्विजाः।

ईप्सितं भोजनवरं लभन्ते सत्कृतं सदा॥१७॥

विशेषतस्तु कार्तिव्यां द्विजेभ्यः सम्प्रयच्छति।

शरद्व्यपाये रत्नानि पौर्णमास्यामिति श्रुतिः॥१८॥

सुवर्णं रजतं चैव मणीनश्च च मौक्तिकान्॥१९॥

वज्रान महाधनंश्चैव वैदूर्याजिनराङ्गवान्।

रत्नराशीन् विनिक्षिप्य दक्षिणार्थे स भारत॥२०॥

ततः प्राह द्विजश्रेष्ठान् विरूपाक्षो महाबलः।

गृहीत रत्नान्येतानि यथोत्साहं यथेष्टतः॥२१॥

After such worship, every one of them looked as effulgent as the moon in the sky. Then bright and polished golden plates, adorned with engravings, and filled with rich viands prepared with clarified butter and honey, were given to those Brahmanas. Every year in the month of Ashada and Magha, a great number of Brahmanas used to receive from he Rakshasa chief, after proper honours, the most excellent food which they desired. Especially, on the day of full moon in the month of Kartika, after the termination of autumn, the king use to give to the Brahmanas much wealth of various kinds, including gold, silver, jewels, gems, pearls, costly diamonds, stones of the lapis lazuli variety, deer-skins, and skins of the Ranku deer. Indeed, O Bharata, throwing a mass of wealth of various sorts for giving it away as Dakshina, the powerful Virupaksha, addressing those foremost Brahmanas, said to them,—Take from these jewels and gems as much as you wish and can hope to carry away.

येषु येषु च भाण्डेषु भुक्तं वो द्विजसत्तमाः।

तान्येवादाय गच्छध्वं स्ववेश्मानीति भारत॥२२॥

He also said to them, O Bharata, these words—Taking those golden plates, and vessels which you have used for your dinner, go away, O foremost of Brahmanas.

इत्युक्तवचने तस्मिन् राक्षसेन्द्रे महात्मनि।

यथेष्टं तानि रत्नानि जगुर्ब्राह्मणार्षभाः॥२३॥

When these words were uttered by the great Rakshasa chief, those foremost of Brahmanas, took as much wealth as each desired.

ततो महाहस्ते सर्वे रत्नैरभ्यर्चिताः शुभैः।

ब्राह्मणा मृष्टवसनाः सुग्रीताः स्म ततोऽभवन्॥२४॥

Adored with those rich jewels and gems, those best of Brahmanas, clad in excellent robes, were filled with delight.

ततस्तान् राक्षसेन्द्रश्च द्विजानाह पुनर्वचः।

नानादेशगतान् राजन् राक्षसान् प्रतिषिध्य वै॥२५॥

अद्यैकं दिवसं विप्रा न वोऽस्तीह भयं क्वचित्।

राक्षसेभ्यः प्रमोदध्वमिष्टतो यात माचिरम्॥२६॥

Having restrained the Rakshasas that had come to his palace from various countries, the Rakshasa king, once more, addressed those Brahmanas and said,—This one day, ye twice-born ones, you need have no fear from the Rakshasas here. Sport you as you wish, and then go away quickly.

ततः प्रदुदुवुः सर्वे विप्रसंघाः समन्ततः।

गौतमोऽपि सुवर्णस्य भारमादाय सत्वरः॥२७॥

Then, leaving that place, the Brahmanas, went away in all directions quickly. Gautama also, having taken up a heavy quantity of gold immediately, went away.

कृच्छ्रात् समुद्धरन् भारं न्यग्रेष्ठं समुपागमत्।

न्यषीदच्च पश्चिन्तः क्लान्तश्च क्षुधितश्च सः॥२८॥

Carrying the load with difficulty, he reached the former banian tree. He sat down, fatigued, worn out, and hungry.

ततस्तमभ्यगाद् राजन् राजधर्मा खगोत्तमः।

स्वागतेनाभिनन्दंश्च गौतमं मित्रवत्सलः॥२९॥

While Gautama was taking rest there, that best of birds, viz., Rajadharman, O king, came there. Devoted to friends, he gladdened Gautama by welcoming him.

तस्य पक्षाग्रविक्षेपैः क्लमं व्यपनयत् खगः।

पूजां चाप्यकरोद् धीमान् भोजनं चाप्यकल्पयत्॥३०॥

By flapping his wings he began to fan his guest and remove his fatigue. Highly intelligent as he was, he adored Gautama and made arrangements for his food.

स भुक्तवान् सुविश्रान्तो गौतमोऽचिन्तयत् तदा।

हाटकस्याभिरूपस्य भारोऽयं सुमहान् मया॥३१॥

गृहीतो लोभमोहाभ्यां दूरं च गमनं मम।

न चास्ति पथि भोक्तव्यं प्राणसंधारणं मम॥३२॥

Having eaten and refreshed himself, Gautama began to think,—Heavy is the load

which I have taken of bright gold, actuated by covetousness and folly. I have a long way to travel. I have no food by which I can live on my way.

किं कृत्वा धारयेयं वै प्राणानित्यभ्यचिन्तयत्।

ततः स पथि भोक्तव्यं प्रक्षमाणो न किंचन॥३३॥

What should I do for keeping my life?—Thus he thought. It so happened that even upon much thinking he found no food which he could eat on the way.

कृतघ्नः पुरुषध्याय मनसेदमचिन्तयत्।

अयं बकपतिः पाश्वे मांसराशिः स्थितो महान्॥३४॥

इमं हत्वा गृहीत्वा च यास्येऽहं समाभिद्रुतम्॥३५॥

Ungrateful as he was, O foremost of men, he thus thought.—This prince of cranes, so large and having a heap of flesh, is by my side. Killing and bagging him, I shall leave this place and go away quickly.

CHAPTER 172

(APADDHARMANUSHASAN PARVA)

— Continued

The same subject

भीष्म उवाच

अथ तत्र महार्चिष्माननलो वातसारथिः।

तस्याविदूरे रक्षार्थं खगेन्द्रेण कृतोऽभवत्॥१॥

Bhishma said—

There, under that banian tree for the protection of his guest, the prince of birds had lighted and kept up a fire with high and burning flames.

स चापि पाश्वे सुष्वाप विश्वस्तो बकराद् तदा।

कृतघ्नस्तु स दुष्टात्मा तं जिघांसुस्थाग्रतः॥२॥

On one side of the fire, the bird slept confidently. The ungrateful and wicked wretch prepared to kill his sleeping host.

ततोऽलातेन दीप्तेन विश्वस्तं निजघान तम्।

निहत्य च मुदा युक्तः सोऽनुबन्धनं दृष्टवान्॥३॥

With the help of that blazing fire he killed the trustful bird, and having killed him, became

filled with joy, never thinking there was sin in what he did.

स तं विपक्षरोमाणं कृत्वाग्नावपचत् तदा।

तं गृहीत्वा सुवर्णं व ययौ द्रुततरं द्विजः॥४॥

Clearing off the feathers and the down, he roasted the flesh on that fire. Then taking it up with the gold he had brought, the Brahmana fled quickly from that place.

(ततो दाक्षायणीपुत्रं नागतं तं तु भारता।

विरूपाक्षश्चिन्तयन् वै हृदयेन विदूयता)॥

ततोऽन्यस्मिन् गते चाह्नि विरूपाक्षोऽब्रवीत् सुतम्।

न प्रेक्षे राजधर्माणमद्य पुत्र खगोत्तमम्॥५॥

The next day, the Rakshasa king, Virupaksha, said to his son, Alas, O son, I do not see Rajdharman, that best of birds, to-day.

स पूर्वसंध्यां ब्रह्माणं वन्दितुं याति सर्वदा।

मां वा दृष्ट्वा कदाचित् स न गच्छति गृहं खगः॥६॥

Every morning he goes to the regions of Brahman for worshipping the Grandfather. While returning, he never goes home without seeing me.

उभे द्विरात्रिसंध्ये वै नाभ्यगात् स ममालयम्।

तस्मान्न शुद्ध्यते भावो मम स ज्ञायतां सुहृत्॥७॥

These two mornings and two nights have passed away, and he has not come to my house. My mind, therefore, is not in peace. You enquire after my friend.

स्वाध्यायेन वियुक्तो हि ब्रह्मवर्चसवर्जितः।

तद्व्रतस्तत्र मे शंका हन्यात् तं स द्विजाधमः॥८॥

Gautama, who came here, is shorn of Vedic learning and Brahmanic effulgence. He has seen the abode of my friend, I greatly fear that wretch of Brahmanas has killed Rajdharman.

दुराचारस्तु दुर्वृद्धिरिद्विर्लक्षितो मया।

निष्कृतो दारुणाकारो दुष्टो दस्युरिवाधमः॥९॥

गौतमः स गतस्तत्र तेनोद्विग्नं मनो मम।

Addicted to evil practices and of wicked understanding, I read him through by the signs

he showed. Without mercy, of cruel and grim visage, and of wicked disposition, that vilest of men is like a robber. That Gautama has gone to the house of my friend. For this reason my heart is extremely anxious.

पुत्र शीघ्रमितो गत्वा राजधर्मनिवेशनम्॥१०॥

ज्ञायतां स विशुद्धात्मा यदि जीवति मा चिरम्।

O son, going hence with great speed to the house of Rajdharman, learn whether that pure-souled bird is still alive! Do not delay.

स एवमुक्तस्त्वरितो रक्षोभिः सहितो ययौ॥११॥

न्यग्रोधं तत्र चापश्यत् कङ्कालं राजधर्मणः।

Thus addressed by his father, the prince, accompanied by other Rakshasas, went away quickly. Going to the foot of that banian, he saw the remains of Rajdharman.

स रुदन्नगमत् पुत्रो राक्षसेन्द्रस्य धीमतः॥१२॥

त्वरमाणः परं शक्त्या गौतमग्रहणाय वै।

Weeping with sorrow the son of the intelligent king of the Rakshasas, ran quickly to the best of his power, for seizing Gautama.

ततोऽविदूरे जगृहुर्गौतमं राक्षसास्तदा॥१३॥

राजधर्मशरीरं च पक्षास्थिचरणोज्झितम्।

The Rakshasas had not to go far when they caught the Brahmana and found the body of Rajdharman shorn of wings, bones, and feet.

तमादायाथ रक्षांसि द्रुतं मेरुव्रजं ययुः॥१४॥

राजश्च दर्शयामासुः शरीरं राजधर्मणः।

कृतघ्नं परुषं तं च गौतमं पापकारिणम्॥१५॥

Taking the captive with them, the Rakshasas returned quickly to Meruvraja, and showed the king the mutilated body of Rajdharman, and that ungrateful and sinful wretch, Gautama.

रुरोद राजा तं दृष्ट्वा सामात्यः सपुरोहितः।

आर्तनादश्च सुमहानभूत् तस्य निवेशने॥१६॥

Seeing the remains of his friend, the king, with his counsellors and priest, began to weep aloud. Loud-lamentations were heard in his house.

सस्त्रीकुमारं च पुरं बभूवास्वस्थमानसम्।
अथाब्रवीन्पुत्रः पुत्रं पापोऽयं वध्यतामिति॥१७॥
अस्य मांसैरिमे सर्वे विहरन्तु यथेष्टतः।

The entire city of the Rakshasa king,—men, women, and children,—was plunged in grief. The king then ordered his son, saying,—Let this sinful wretch be killed! Let these Rakshasas here eat merrily his flesh.

पापाचारः पापकर्मा पापात्मा पापसाधनः॥१८॥

हन्तव्योऽयं मम मतिर्भवद्भिरिति राक्षसाः।

इत्युक्ता राक्षसेन्द्रेण राक्षसा घोरविक्रमाः॥१९॥

नैच्छन्त तं भक्षयितुं पापकर्माणमित्युत।

Of sinful deeds, of sinful habits, of sinful soul, and used to sin, this wretch, I think, should be killed by you!—Thus addressed by the Rakshasa king, many Rakshasas of dreadful prowess expressed their reluctance to eat the flesh of that sinner.

दस्यूनां दीयतामेष साध्वद्य पुरुषाधमः॥२०॥

इत्युचुस्ते महाराज राक्षसेन्द्रं निशाचराः।

Indeed, those night-rangers addressing their king, said,—Let this vilest of men be handed over to the robbers.

शिरोभिः प्रणताः सर्वे व्याहरन् राक्षसाधिपम्॥२१॥

न दातुमर्हसि त्वं नो भक्षणायास्य किल्बिषम्।

Lowering their heads to their king, they told him so, adding, you should not give us this sinful wretch for our food.

एवमस्त्विति तानाह राक्षसेन्द्रो निशाचरान्॥२२॥

दस्यूनां दीयतामेष कृतघ्नोऽद्यैव राक्षसाः।

The king said to them,—Let it be so! Let this ungrateful person be forthwith delivered to the robbers.

इत्युक्ता राक्षसास्तेन शूलपट्टिशपाणयः॥२३॥

कृत्वा तं खण्डशः पापं दस्युभ्यः प्रददुस्तदा।

Thus ordered by him, the Rakshasas, armed with lances and battle-axes, hacked that sinful wretch into pieces and gave them away to the robbers.

दस्यवश्चापि नैच्छन्त तमनुं पापकारिणम्।

ऋव्यादा अपि राजेन्द्र कृतघ्नं नोपभुञ्जते॥२४॥

It so came about that even the very robbers refused to eat the flesh of that vile man. Though cannibals, O king, they would not eat an ungrateful person.

ब्रह्मघ्ने च सुरापे च चौरै भग्नव्रते तथा।

निष्कृतिर्विहिता राजन् कृतघ्ने नास्ति निष्कृतिः॥२५॥

There is expiation, O king, for one who slays a Brahmana, for one who drinks wine, for one who steals, for one that has not fulfilled a vow. But there is no expiation for an ungrateful person.

मित्रद्रोही नृशंसश्च कृतघ्नश्च नराधमः।

ऋव्यादैः कृमिभिश्चैव न भुज्यन्ते हि तादृशाः॥२६॥

That cruel and mean man who does injury to a friend and turns ungrateful, is not eaten even by the very cannibals nor by the worms that feed on carrion.

CHAPTER 173

(APADDHARMANUSHASANA PARVA)

— Concluded.

The same

भीष्म उवाच

ततश्चितां बकपतेः कारयामास राक्षसः।

रत्नैर्गन्धैश्च बहुभिर्वस्त्रैश्च समलंकृताम्॥१॥

Bhishma Said—

The Rakshasa king then caused a funeral pyre to be made for that king of cranes and decked it with jewels, gems, perfumes, and, costly dresses.

ततः प्रज्वाल्य नृपतिर्बकराजं प्रतापवान्।

प्रेतकार्याणि विधिवद् राक्षसेन्द्रश्चकार ह॥२॥

Setting fire to it with the body of that prince of birds, the powerful king of the Rakshasas caused the obsequial rites of his friend to be performed according to the ordinance.

तस्मिन् काले च सुरभिर्देवी दाक्षायणी शुभा।

उपरिष्ठात् ततस्तस्य सा बभूव पयस्विनी॥३॥

At that time, the auspicious goddess Surabhi, the daughter of Daksha, appeared in the sky above the place where the pyre had been made. Her breasts were full of milk.

तस्या वक्त्राच्छ्रुतः फेनः क्षीरमिश्रस्तदानघा

सोऽपतद् वै ततस्तस्यां चितायां राजधर्मणः॥४॥

From her mouth, O sinless king, froth mixed with milk dropped upon the funeral pyre of Rajdharman.

ततः संजीवितस्तेन बकराजस्तदानघा

उत्पत्य च समीयाय विरूपाक्षं बकाधिपः॥५॥

There at the prince of cranes became revived. Rising up, came to his friend Virupaksha, the king of Rakshasas.

ततोऽभ्यगाद् देवराजो विरूपाक्षपुरं तदा

प्राह चेदं विरूपाक्षं दिष्ट्या संजीवितस्त्वया॥६॥

At this time, the king of the gods himself came to the city of Virupaksha. Addressing the Rakshasa king, Indra said, —By good luck, you have revived the prince of cranes.

श्रावयामास चेन्द्रस्तं विरूपाक्षं पुरातनम्।

यथा शापः पुरा दत्तो ब्रह्मणा राजधर्मणः॥७॥

The king of the gods further recited to Virupaksha the old story of the curse imprecated by the Grandfather upon that best of birds named Rajdharman.

यदा बकपती राजन् ब्रह्माणं नोपसर्पति।

ततो रोषादिदं प्राह खगेन्द्राय पितामहः॥८॥

यस्मान्मूढो मम सभां नागतोऽसौ बकाधमः।

तस्माद् वधं स दुष्टात्मा नचिरात् समवाप्स्यति॥९॥

Addressing the king he said,—Once on a time, O monarch, this prince of cranes did not come to the region of Brahman when he was required. In anger the Grandfather said to this prince of birds,—Since this vile crane has not come to-day in my assembly, therefore, that wicked one shall not soon die.

तदयं तस्य वचनान्निहतो गौतमेन वै।

तेनैवामृतसिक्तश्च पुनः संजीवितो बकः॥१०॥

In consequence of these words of the Grandfather, the prince of cranes, though killed by Gautama, has been restored to life, by the nectar with which his body was drenched.

राजधर्मा बकः प्राह प्रणिपत्य पुरन्दरम्।

यदि तेऽनुग्रहकृता मयि बुद्धिं सुरेश्वर॥११॥

सखायं मे सुदयितं गौतमं जीवयेत्युत।

After Indra had become silent, Rajadharman, having bowed unto the king of the gods, said, O king of gods, if you wish to show me favour, then let my dear friend Gautama be restored to life.

तस्य वाक्यं समादाय वासवः पुरुषर्षभ॥१२॥

सिक्त्वामृतेन तं विप्रं गौतमं जीवयत् तदा।

Hearing these words of his, Vasava, O king, sprinkled ambrosia over the Brahmana Gautama and restored him to life.

सभाण्डोपस्करं राजंस्तमासाद्य बकाधिपः॥१३॥

सम्परिष्वज्य सुहृदं प्रीत्या परमया युतः।

Coming to his friend Gautama who still bore on his shoulders the load of gold, the king of cranes embraced him and felt great joy.

अथ तं पापकर्माणं राजधर्मा बकाधिपः॥१४॥

विसर्जयित्वा सधनं प्रविवेश स्वमालयम्।

Dismissing Gautama of sinful deeds, with his wealth, then Rajadharman, that prince of cranes, returned to his own abode.

यथोचितं च स बको ययौ ब्रह्मसदस्तथा॥१५॥

ब्रह्मा चैनं महात्मानमातिथ्येनाभ्यपूजयत्।

At the due hour he went (the next day) to the Grandfather's region. The latter honoured the great bird with such attentions as are shown to a guest.

गौतमश्चापि सम्प्राप्य पुनस्तं शबरालयम्।

शूद्रायां जनयामास पुत्रान् दुष्कृतकारिणः॥१६॥

Gautama also, coming back to his home in the village of the hunters, begot many sinful children upon his Shudra wife.

शापश्च सुमहांस्तस्य दत्तः सुरगणैस्तदा।

कुक्षौ पुनर्भवाः पापोऽयं जनयित्वाचिरात् सुतान्॥१७॥

निरयं प्राप्स्यति महत् कृतघ्नोऽयमिति प्रभो।

A great curse was imprecated upon him by the gods that having begotten, within a few years, upon the body of his remarried wife many children, that ungrateful sinner should sink into a dreadful hell for many years.

एतत् प्राह पुरा सर्वं नारदो मम भारता॥१८॥

संस्मृत्य चापि सुमहदाख्यानं भरतर्षभ।

All this, O Bharata, was described to me formerly by Narada. Remembering the incidents of his important story, O best of Bharata's race, I have recited it to you fully.

मयापि भवते सर्वं यथावदनुवर्णितम्॥१९॥

कुतः कृतघ्नस्य यशः कुतः स्थानं कुतः सुखम्।

अश्रद्धेयः कृतघ्नो हि कृतघ्ने नास्ति निष्कृतिः॥२०॥

Whence can an ungrateful person acquire fame? Where is his place? Whence can he enjoy happiness? An ungrateful person should not be trusted. An ungrateful person can never escape.

मित्रद्रोहो न कर्तव्यः पुरुषेण विशेषतः।

मित्रघ्नुश्चरकं घोरमनन्तं प्रतिपद्यते॥२१॥

No person should injure a friend. He who injures a friend sinks into dreadful and everlasting hell.

कृतज्ञेन सदा भाव्यं मित्रकामेन चैव ह।

मित्राच्च लभते सर्वं मित्रात् पूजां लभेत च॥२२॥

Every one should be grateful, and every one should try to do good to his friends. Everything

may be got from a friend. Honours may be got from friend.

मित्राद् भोगांश्च भुञ्जीत मित्रेणापत्सु मुच्यते।

सत्कारैस्तमैर्मित्रं पूजयेत् विचक्षणः॥२३॥

For friends one may enjoy various objects of life. By the exertions of friends, one may escape from various sorts of danger and distress. He who is wise would honour his friends to the best of his power.

परित्याज्यो बुधैः पापः कृतघ्नो निरपत्रपः।

मित्रद्रोही कुलाङ्गारः पापकर्मा नराधमः॥२४॥

An ungrateful, shameless and sinful wretch should be shunned by the wise. One who injures his friends is a despicable character. Such a sinful person is the vilest of men.

एष धर्मभृतां श्रेष्ठ प्रोक्तः पापो मया तव।

मित्रद्रोही कृतघ्नो वै किं भूयः श्रोतुमिच्छसि॥२५॥

I have thus told you, O foremost of all virtuous men the characteristics of a sinful wretch who is stained by ingratitude and who injures his friend. What else do you wish to hear.

वैशम्पायन उवाच

एतच्छ्रुत्वा तदा वान्त्र्यं भीष्मेणोक्तं महात्मना।

युधिष्ठिरः प्रीतमना बभूव जनमेजय॥२६॥

Vaishampayana said—

Hearing these words spoken by the great Bhishma, Yudhishtira, O Janamejaya, was highly pleased.







PARIMAL PUBLICATIONS

(A HOUSE OF INDOLOGICAL BOOKS)

27/28, SHAKTI NAGAR
DELHI 110007 (INDIA)

Ph: 27445456 Fax: 91-11-27862183

E-mail: parimal@ndt.vsnl.net.in

URL: www.parimalpublication.com